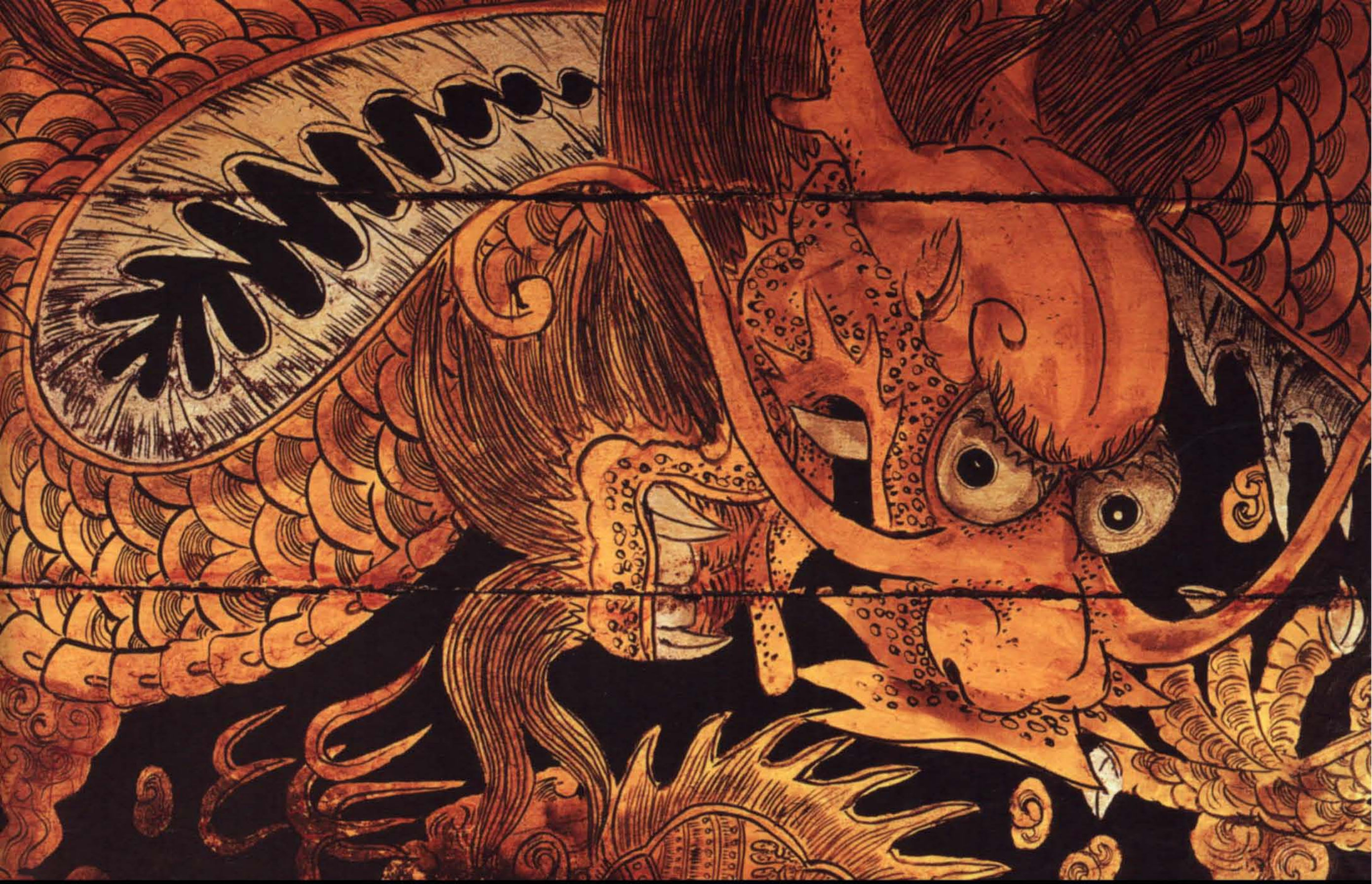

PROFESSOR JERRY ALAN JOHNSON, PH.D., D.T.C.M., D.M.Q. (CHINA)

CHINESE MEDICAL QIGONG THERAPY

Volume 4:

Prescription Exercises and Meditations, Treatment of Internal Diseases, Pediatrics, Geriatrics, Gynecology, Neurology and Energetic Psychology

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PRESCRIPTION EXERCISES AND MEDITATIONS, TREATMENT OF INTERNAL DISEASES, PEDIATRICS, GERIATRICS, GYNECOLOGY, NEUROLOGY AND ENERGETIC PSYCHOLOGY

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Disclaimer:

Qigong medicine is not intended to replace orthodox medicine, but rather to complement it. The meditations, practices, techniques and prescriptions described herein are currently practiced in the government hospitals, Medical Universities and clinics of The Peoples Republic of China. These techniques can be very powerful and may in some cases be too mentally and physically demanding for some individuals. The readers should therefore use their own discretion and consult a doctor of Medical Qigong therapy, an acupuncturist, medical doctor, or mental health professional before engaging in these exercises and meditations. The author, the International Institute of Medical Qigong, and the publishers are neither liable or responsible to any person or entity with respect to any loss or damage caused, or alleged to be caused, directly or indirectly by reading or following the instructions for any condition, or interpreting information provided in this text. The treatments mentioned in this book are not meant to be used as symptomatic prescriptions. The treatment of specific organs, channels, channel points, and prescriptions must always be selected based on a thorough understanding of the origin of the patient's disease. If an ailment is severe, or if symptoms persist, please consult a medical professional immediately.

Throughout the text I will suggest that the doctor prescribe herbs for certain conditions along with Medical Qigong therapy. The Medical Qigong Treatments and Homework Prescription Exercises and Meditations assigned to patients sometimes require herbal prescriptions, as well as regulation of the patient's diet and living environment. Herbal prescriptions will vary according to the patient's constitution, condition and specific illness, and must be prescribed only by a doctor or herbalist qualified to prescribe Chinese medical herbs. Each state in the U.S. has its own regulations and restrictions. Therefore, it is advisable for the reader to consult his or her own state medical board regarding the legalities and liabilities of the techniques described in this text.

Throughout the text I have used the term *doctor* when referring to professional practitioners of Traditional Chinese Medicine, as well as to those who use energetic medicine to treat patients. The word "doctor" means "to teach." I believe that the foremost duty of any doctor of medicine (Western or Chinese) should be as educator, to teach his or her patients the knowledge and skills for the prevention and treatment of disease and injury. Currently, the official title *Doctor of Medical Qigong Therapy* is only recognized by The People's Republic of China.

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FOREWORD

Despite the many wonderful advances in modern scientific medicine, human beings continue to become ill. Many chronic diseases such as diabetes, asthma, other allergic disorders, heart disease and cancer are increasing in frequency, and it is clear that medical intervention alone is not sufficient to help protect and maintain human health.

Alongside its great traditions of herbal medicine, acupuncture and remedial massage, Chinese traditional medical culture has long studied and practised the science of health preservation. This subject is concerned with how we can lead our daily life in such a way as to build and protect our own health, by attending to our dietary, sleeping, emotional, exercise and sexual habits. As a dedicated follower of recent research into these fields, I am continually astonished by how frequently studies confirm what was known so many hundreds of years ago. In dietary practice, for example, health preservation taught moderation in overall consumption, the importance of eating vegetables at every meal, the use of only small amounts of meat, and the value of plentiful tea drinking and regular but small amounts of alcohol. All of these have been demonstrated in the last few years to have a major impact on health.

The practise of Qigong belongs to this science of health preservation. There are numerous methods of practice but most share in common the principles of softness and relaxation of the body, calming of the mind and breath, and directing of the mind, usually with the aim of healing the whole organism. The practice of Qigong combines some of the benefits of physical exercise with what is known in modern medicine as psychoneuroimmunology – the application of the mind to treat disease and promote good health. It is increasingly understood, and evidenced by research, that the power of the directed mind to heal is a potent tool, and it would be fair to say that the long Chinese tradition of Qigong practice embodies the most sophisticated knowledge of this method available in the world today.

Furthermore, once a person has developed substantial experience in working with the energy within their own body and mind, they can learn to direct it outwards with the aim of healing others. Whilst this form of healing has existed in every human culture throughout history, it normally appears as either a more or less random ability in a unique individual, or is associated with intense religious belief. Neither of these approach energy healing as an objective phenomenon that can be cultivated by all of us if we practise assiduously under the guidance of an experienced teacher.

As always in life, who we turn to when we want to learn something can have a crucial influence on the outcome. Dr. Jerry Alan Johnson is an outstanding teacher and practitioner of Medical Qigong. He combines a most thorough grounding in the tradition (having studied and practised extensively in China) with the more Western skills of clear and methodical explanation. Added to this, his great passion for the subject and his ability to work with intense dedication has enabled him to produce what can only be called a masterwork. Nothing else published in English begins to compare with *Chinese Medical Qigong Therapy*.

Peter Deadman, Lic.Ac.
Founder of The Journal of Chinese Medicine,
Brighton, England
Author of *A Manual of Acupuncture*

FOREWORD

This massive compendium on Qigong therapy is a veritable encyclopedia on the subject. Dr. Jerry Alan Johnson's textbooks, well recognized and greatly revered, are in many ways the professional standard. Unlike many Traditional Chinese Medicine works, they also include numerous selections on the mind and emotional states, as well as on spiritual aspects of the practice, such as the soul and spirit, the stars, magical diagrams, and the *Yi Jing.*

They are a valuable resource on Qigong therapy and practice, and contain information on numerous issues and problems. The scope is admirable, the execution with its many illustrations highly recommendable. These volumes are a treasure trove and serve well as a reference work for students and practitioners.

Livia Kohn, Ph.D.,
Professor of Religion and East Asian Studies
Boston University, United States
Author of *Taoist Meditation and Longevity Techniques; Early Chinese Mysticism; The Taoist Experience: An Anthology; Laughing at the Tao; Lao-tzu and the Tao-te-ching; God of the Dao*

FOREWORD

In 1994, I was honored to write the Preface for the two volumes of *The Essence of Internal Martial Arts*, which was published in France by Chariot d'Or. The Preface emphasized the originality of the explicit nature of these two incredible works by Dr. Jerry Alan Johnson, which have now become the primary reference material used in the domain of the internal martial arts, within Chinese Kung Fu.

Today, I salute the publication of a *magnus opus*, with an exhaustive description of Chinese Medical Qigong Therapy. These volumes are a statement of the energetic treatments and clinical protocols which have found great hope in both curative and palliative Qigong. One would have expected such publications from Chinese experts, and yet to this day, no work of such amplitude has ever come forth, neither in China nor in the West.

Professor Jerry Alan Johnson's merit is to have brought forth the most complete traditional and particularly Daoist methods of Medical Qigong Therapy. This largely surpasses the structure of the simple outline of gymnastic health exercises, fully expanding toward the fields of physiology, psychology, and spirituality.

In addition, all of the therapeutic aspects of Medical Qigong are also evoked with respect to the particular needs of the practitioners of this discipline. We can add that the theoretical aspects of these works go largely beyond the simple framework of Traditional Chinese Medicine, reaching the esoteric, metaphysical and spiritual roots of this art.

Professor Gérard Edde, Ph.D.
Director of Daoist Studies,
L'Institut Dragon Celeste, France
Author of *Contes du Tao Sauvage; Le Chemin du Tao; Tao et Santé; Santé et Méditation dans l'énergétique Chinoise; Digiponcture Taoiste; Qigong de la Régénértion des Moelles; La Medicina Ayurvedica; Chakras y Salud: La Medicina Tantrica de los Centros de Energia*

FOREWORD

There are a number of excellent books on various aspects and methods of Qigong. However, there has not been, in English, a comprehensive exploration of Medical Qigong. Dr. Johnson has created a breakthrough work on Medical Qigong, which is a clear and useful revelation of the Medical Qigong curriculum at the Hai Dian University Medical Qigong College of Beijing, China, and an excellent synthesis of Medical Qigong theory from throughout China. This textbook will very likely remain the definitive compendium of Medical Qigong in the West for many years, and become the foundation from which the field of Medical Qigong will evolve in Western society.

Roger Jahnke, O.M.D.
Chair, Department of Medical Qigong
Santa Barbara College of Oriental Medicine
Author of *The Healer Within: The Four Essential Self-Care Methods For Creating Optimal Health, The Healing Promise of Qi*

PREFACE

As we enter the new millennium, a new era of medical therapy is beginning to blossom. Alternative medicine is now capturing an estimated $14 billion in out-of-pocket health care revenues from Americans each year, according to a 1993 study published in the *New England Journal of Medicine*. By 1997, according to the *Journal of American Medical Association*, that figure had more then doubled. What this trend means in real terms, is that despite the historical lack of official recognition by the American Medical Association, despite the lack of endorsement and coverage by Medicare and the majority of health insurance plans, men and women, in ever increasing numbers, are going to acupuncturists, energetic healers, herbalists, chiropractors, massage therapists, ayurvedic specialists, homeopathic doctors, and other traditional "healers" to meet some portion of their health care needs.

This growth of public reliance on alternative medicine has caused the Western medical establishment to sit up and take notice. In fact, some of the most vocal proponents of combining alternative medical traditions with Western medicine are medical doctors. Visionary physicians such as Deepak Chopra, Andrew Weil, Larry Dossey, Dean Ornish, and Bernie Seigel have led the way toward creating a new climate of respect for ancient medical philosophies and modalities. They have pioneered the advent in the West of health care facilities where Western medical and alternative health modalities are available under the same roof, with the goal of providing patients with the best of both worlds. This combination of ancient and modern medical traditions has been dubbed *integrative* or *complementary* medicine.

In comprehending the full implications of this unlikely marriage, one must understand the divergent approaches to healing between conventional Western medicine and traditional Eastern medicine.

Contemporary Western medicine grew out of the scientific revolution of the seventeenth century. The philosophy of science, rooted in Aristotle's "empirical materialism," was given a new spin by the French mathematician, Descartes. Viewing reality as that which could be substantiated materially, Descartes applied an analytical reductionist logic to penetrating the secrets of nature, including biology. These views were echoed in the physics of Sir Isaac Newton, applying a linear cause-and-effect model to explain the workings of a material universe.

Man was seen as being separate from nature, mind was seen as separate from body, and all of these processes, in nature and in humans, were seen as similar to the workings of a machine composed of discreet parts. Mechanical laws were seen to govern all processes. Structure determines function; therefore, the physician's role developed into that of a mechanic: repairing, removing, transplanting, and replacing broken down-parts. Diseases had isolated causes, which need to be removed from the rest of the parts. Because of this approach, Western medicine has the most highly developed pharmaceuticals to kill specific organisms and the finest surgical procedures in the world today.

By contrast, Eastern medicine grew out of the empirical observation of nature, beginning at least 4,700 years ago. Oriental philosophy, from the Vedas of India to the Yellow Emperor of China, views reality as an interdependent whole. This "pre-scientific" understanding equates to the broader view of modern quantum physics and the general systems theory. Rather than limiting reality to that which is material, the Eastern philosophers recognized the interdependence of mind and body, the nonlinear nature of time and space, and the interweaving patterns of relationship between man and nature; in fact, they believed, we *are* nature. Anatomy, the study of human structure, takes a back seat to physiology, the study of human function. Thus, the Orientals formulated a general systems theory, in which the patterns of change that exist in nature are the same patterns that govern human biology, wherein function is viewed from a holographic perspective, and each part reflects the whole. Rather than being fixed and stable, the whole is in a dynamic process of constant change. For the whole to function harmoniously, every part must remain in balance. Therefore, the role of the Oriental physician is more similar to a gardener, following the patterns of change, diagnosing functional disharmony and restoring overall balance. Because of this approach, Oriental medicine has some of the most highly developed procedures for preventative medicine and for treating chronic diseases in the world today.

Western medical science, with its fundamental distrust of subjective diagnostic reliability, has progressed toward developing more and more expensive high-tech laboratory tests and diagnostic equipment. Thus we have the modern miracles of x-rays, MRI's, and ultrasound. Eastern medicine, trusting in human capacity, has progressed in a low-tech direction toward ever deeper training of the physician's sensory and spiritual diagnostic tools. Thus, we have the miracles of pulse diagnosis, tongue reading, and Qigong hand scanning.

With such fundamental divergencies in philosophy and technique, it is almost inconceivable that these two medical systems could ever operate together in the same setting. The fact is that they do function together, and quite effectively, too. We can thank Mao Zedong for the union of these two unlikely bedfellows.

Recognizing that there were far too few Western trained physicians and nurses to meet the primary health care needs of China's vast population, from the outset of his leadership Mao advocated the systemization of Traditional Chinese Medicine (TCM), and advocated its implementation alongside Western medicine in China's hospitals and clinics. The results of this integration have been astonishing, as witnessed in the effective use of acupuncture anesthesia during surgery.

Nonetheless, in his efforts to create a "modern" Chinese medicine, Mao shunned some of the traditional theoretical aspects of Chinese medicine, such as the concept of Qi, which he considered as feudalistic and counterrevolutionary. For this reason, he actively discouraged Medical Qigong practice as superstitious. It was not until the end of the Cultural Revolution in 1975 that Qigong reclaimed its rightful place as one of the major branches of Chinese medicine.

A high party official in Beijing was suffering from an "incurable" disease. Both Western medicine and TCM had failed to alleviate his suffering. In desperation, he went to one of the few Medical Qigong clinics operating in the country and was cured. The official then lent his support to the promotion of Medical Qigong for the benefit of the Chinese people. Before long, there were hundreds of Medical Qigong hospitals and clinics throughout China.

Since that time, Qigong experienced an unprecedented growth in China, and became available to the general populace for the first time in history. Qigong was taught in the public education system, beginning at the elementary school level. Qigong departments were added to large urban hospitals. Colleges of Traditional Chinese Medicine developed and established sound Medical Qigong training programs. According to one recent survey, one third of the population of Beijing, China's capital city, practiced Qigong daily.

It has taken acupuncture and Chinese herbology nearly 20 years to develop into a respected profession in the United States. When the first addition of this book went to press in March of 2000, 37 states had legislation licensing professional acupuncture practice, with an additional 10 states in which legislation had currently been introduced.

Medical Qigong, however, is still at the very early stages of public recognition, understanding, and acceptance. Oriental medical schools around the United States, as well as independent Medical Qigong masters, are only now beginning to establish comprehensive Medical Qigong training programs.

Traditional Chinese Medicine (T.C.M.) is divided into four main branches: acupuncture, herbs and diet, massage therapy, and Medical Qigong. It is important for T.C.M. practitioners to have exposure to all four branches to be able to understand the relative strengths and limitations of their particular field of expertise, so that they will be able to select the most effective and appropriate treatment modality for their patients. Until very recently, most schools in America have been relatively unaware of the extent to which Medical Qigong therapy has developed in China, and have been lacking in presenting Medical Qigong as a significant part of their training programs for students of Oriental medicine.

This five volume Medical Qigong textbook series contains information on how to effectively diagnose and treat patients with Medical Qigong therapy, as set forth by the Hai Dian Medical Qigong College of Beijing. At one time in China, the Medical College at the Hai Dian University was recognized as one of the top leading Medical Qigong colleges in Beijing. By the end of the year 1999, however, many of the Medical Qigong colleges and universities have been closed due to the political actions of the Falun Gong organization.

Although these five textbooks have been primarily written for students and practitioners of Oriental medicine, it is also my hope that Western medical professionals and other forms of alternative healing will benefit from the information contained herein, and that it may serve to enrich their clinical practice.

I have done my best to present the esoteric knowledge and wisdom of this ancient Chinese art of healing as it was passed onto me personally by several of my respected teachers, to whom I owe undying gratitude. Qigong has survived nearly five thousand years of growth and refinement and is now available to you, the reader, for your own personal and professional benefit. I sincerely hope that these five textbooks may serve to further bridge the partnership between Eastern and Western medicine, and that all humanity benefit from the interchange between these two great schools of healing. It is my hope and dream that all healers, both Western and alternative, return to the "heart" of medicine, and that each doctor may view the patient as a complete energetic integration of body, mind, emotion, and spirit. May we all support each other's skills and methods of alleviating our patients' suffering.

Jerry Alan Johnson, Ph.D., D.T.C.M., D.M.Q. (China)
Dean of Medical Qigong Science
Director of Medical Qigong Clinic
Five Branches Institute, College & Clinic of TCM (Ca.)
Academy of Five Elements Acupuncture (Fl.)
March, 2005

When the spiritual powers are passed on and transmitted they can no longer turn back; and when they turn back they cannot be transmitted, and then their moving powers are lost to the universe. In order to fulfill destiny man should go beyond that which is near at hand and consider it as trifling.

One should make public upon tablets of jade that which was hidden and concealed in treasuries and storehouses, to study it from early dawn until night, and thus make known the precious mechanism of the universe.

The Yellow Emperor's Canon of Internal Medicine

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Finally, to my three beautiful daughters: Laura Marie, Leah Ann, and Hannah Daniel, whom I will always love and forever be honored and proud to be called their father.

INTRODUCTION

The following research presented in these five Medical Qigong textbooks has taken me a lifetime of study and investigation. This exploration into Chinese energetic medicine includes knowledge gathered from my personal clinical observations here in the United States, as well as from treating patients in several of the People's Republic of China's Medical universities, hospitals, and clinics in Beijing.

In my life I have been fortunate enough to be introduced to several unique teachers, and have been honored to apprentice with several gifted masters of the "hidden" knowledge concealed within the obscure veil of Chinese esoteric medicine (including powerful healers from both Taiwan and the People's Republic of China).

It has long been said that, "The proper study of Chinese medicine involves the study of its ancient history." The development of Traditional Chinese Medicine originated not only from generations of refined skills and sciences, but also from its ancient culture and beliefs. In their most early stages, the knowledge of science and magic were indistinguishable, and it was difficult to differentiate between them. Chinese medicine, as an applied science, has an ancient history submerged in energetic magic and Daoist shamanism. There is an old expression, "the only difference between "occult magic" and "science" is time." After centuries of extensive energetic study, the founders of ancient Chinese medicine made immense contributions to the scientific fields of clinical medicine, pharmacology, and chemistry.

The primary goal in releasing this esoteric knowledge to the public is twofold: first, to return to the Chinese people the lost riches of their ancient culture; and second, to provide an accurate historical foundation for modern energetic medicine, which has been lost or removed from current T.C.M. colleges and universities.

In order to help the Western mind understand Chinese energetic medicine, this five volume Medical Qigong textbook series was written with the goal of comprehensive instruction combined with practical clinical application of Chinese energetic medicine. It embraces the concepts of both Traditional Chinese Medicine, in particular Chinese Medical Qigong therapy, as well as the study of ancient Chinese medicine as found in energetic Daoist shamanism.

The understanding of Chinese energetic medicine in the West has been hampered by the lack of accessibility to the "ancient" knowledge that has been handed down from master to student through centuries of secrecy. Through gross manipulation of source materials, the history and theory of "modern" Traditional Chinese Medicine was rewritten to reflect the interests of the Communist Party. Therefore, edited versions subjected to the censorship of metaphysical ideas due to political influence, and the "cleaning up" for scientific respectability have been introduced to the public as the acceptable norm. The primary purpose of writing this five volume textbook is to "reinstate" the energetic and spiritual dimensions innate within ancient pre-communist Chinese energetic medicine.

This entire Medical Qigong textbook series provides a basic understanding of the complex energetic structure, theory and practical application of ancient Chinese energetic medicine:

- **Volume 1:** This book contains the study of the ancient Chinese approach to Energetic Anatomy and Physiology.
- **Volume 2:** This book contains the ancient Chinese system of esoteric Energetic Alchemy

and Dao Yin Therapy used to establish a foundation for energetic medicine, as well as an in-depth study of Qi Deviations and ancient Daoist Mysticism.

- **Volume 3:** This book contains several different energetic approaches to Medical Qigong Diagnosis and advanced Clinical Treatment Principles and Clinical Protocols.
- **Volume 4:** This book introduces the reader to Medical Qigong Prescription Exercises and Meditations, the Treatment of Internal Organ Diseases, Pediatrics, Geriatrics, Gynecology, Neurology and Energetic Psychology.
- **Volume 5:** This book introduces the reader to specific techniques, applications and research collected from various doctors and clinics throughout China which implement Medical Qigong therapy as an effective and complementary clinical modality in the treatment of cancer patients.

Ancient Chinese medical terminology is extremely subjective and metaphoric, and is used to describe the many aspects of the human body through physical, mental, emotional, energetic, and spiritual domains of existence. Many technical terms in Traditional Chinese Medicine have numerous meanings, depending on the context of the subject and from which discipline they stem (Daoist or Buddhist). Much of the obscure terminology existing in Chinese medicine comes directly from ancient shamanistic sources. These terminologies can sometimes be extremely vague in their explanations, yet deeply profound in their true meanings.

In China, many of the Medical Qigong doctors and masters with whom I have trained asked me to keep these advanced energetic and spiritual theories in confidence for fear of governmental reprisal. Currently, due to the Chinese government's response to the Falun Gong association's activities, most of the Medical Qigong colleges and clinics are still closed. Therefore, I have decided to openly share these ancient energetic theories concerning the interactions of the body, mind, spirit, soul, and divine, without revealing my sources.

Professor Jerry Alan Johnson, Ph.D., D.T.C.M.
Pacific Grove, California
March, 2006

SECTION IX

MEDICAL QIGONG PRESCRIPTION EXERCISES

CHAPTER 40
INTRODUCTION TO MEDICAL QIGONG PRESCRIPTION EXERCISES AND MEDITATIONS

HISTORY OF MEDICAL QIGONG EXERCISES AND MEDITATIONS

In modern China, the Medical Qigong prescription exercises and meditations currently utilized in Traditional Chinese Medicine hospitals and clinics are a compilation of ancient healing and strengthening Dao Yin disciplines derived from a long history of experience in preventative medicine. Dating as far back as the Shang Dynasty (1600-1028 B.C.) and the Zhou Dynasty (1028-221 B.C.), there have been drawings and manuals vividly representing Qigong training exercises and meditations.

In the ancient Chinese text called the *Spring and Autumn Annals* (770-476 B.C.), it is written: "Flowing water never stagnates, and the hinges of an active door never rust." This condition is due to the energetic nature of movement. The same principle of movement applies to the body's Jing, Blood and Qi. If the body does not move, Jing does not flow. When Jing does not flow, Qi and Blood stagnate." The softly flowing movements in the Medical Qigong prescription exercises and meditations enhance and increase the flow of the body's Qi and Blood.

Many of the earliest known Medical Qigong prescription exercises were derived from the movements of animals. In 1972, archaeologists began excavating the Mawangdui Han Dynasty tombs (206 B.C.-220 A.D.) in Hunan Province, and uncovered a silk relic in one of the coffins that portrayed drawings of Dao Yin postures (known as *Dao Yin Tu*) dating prior to the third century B.C. These forty-four ancient Qigong classic illustrations included descriptions of postural movements and names of the diseases that they treat. Over half of the postures illustrated depict animal movements (Figure 40.1).

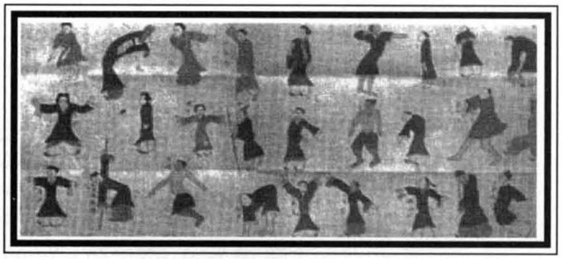


Figure 40.1. The *Dao Yin Tu* postures from the King Ma Tomb.

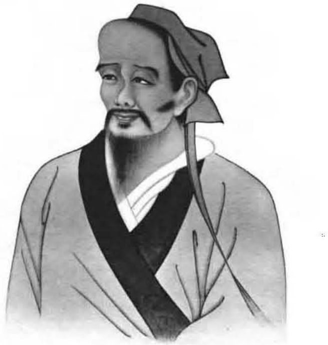


Figure 40.2. Famous Han Dynasty physician Hua Tuo (110-207 A.D.)

The most famous and gifted doctor of the Han Dynasty was Hua Tuo, who is considered to be the "father of surgery" (Figure 40.2). Not only was Hua Tuo a gifted acupuncturist, herbalist, and Qigong doctor, he is also credited for the discovered the use of herbal anaesthesia and utilized its miraculous effects while performing visceral and brain surgery. He is also credited for having originated several modalities of physical therapy, including hydrotherapy and therapeutic exercises. Concerning Qigong prescription exercises, he once stated, "The human body needs to work, but it must not overwork. When it is in motion, the food is digested, Blood circulates throughout the vessels and no disease can arise. Therefore, in ancient times, immortals practiced the skill of inhalation

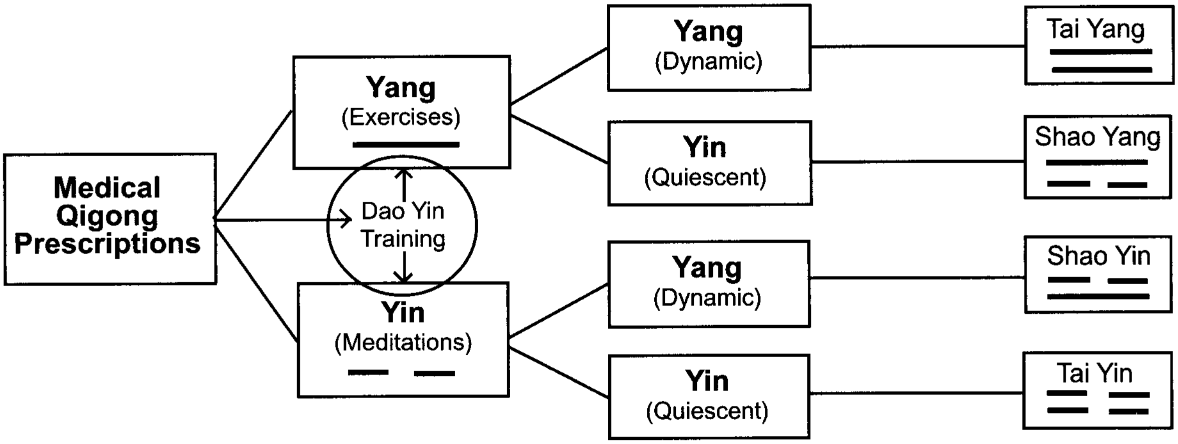


Figure 40.3. Medical Qigong Dao Yin Training is Divided into Yang Movements (Dynamic Action) and Yin Movements (Static Quiescence)

while mimicking the movements of bears and owls, twitching and stretching their loins, limbs and joints and moving their Lower Dantian gates in order to hinder the advancement of age."

Hua Tuo is credited for developing the "Five Animal Frolics," which are believed to be one of the oldest forms of Medical Qigong exercise prescriptions still used in China today. Throughout China's vast medical history, the discipline of the postures, breath, and mind was regularly recommended and practiced for strengthening deficient Jing, Qi, and Shen. It is recorded that the Yellow Emperor (Huang Di) was an ardent advocate of this type of discipline.

In ancient China, Medical Qigong Self-Regulation exercises and meditation prescriptions developed into a system of Yin and Yang energetics. Similar in clinical approach to a doctor of acupuncture (who might prescribe an herbal formula to continue the treatment process), a doctor of Medical Qigong therapy will prescribe Self-Regulation exercises and meditation homework prescriptions to further the patient's treatment process.

There are two purposes for Medical Qigong practice and cultivation: to protect and strengthen the body's health, and to treat diseases, described as follows:

1. **Protect and Strengthen the Body's Health:** Medical Qigong exercises and meditations are prescribed in accordance with the individual's physical constitution, state of health, emotional constitution, while taking into consideration the climate and seasonal influences. The primary goal in this approach is to Tonify the individual's internal organs, strengthen deficiencies, and to promote the overall health of the body's organ systems.
2. **Treat Diseases:** Medical Qigong exercises and meditations are prescribed in accordance with the individual's constitution, while taking into consideration the symptoms, severity, and complications of his or her pathological condition. The primary goal in this approach is to restore health by purging excess and removing any stagnation, thereby strengthening all deficient organ systems, and regulating the body's Yin and Yang energy.

DAO YIN SELF-REGULATION TRAINING AND PRINCIPLES OF YANG AND YIN

In ancient China, Medical Qigong exercises and meditations were originally known as Dao Yin training and were divided into Yang Movements (Dynamic Action) and Yin Movements (Static Quiescence). Both Static and Dynamic Dao Yin Qigong training methods supplement each other and can be combined and trained equally; such is the balance of Yang and Yin energy (Figure 40.3).

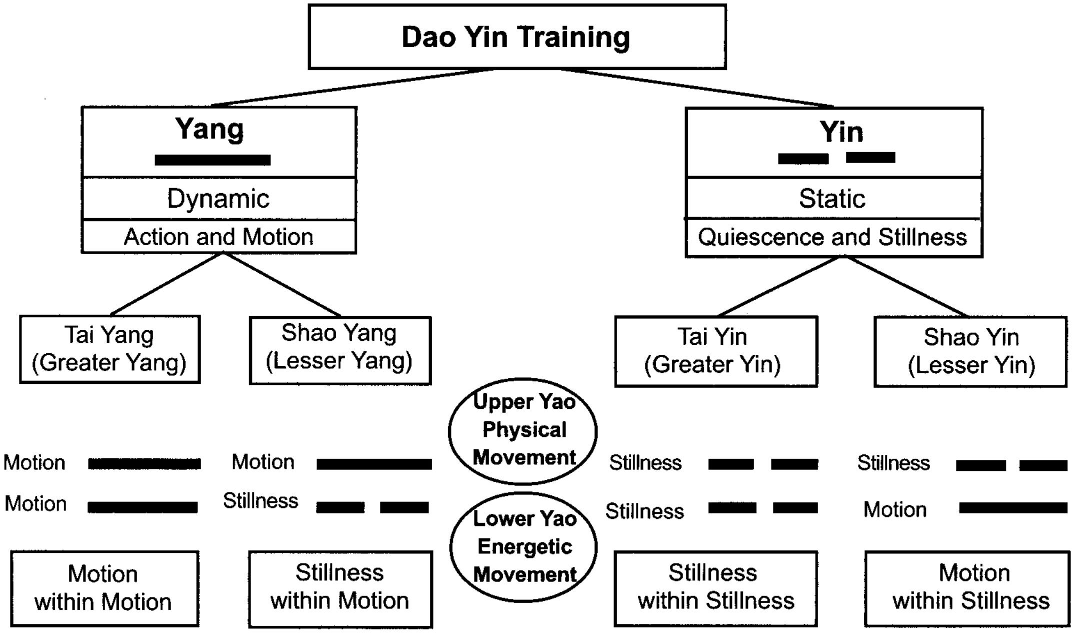

Dao Yin Training
Yang
Dynamic
Action and Motion
Yin
Static
Quiescence and Stillness
Tai Yang (Greater Yang)
Shao Yang (Lesser Yang)
Tai Yin (Greater Yin)
Shao Yin (Lesser Yin)
Upper Yao Physical Movement
Lower Yao Energetic Movement
Motion
Motion
Motion
Stillness
Stillness
Stillness
Stillness
Motion
Motion within Motion
Stillness within Motion
Stillness within Stillness
Motion within Stillness

Figure 40.4. Yin and Yang Expressed by the Four Phases of Universal Energy

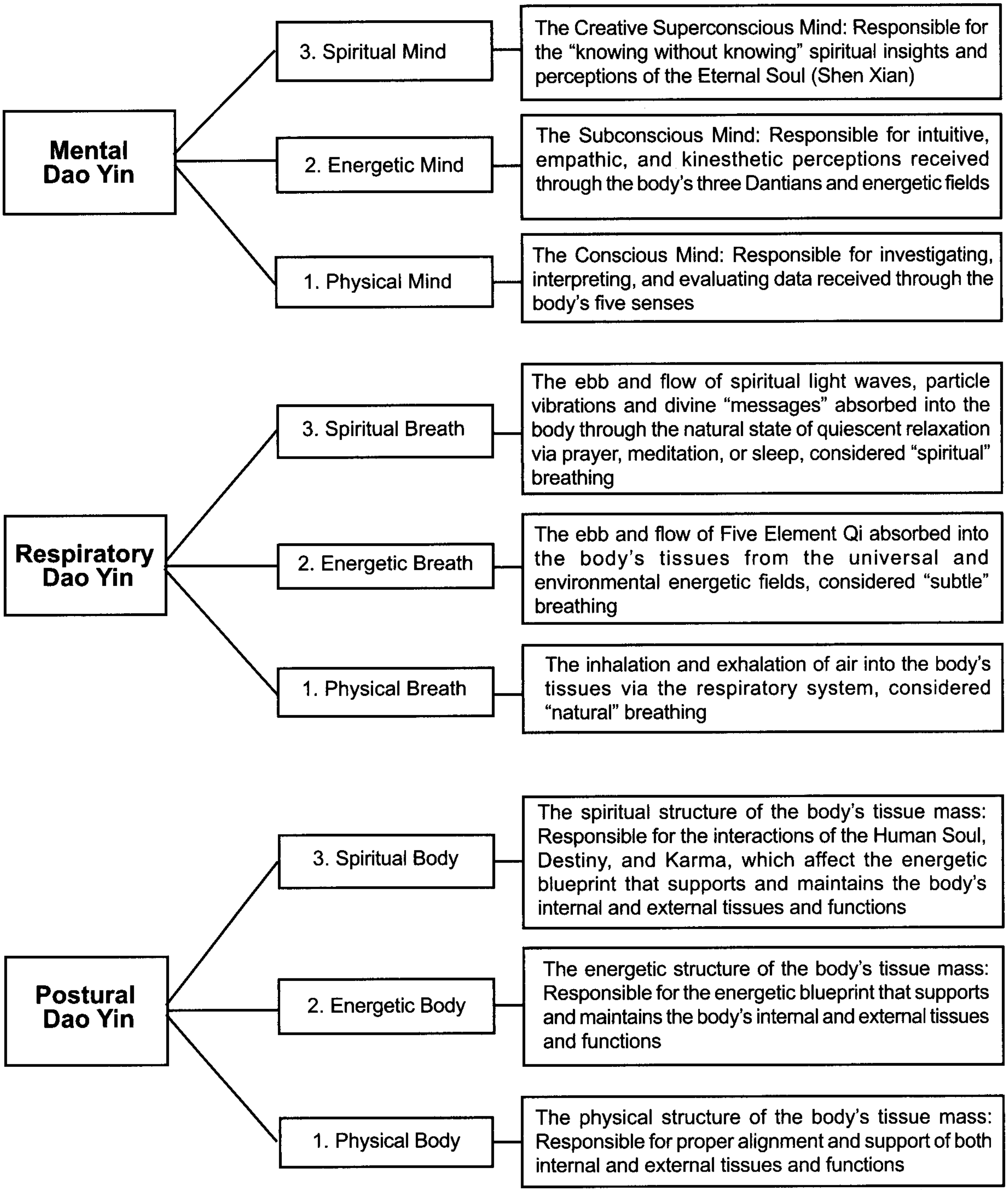
When the initial interaction of the energetic principles of Yang (Heaven) and Yin (Earth) manifests through Dao Yin movement, it gives birth to four phases of universal energy: Tai Yang (motion within motion), Shao Yang (stillness within motion), Tai Yin (stillness within stillness), and Shao Yin (motion within stillness). No matter which Yin (static) or Yang (dynamic) method of Dao Yin training is practiced in Self-Regulation therapy, one of the four universal principles of Yin and Yang will always be initiated, described as follows (Figure 40.4):

1. **Tai Yang (Greater Yang):** Energetic action within physical motion is a Yang within Yang technique and requires being active both on the inside and on the outside.
2. **Shao Yang (Lesser Yang):** Energetic action within physical stillness is a Yang within Yin technique and requires being active on the inside while being quiet, calm, and still on the outside.
3. **Tai Yin (Greater Yin):** Energetic quiescence within physical stillness is a Yin within Yin technique and requires being quiet, calm, and still both on the inside and on the outside.
4. **Shao Yin (Lesser Yin):** Energetic quiescence within physical motion is a Yin within Yang technique and requires being quiet, calm, and still on the inside while being active on the outside.

When observing the ancient Yao lines, consider the bottom Yao line as representing the internal manifestation of the energetic movement within the physical body: a Yang Yao represents energetic motion, and a Yin Yao represents stillness of the body's energy. The top Yao line is the external manifestation of the physical body: a Yang Yao (straight line) represents tissue motion, and a Yin Yao (broken line) represents stillness of the body's tissues.

THREE FOUNDATIONAL METHODS OF DAO YIN TRAINING

The diverse methods of practicing Medical Qigong exercises or meditations fall within three categories of Dao Yin training: Postural Dao Yin training, Respiratory Dao Yin training, and Mental Dao Yin training (Figure 40.5). Combined together, these Dao Yin exercises or meditations form the foundation of modern Chinese Medical Qigong Self-Regulation prescriptions.



Mental Dao Yin

3. Spiritual Mind — The Creative Superconscious Mind: Responsible for the "knowing without knowing" spiritual insights and perceptions of the Eternal Soul (Shen Xian)

2. Energetic Mind — The Subconscious Mind: Responsible for intuitive, empathic, and kinesthetic perceptions received through the body's three Dantians and energetic fields

1. Physical Mind — The Conscious Mind: Responsible for investigating, interpreting, and evaluating data received through the body's five senses

Respiratory Dao Yin

3. Spiritual Breath — The ebb and flow of spiritual light waves, particle vibrations and divine "messages" absorbed into the body through the natural state of quiescent relaxation via prayer, meditation, or sleep, considered "spiritual" breathing

2. Energetic Breath — The ebb and flow of Five Element Qi absorbed into the body's tissues from the universal and environmental energetic fields, considered "subtle" breathing

1. Physical Breath — The inhalation and exhalation of air into the body's tissues via the respiratory system, considered "natural" breathing

Postural Dao Yin

3. Spiritual Body — The spiritual structure of the body's tissue mass: Responsible for the interactions of the Human Soul, Destiny, and Karma, which affect the energetic blueprint that supports and maintains the body's internal and external tissues and functions

2. Energetic Body — The energetic structure of the body's tissue mass: Responsible for the energetic blueprint that supports and maintains the body's internal and external tissues and functions

1. Physical Body — The physical structure of the body's tissue mass: Responsible for proper alignment and support of both internal and external tissues and functions

Figure 40.5. Dao Yin Chart of Training Methods

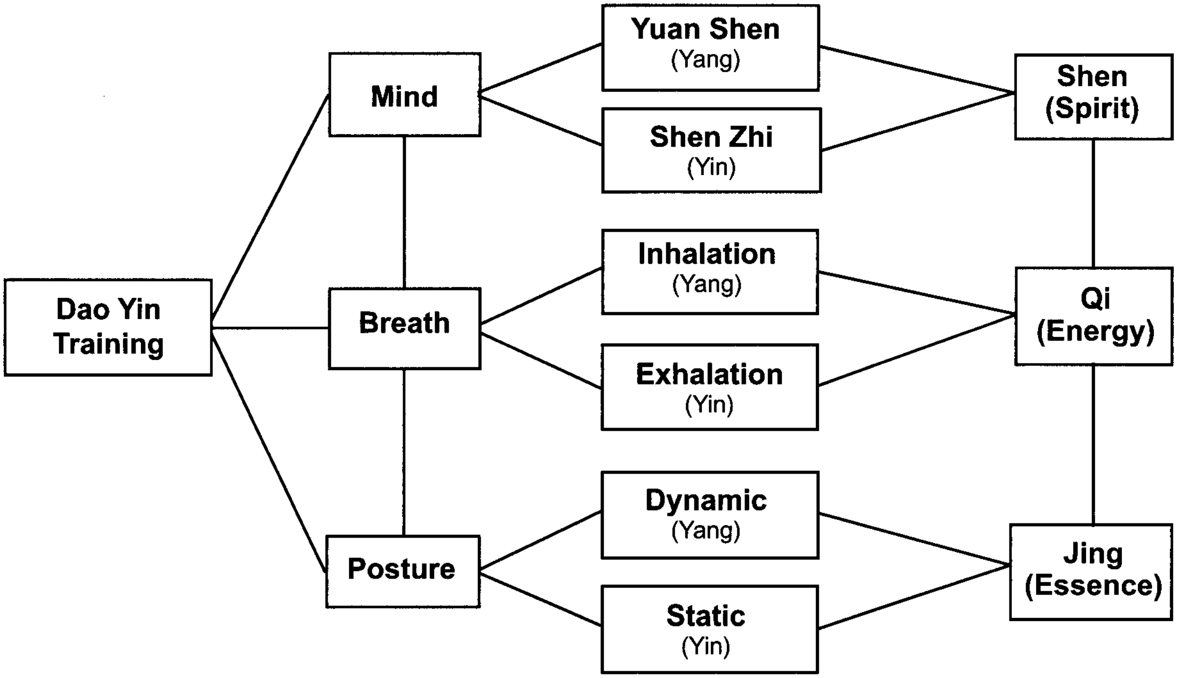


Figure 40.6. Dao Yin Chart of Energetic Transformation

1. **Postural Dao Yin:** This consists of training the tissue structure by adjusting and refining the posture or movements of the physical body. It is divided into six specific types of training: walking, standing, sitting, lying, massaging, and hand seals (Mudras).
2. **Respiratory Dao Yin:** This consists of breathing exercises for Qigong training and therapy. It includes various techniques of inhaling, exhaling, aspirating (sounds and Mantras), and holding the breath.
3. **Mental Dao Yin:** This consists of focused concentration, guided imagery, and creative visualizations. Mental Dao Yin training requires that the thoughts be concentrated on one object or process, placing the cerebral cortex into a special inhibitory state. In various Medical Qigong circles in China, this method is commonly referred to as "the internal keeping of the mental state."

ENERGETIC TRANSFORMATIONS OF DAO YIN TRAINING

The Dao Yin training exercises and meditations are traditionally taught in a postnatal energetic progression of Jing (posture) to Qi (respiration) to Shen (mind and emotion). In this way, the individual is regulated via posture (which supports the production of essence), breath (which transforms essence into energy), and mind (which transforms energy into Spirit). These three Dao Yin modalities are further divided into Yang and Yin energetic principles (Figure 40.6).

Despite the fact that postures, movements, breathing methods, and meditation practices differ according to the specific styles, traditions, and emphasis of each Medical Qigong school, the primary focus of each exercise is to:

- improve and strengthen the individual's metabolism
- smooth the Qi of the channels and collaterals
- strengthen the body and mind
- emotionally detoxify the internal viscera
- facilitate the increased flow of Righteous Qi

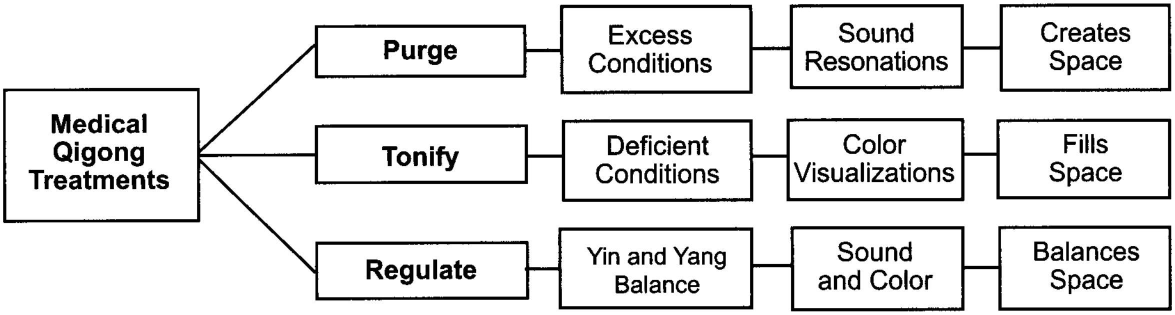


Figure 40.7. Medical Qigong Treatments

(the Qi that fights the pathogenic invasion of Evil Qi) within the body

MEDICAL QIGONG PRESCRIPTIONS

Although the Medical Qigong treatment can relieve pain, disperse Qi and Blood stagnation, and move Phlegm (considered one of the roots of disease), it fails to address the patient's life-style which is often a major contributing factor. Problems such as stagnation, excess, or deficient conditions are often exacerbated by stress, overwork, lack of appropriate exercise, or a patient's choice of food and beverage. Therefore, a doctor of Medical Qigong therapy will prescribe homework in the form of exercises and meditations as part of the overall treatment strategy.

When an imbalance develops, certain active points of the disease correspond to different organs, muscles, and limbs of the body, and a pathological reflex is formed. Trigger and reflex points which are painful to touch are perfect examples of this phenomenon. The cerebral cortex can be inhibited by regulating the mind and entering into a state of tranquility through Medical Qigong prescriptions; thus overriding the pathological reflex pattern and allowing the body time to heal.

Medical Qigong prescriptions stimulate the patient's autonomic nervous system, gradually eliminating fatigue as the normal body functions are restored. Another important aspect of the Medical Qigong prescription exercises and meditations is the enhancement of the body's immune system function (due to the strengthening of the autonomic nervous system).

The standing rules for treatment in Medical Qigong prescriptions are:

- **Purgation:** Excess Qi, Blood, and Body Fluids existing within an internal organ and organ system can be effectively reduced using Medical Qigong Purging techniques (Sound Resonation Therapy, Vibrating Palm, Tiger Kneading Palm, etc.). By using the mind's intention to focus on removing the Qi away from an excess organ, many types of stagnations can be dispersed and several forms of Toxic Qi can be removed from the tissues. This form of energetic purgation creates more space within the surrounding area of each cell, resulting in a stronger cell vibration and tissue interaction.
- **Tonification:** Deficient internal organs and organ systems can be effectively strengthened and increased using Medical Qigong Tonification techniques (Color Visualization, Qi Emission, etc.). By using the mind's intention to focus on moving Qi into a deficient organ, many types of weakness can be strengthened. This form of energetic tonification illuminates the body's cells and tissues, filling and energizing the space between each cell.
- **Regulation:** The body's Yin and Yang organs and organ systems can be effectively balanced by using the mind's intention to regulate the energetic fields. By circulating the body's internal organ energy through all six directions of space (up, down, right, left, front, back, inside, and outside), many of the imbalances existing within the tissues can be regulated (Figure 40.7).

The therapeutic effects of Medical Qigong meditations and prescriptions are designed to move Qi and Blood stagnation, tonify the internal organs and organ systems, and to enhance the autonomic nervous system. Too often, modern life-styles rely on stress as a motivating factor. Chronic stress can drain the adrenal glands, creating an imbalance in the autonomic nervous system by overemphasizing the Sympathetic Nervous System. Medical Qigong can reverse this process by creating a balance between the sympathetic and parasympathetic branches of the autonomic nervous system.

MEDICAL QIGONG AND THE IMMUNE SYSTEM

In ancient China, the body's immune system was generally associated with the energetic manifestation of the patient's Righteous Qi. While interning at the Xi Yuan Hospital and Hai Dian Medical Qigong College in Beijing, China, the resident doctors would constantly speak of replenishing the patient's Righteous Qi as a primary aspect of Medical Qigong healing.

One of the main goals of Medical Qigong treatment and homework prescription exercises and meditations is to activate and strengthen the body's Righteous Qi. Medical Qigong therapy can be used to not only strengthen the metabolism of the organs and cells, but also to increase cellular energy, thus making the immune system stronger.

In China, even though the lymphatic system itself was unknown and unnamed, its effects were ascribed to the action of Qi and Body Fluids. Therefore, elaborate methods for generating and circulating lymph were developed and faithfully practiced through Qigong. Movement, postural modification, breathing exercises, and meditations have specific effects on the circulation of the lymph and, therefore, enhance the overall function of the lymphatic system. The many health benefits of Medical Qigong include increased white Blood cell production, stabilized Blood pressure, and improved immune function.

The immune system, unlike the circulation system, defies a clear anatomical description. It can only be understood through its function and interrelationship with the mind and various other tissues and systems of the body, such as the lymph nodes, spleen, tonsils, appendix, Peyer's patches (in the ilium), thymus gland, and the bone marrow.

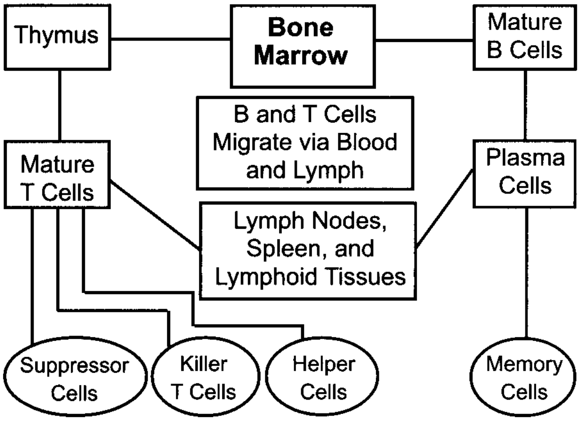


Figure 40.8. The Body's Immune System

The lymph nodes contain specialized compartments - some contain B cells (B stands for blood), some contain T cells (T stands for thymus), and some contain macrophages. The tonsils likewise contain B and T cells. The appendix and Peyer's patches are components of the lymphatic drainage system and serve as locations where the B cells mature and where antibodies are produced by the B cells. The body's T cells mature in the thymus gland.

The Liver begins producing B and T cells when the fetus is only nine weeks old. They then migrate to the bone marrow where they form precursor cells. Afterwards, the T cells migrate to the thymus and the B cells remain in the bone marrow.

The immune system utilizes two major strategies for protecting the body from an infectious disease: humoral immunity and cell mediated immunity.

- **Humoral Immunity:** In humoral immunity, the B cells play the primary role, and the T cells as well as other related cells play supporting roles.
- **Cell Mediated Immunity:** In cell mediated immunity, the T cells play the main role, while B cells and other related cells play auxiliary roles.

Both T cells and B cells are called "lymphocytes;" they are both types of white blood cells that originate in the body's bone marrow and travel in the blood and lymph circulatory systems (Figure 40.8). Both T cells and B cells are concentrated in the lymph nodes, which are found in clusters near groups of veins, and are heavily concentrated under the arm pits, in the adenoids, in the spleen, and in the groin area.

When B cells encounter an antigen or foreign substance, they differentiate into plasma cells. These plasma cells secrete antibodies that fight and neutralize bacteria or coat the antigen to mark it for destruction by other components of the immune system (such as the T cells).

T cells specialize in destroying cells infected by viruses, in attacking tumors, and in rejecting foreign substances, such as transplanted organs and tissues. The T cell, after leaving the bone marrow, travels to the thymus gland where it undergoes further development before returning to the lymph and blood circulatory systems. The T cells respond to an antigen by differentiating into several kinds of T cells, three of which are of primary importance: Killer T cells (also called cytotoxic T cells), Helper T cells, and Suppressor T cells. Killer T cells bind to viral antigens displayed on the surface of infected cells and destroy them. Helper T cells bind to the antigens on the surface of a B cell that has already bound itself to the antigen. Each Helper T cell then releases lymphokines (one well known class of lymphokines is interferon) that enhance the maturation of the B cells or signal them to differentiate and multiply into plasma cells that secrete antibodies. The Suppressor T cells function to dampen the immune response.

A third group of important immune cells are the phagocytes. These cells are the body's natural scavengers. They engulf antigens and destroy them. Those that specialize in cleaning the debris are called macrophages. The macrophages can also signal B or T cells to the presence of foreign material.

Another important group of cells are called the Null cells, among which the N.K. or "natural killer" cells are found. These cells are able to identify tumors and virally infected cells and kill them without having any prior encounter with an antigen.

A final important group consists of Mast cells. They contain powerful chemicals: heparin (an anticoagulant), serotonin (a neurotransmitter), and histamine - (a biochemical that is released in overabundant quantities in allergic reactions).

White blood cells live in the blood and lymph fluid and are commonly known as the leukocytes. There are two main varieties of white blood cells: polymorphonuclear leukocytes (polymorphs) and lymphocytes.

- Polymorphs are found in the bone marrow stem cells; they destroy invading bacteria and remove dead or damaged tissue.
- Lymphocytes are found in the lymph glands, spleen, and thymus gland and circulate in the blood along with the polymorphs. They are the smallest of the leukocytes.

Both polymorphs and lymphocytes move into the body's surrounding tissues as a part of the immune function. The purpose of these cells is to work together to defend the body from the invasion of pathogenic factors. Their function is to identify, ingest, destroy, and eliminate disease-causing organisms, as well as to remove any dead, damaged, or irregular cells.

Immune cells are produced in the lymphoid tissue and red bone marrow and are stored in the lymphatic organs and blood. In order to perform their function of protecting and cleaning, these cells must circulate throughout the entire body. The capillaries and lymphatic vessels carry the lymph fluid through the lymph nodes and the lymphatic organs of the thymus gland, spleen, and tonsils where the lymph fluid is filtered, cleansed of impurities, and infused with new lymphatic cells.

For an external pathogen to affect the body, it must first pass through several protective layers of cells. Generally, the macrophages (specialized white blood cells) ingest the pathogens and dead tissue. This action of the macrophages is reinforced by the action and movement of the Wei Qi. When a pathogenic intruder invades the body, the macrophages are the first to attack the intruder. If the macrophages are not strong enough, more blood and fluid, which contain more immune cells, are brought to the area. The increased fluid engorges

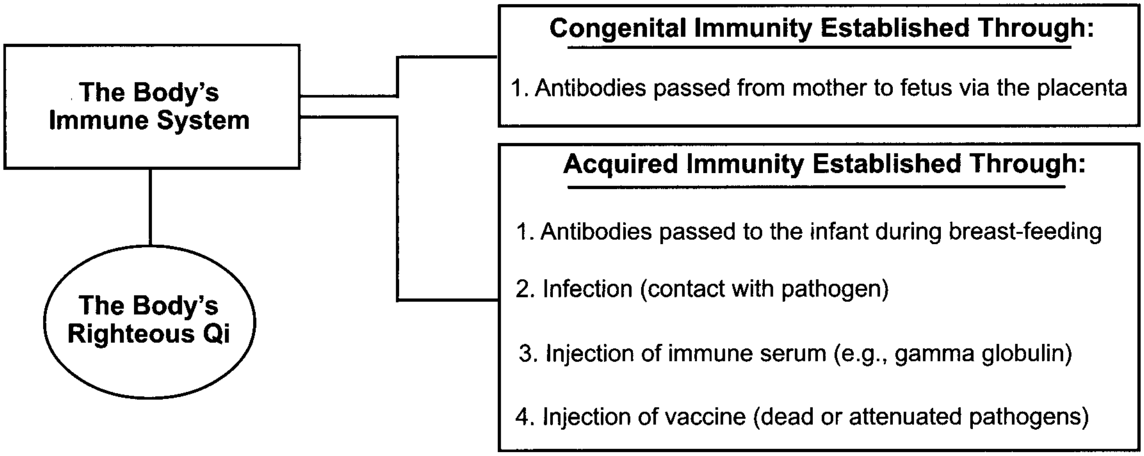

The Body's Immune System
The Body's Righteous Qi
Congenital Immunity Established Through:
1. Antibodies passed from mother to fetus via the placenta
Acquired Immunity Established Through:
1. Antibodies passed to the infant during breast-feeding
2. Infection (contact with pathogen)
3. Injection of immune serum (e.g., gamma globulin)
4. Injection of vaccine (dead or attenuated pathogens)

Figure 40.9. Congenital and Acquired Immunity

the tissue and brings more cellular activity. The increased blood and cellular metabolism raises the local temperature. The immune cells try to break down and ingest the pathogen, creating a process which continues until the disease is eliminated, unless the strength of the pathogen is greater than that of the immune cells.

Once the battle is won, some of the Killer T cells and Helper T cells will remain circulating in the Blood and lymph circulatory system as Memory cells that will be able to deal more efficiently with any future antigen of the same kind. Likewise, some of the mature B cells will also become Memory cells that hover around lymph nodes which are used as a base of operation.

Qigong movements generate heat and soften the body's connective tissues. They also encourage the flushing of the intercellular fluid throughout the body's tissues and organs. When combined with Breathing, Mental, and Postural Dao Yin Qigong exercises, the entire body is affected. The energetic effects of Dao Yin Qigong exercises increase oxygenation of the blood and improves circulation, thereby enhancing lymphocyte production and strengthening the body's immune system.

CONGENITAL AND ACQUIRED IMMUNITY

The body has two ways of establishing or maintaining its immune functions: congenital immunity and acquired immunity (Figure 40.9).

- **Congenital Immunity (Prenatal):** This is established during gestation by antibodies that are passed from the mother to the fetus via the placenta.
- **Acquired Immunity (Postnatal):** This is established in the following ways: immediately after birth during breast-feeding (through the colostrum - mother's first milk), through contracting an infection (contact with external pathogens), through the injection of an immune serum (e.g., gamma globulin), and through the injection of vaccines (dead or attenuated pathogens)

It is extremely important to establish a strong immune system within the body's Prenatal Jing. Therefore, Traditional Chinese Medicine strongly endorses prenatal education, instruction on diet and nutrition, maintaining emotional well-being during pregnancy, and Qigong exercises specifically designed to enhance the child's prenatal essence, energy, and spirit.

THE FIVE APPROACHES OF MEDICAL QIGONG SELF-REGULATION

When practicing Medical Qigong Self-Regulation prescription exercises and meditations, there are five primary areas addressed in the healing process. These five primary areas are: increase intuition, purgation, tonification, regulation, and Qi massage (Figure 40.10).

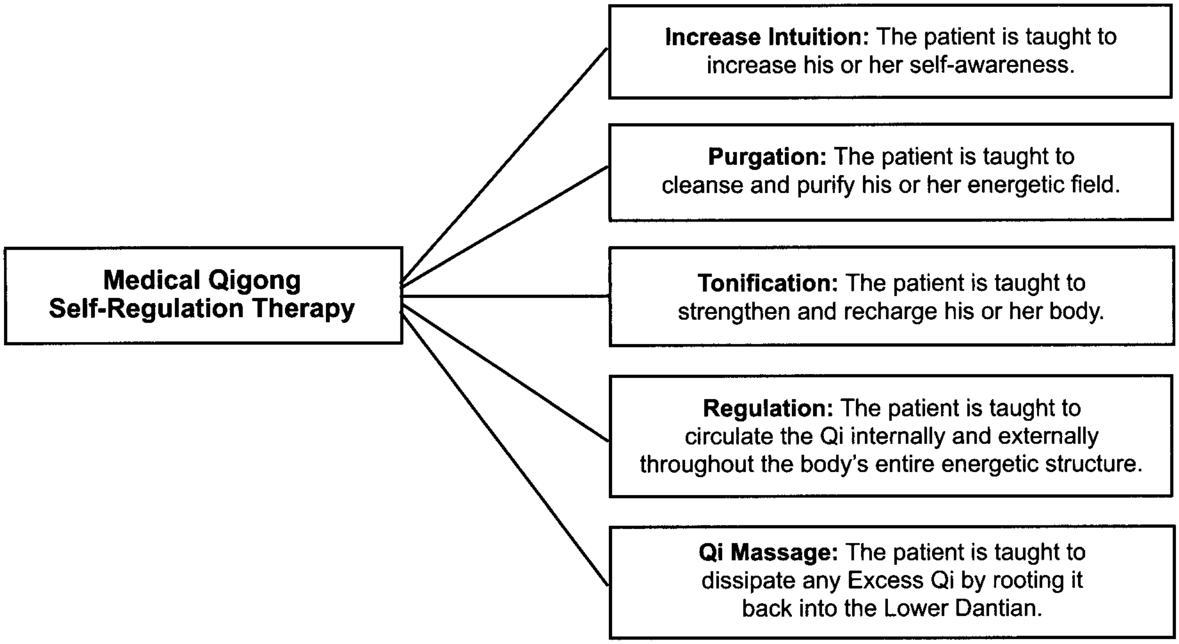

Medical Qigong Self-Regulation Therapy
Increase Intuition: The patient is taught to increase his or her self-awareness.
Purgation: The patient is taught to cleanse and purify his or her energetic field.
Tonification: The patient is taught to strengthen and recharge his or her body.
Regulation: The patient is taught to circulate the Qi internally and externally throughout the body's entire energetic structure.
Qi Massage: The patient is taught to dissipate any Excess Qi by rooting it back into the Lower Dantian.

Figure 40.10. The Five Approaches to Medical Qigong Self-Regulation Therapy

1. **Increase Intuition:** The patient is taught to increase awareness of his or her body (physically, mentally, emotionally, energetically, and spiritually) and its current condition.
2. **Purgation:** The patient is taught to cleanse and purify the body's energetic fields to rid it of Qi stagnations and toxic pathogenic factors.
3. **Tonification:** The patient is taught to strengthen and recharge his or her body to replenish the Qi.
4. **Regulation:** The patient is taught to circulate the Qi internally and externally throughout the body's entire energetic structure. This circulation moves stagnant Qi and strengthens the body.
5. **Qi Massage:** The patient is taught to dissipate any excess Qi from the body by way of Self-Massage (lightly brushing the skin in order to root the Qi back into the Lower Dantian).

THE THREE CATEGORIES OF MEDICAL QIGONG PRESCRIPTION EXERCISES

The Medical Qigong prescriptions are divided into the same three categories (or goals) used in Medical Qigong therapy: Tonification, Purgation, and Regulation. These three goals are achieved through Dynamic and Quiescent Qigong exercises, meditations, prayers, and mantras. These prescriptions enable the patient to reinforce the treatments performed by the Qigong doctor and prevent the patient's energy from reverting back to old, destructive patterns.

The Qigong doctor selects the proper Medical Qigong prescription to address a patient's specific illness, and formulates a treatment program designed for each patient's individual case. The patient should never be allowed to practice Medical Qigong exercises or meditations at random; otherwise, pathological changes or Qi deviations may occur.

The following are but a few examples of basic Medical Qigong prescriptions. Many of these prescriptions are interchangeable, as there are certain variations of purging exercises that can be modified and used for tonification and vice-versa.

MEDICAL QIGONG PURGING EXERCISES

Medical Qigong Purging exercises are practiced by the patient to detoxify pathogenic Qi. Some examples are:

- "Beating the Bag" exercise (Volume 4, Chapter 55)
- "Channel Purging" exercise (Volume 2, Chapter 16)
- "Preparing the Body" meditation (Volume 2, Chapter 13)
- "Dry Crying" exercise (Volume 4, Chapter 55)
- "Energy Melting" meditation (Volume 2, Chapter 19)
- "Internal Organ Sound Therapy" exercises (Volume 4, Chapter 42)
- "Old Man and the Tide Pool" meditation (Volume 4, Chapter 55)
- "Pulling Out The Pain" meditation (Volume 3, Chapter 34)
- "Releasing Emotional Blockages and Energetic Armoring" meditation (Volume 2, Chapter 19)
- "Sun and Moon" meditation (Volume 2, Chapter 19)
- "Tumor and Cancer Tone Resonating" exercises (Volume 4, Chapter 42)

MEDICAL QIGONG TONIFYING EXERCISES

Medical Qigong Tonification exercises are practiced by the patient to strengthen and stabilize the internal organs and organ systems. Some examples are:

- "Channel Point" meditations (Volume 3, Chapter 38)
- "Healing Color Imagery" meditations (Volume 1, Chapter 4)
- "Cultivating Yuan Qi by Absorbing Qi From Nature" meditation (Volume 4, Chapter 52)
- "Daoist Five Yin and Yang Organ" exercises (Volume 4, Chapter 44)
- "External Qi Cultivation" meditations (Volume 4, Chapter 43)
- "Gaining Wisdom" meditation (Volume 4, Chapter 51)
- "Gathering Energy from the Five Planets" meditations (Volume 2, Chapter 12)
- "Gathering the Moon's Essence: meditation (Volume 2, Chapter 12)
- "Gathering the Sun's Essence" meditation (Volume 2, Chapter 12)
- "Gathering Qi from Mountains, Valleys, and Deserts" (Volume 2, Chapter 13)
- "Gathering Qi from the Four Winds" (Volume 2, Chapter 13)
- "Gathering Qi from Trees, Bushes, and Flowers" (Volume 2, Chapter 13)
- "Improving the Intellectual Faculties" meditation (Volume 4, Chapter 51)
- "Internal Qi Cultivation" meditations (Volume 4, Chapter 43)
- "Nei Guan - Inner Viewing" meditation (Volume 3, Chapter 26)
- "One Through Ten" meditation (Volume 3, Chapter 28)
- "Opening and Closing the Three Dantians" exercise (Volume 4, Chapter 43)
- "Organ Massage" exercises (Volume 4, Chapter 41)
- "Qigong Walking" exercises (Volume 2, Chapter 16)
- "Seeing Auras" meditation (Volume 3, Chapter 26)
- "Tian Wu Zang" meditation (Volume 2, Chapter 12)

MEDICAL QIGONG REGULATING EXERCISES

Medical Qigong Regulation exercises are practiced by the patient to balance the Yin and Yang energies, as well as the internal organ energy. Regulation exercises usually follow Tonification or Purgation exercises, because the goal is to reestablish balance. Some examples are:

- "Gathering Qi in the Upper and Lower Dantians" (Volume 4, Chapter 43)
- "Microcosmic Orbit" meditations (Volume 4, Chapter 43)
- "Opening and Closing the Three Burners" (Volume 4, Chapter 43)
- "Opening and Closing the Three Dantians" exercise (Volume 4, Chapter 43)
- "Pulling Down the Heavens" (Volume 4, Chapter 43)
- "Qigong Self-Healing" massage (Volume 4, Chapter 43)
- "Rectifying Respiratory Qi Deviations" meditations (Volume 2, Chapter 19)
- "Taiji Ruler" exercises (Volume 2, Chapter 19)

CHOOSING PRESCRIPTION EXERCISES ACCORDING TO THE PATIENT'S CONSTITUTION

When prescribing Medical Qigong exercises and meditations, the priority is to get the patient to move and circulate the Qi and Blood both superficially and deeply within the body. According to the Chinese physician Professor Yan Dexin, the motion and quality of Blood flow in young and middle-aged patients is different from that in the elderly. Accordingly, the patient's age should be kept in mind when prescribing exercises:

- When prescribing Medical Qigong exercise therapy for young patients, use mostly Dynamic and some Quiescent Qigong regulations.
- When prescribing Medical Qigong exercise therapy for both adolescent and middle aged patients, it is important to increase Yin Qi cultivation while maintaining and storing the patient's Yang Qi.
- When prescribing Medical Qigong exercise therapy for elderly patients, focus is placed on Quiescent Qigong with a minor emphasis on Dynamic breathing exercises, depending on the patient's age and constitution.
- When prescribing Medical Qigong exercise therapy for elderly patients with strong constitutions and health, the doctor can prescribe Qigong regulation exercises that increase Yin Qi cultivation while maintaining and storing the patient's Yang Qi.
- When prescribing Medical Qigong exercise therapy for patients with weak health or weak constitutions, the doctor should prescribe mostly Quiescent Qigong regulation exercises to start with.

MEDICAL QIGONG PRESCRIPTION QUIESCENT AND DYNAMIC EXERCISES

The following are some examples of the proper application of Dynamic and Quiescent Medical Qigong Prescriptions presented by Dr. He Si Hai of the Zhe Jiang Qigong Hospital in China:

1. **Excess and Heat Syndromes:** When treating patients with Excess and Heat syndromes, prescribe static (Quiescent) Medical Qigong exercises. After a gradual decline in the patient's fever or disease, the Qigong exercises are gradually increased in numbers and duration, and the purging training method is added (provided the essence and constitution have not been overly taxed).
2. **Deficient and Cold Syndromes:** When treating patients with Deficient and Cold syndromes, prescribe Dynamic Medical Qigong exercises. Gradually increase the exercises to include methods of lifting the limbs. If, however, the pathological state has progressed deeper into the body, then static exercises are prescribed first.

NUMBER OF BREATHS REQUIRED IN PRESCRIPTIONS

The effects of a Medical Qigong treatment will generally last for three days. The Medical Qigong prescriptions that the doctor gives the patient can extend the treatment's effects indefinitely, provided that the patient does all the homework prescription exercises.

The primary goal for using respiratory calculations is to ensure that sufficient Qi is administered when applying Medical Qigong treatments and therapeutic prescriptions. There are two schools of thought used to determine the amount of breaths needed to accomplish the needed results: Yin and Yang Respiratory Calculations and Five Element Respiratory Calculations.

THE YIN AND YANG RESPIRATORY CALCULATIONS

The number of breaths required to Regulate the patient's Yin and Yang energy in a Medical Qigong prescription is often calculated in respiratory cycles and on the basis of the number of the Yin and Yang aspects of the disease. This is often determined by Yin and Yang energy numbers. Yang energy is represented by all of the odd numbers (1, 3, 5, 7, 9). Yin energy is represented by all of the even numbers (2, 4, 6, 8).

The Yang number is used to calculate the respiratory cycles for Tonification and Purgation of

Treatment Prescription	Yang Numbers	To Treat Gall Bladder, Small Intestine, Stomach, Large Intestine, and Urinary Bladder	
• Number of Color Inhalations Used For Tonification	General Treatments	Moderate Treatments	Strong Treatments
	1 - 3 - 5 - 7 - 9	27 - 49	81
	Yin Numbers	To Treat Liver, Heart, Spleen, Lungs, and Kidneys	
• Number of Sound Exhalations Used For Purgation	General Treatments	Moderate Treatments	Strong Treatments
	2 - 4 - 6 - 8	18 - 36	64
• Number of Balanced Respirations Used For Regulation	General Health and Maintenance	Organ Diseases	Chronic Diseases, Atrophy Syndromes, Cancer, Chemotherapy, Radiation

Figure 40.11. Number of Yin and Yang Respirations

the Yang organs and channels; likewise, the Yin number is used for the Yin organs and channels. The treatment calculations are described as follows (Figure 40.11):

- **Deficient Yang:** When treating a patient with a disease due to a Deficiency of Yang, a Tonification method is used with either 3, 5, 7, 9, 27, 49 or 81 breaths, and the focus is placed on color inhalation.
- **Deficient Yin:** When treating a patient with a disease due to a Deficiency of Yin, a Tonification method is used with either 2, 4, 6, 8, 18, 36 to 64 breaths, and the focus is placed on color inhalation.
- **Excess Yang:** When treating a patient with a disease due to an Excess of Yang, a Purgation method is used with either 3, 5, 7, 9, 27, 49 or 81 breaths, and the focus is placed on sound exhalation.
- **Excess Yin:** When treating a patient with a disease due to an Excess of Yin, a Purgation method is used with either 2, 4, 6, 8, 18, 36 to 64 breaths, and the focus is placed on sound exhalation.
- **Yin and Yang Imbalance:** When treating a patient with a disease due to a Yin and Yang imbalance, focus is placed on Regulated inhalation and exhalation, the proper numbers will be determined according to the specific internal organs that are out of harmony.

This calculation should only be used as a general reference guide in treatment. Clinically, respiratory cycles should be determined based on the patient's current constitution, as well as the location and nature of the disease (Yin or Yang, Exterior or Interior, Deficient or Excess).

THE FIVE ELEMENT RESPIRATORY CALCULATIONS

Number patterns can also be related to the Five Elements (Figure 40.12). For example: 6 is the number of the Element Water-Kidneys; 7 the Element Fire-Heart; 8 the Element Wood-Liver; 9 the Element Metal-Lungs; and 10 the Element Earth-Spleen. The cycles of Yin and Yang numbers can be implemented through the utilization of the Magic Square (see Volume 3, Chapter 33).

CHOOSING THE PROPER POSTURE

Medical Qigong meditations and prescriptions are not limited to sitting practice alone. Each of the different lying, sitting, standing, and walking postures has its own specific form of meditation.

The lying, sitting, and standing postures create the foundational base for Static Postural Dao Yin training. Each static posture can induce the body's energy to descend quickly into the Lower Dantian. The selection of the appropriate technique and body position is determined by each practitioner's body type (structural formation) and the condition of the individual's physical health. The length of time that a practitioner focuses on the Medical Qigong prescription is also determined by the individual's specific imbalance, as shown in the following examples:

- **Prolapse:** Patients with problems of prolapse of the internal organs should begin their training while lying supine (on their back) with their knees pointing upward, their buttocks elevated 4 inches off the ground, and their feet flat on the floor (Figure 40.11). The patient should begin the treatment by focusing on rebuilding the spiritual structure of the prolapsed internal organ first; then focus on Tonifying the energetic structures of both the prolapsed internal organ and the Spleen; and end after focusing on the Tonification of the prolapsed internal organ's physical structure.
- **Gastrointestinal Disease:** Patients with gastrointestinal diseases should begin their training lying flat on their backs (Figure 40.12). As the condition improves, they should combine lying and sitting meditations to promote the digestion and absorption of food.
- **Heart Disease:** Patients with Heart disease, hypertension, or nervous disorders should begin training from a sitting position (Figure 40.13). Later, they should combine sitting and standing meditations in order to direct their Qi and Blood downward.
- **Lung Disease:** Patients with Lung diseases, asthma, chronic bronchitis, emphysema, or cardiopulmonary function disorders should begin their training from a semi-reclining position (usually a 45 degree angle) to help respiration flow smoothly and to alleviate stress on the Lungs (Figure 40.14).

In the hospital, each pillow that the patient uses for elevation represents the degree of strain that is placed on the Lungs. The patient is said to have strong Lungs, for example, if

Directions	North	South	East	West	Center
5 Yin Organs	Kidneys	Heart	Liver	Lungs	Spleen
Number of Respirations	6	7	8	9	10
Element	Water	Fire	Wood	Metal	Earth

Figure 40.12. Yin and Yang Five Element Respiration

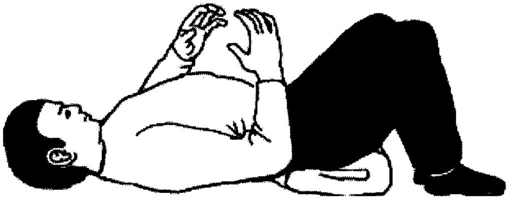


Figure 40.11. Patients with digestive problems, gastroptosis, or prolapse of the internal organs should begin their training while lying with their knees bent.

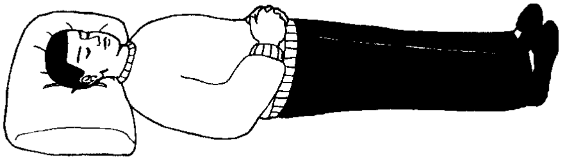


Figure 40.12. Patients with gastrointestinal diseases should begin their training lying flat on their backs.

he or she is reclining and breathing comfortably on one pillow. If however, it takes three pillows before the patient is reclining comfortably, the Lungs are considered weak and congested (as in cases of dyspnea).

- **Severe Physical Weakness:** Patients with severe physical weakness (chronic fatigue syndrome, fibromyalgia, cancer) should begin their training from a lying or sitting position (Figure 40.15). Later, they can combine sitting, standing, and walking meditations as their constitution improves.

PRIMARY AND SECONDARY POSTURES

Patients are taught a primary and a secondary posture to prevent fatigue and increase the healing effect of the Medical Qigong prescriptions. A primary standing posture is performed, for example, in the morning when the patient is strongest and the energy is cleanest. A secondary sitting posture is performed in the afternoon or evening when the patient is tired, with a focus on quiet regulation.

After a patient has learned a particular lying, sitting, or standing meditation, he or she can be taught the secondary posture without the risk of depleting his or her Qi.

OVERVIEW OF POSTURE PRESCRIPTIONS

In Medical Qigong therapy, patients are taught specific prescription Dao Yin exercises and meditations in order to release (Purge), receive (Tonify) and balance (Regulate) the Jing, Qi, Shen, Blood, and Body Fluids flowing within their tissues. This "prescription alchemy" utilizes the patient's posture, breath, and mind to initiate healing.

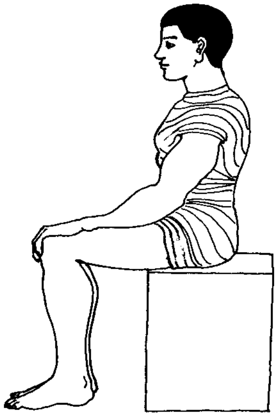


Figure 40.13. Patients with Heart disease, hypertension, or nervous disorders should begin training from a sitting position.

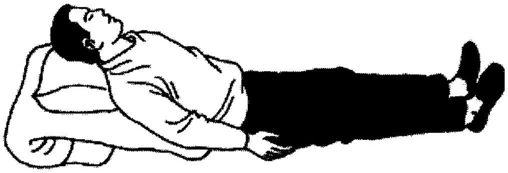


Figure 40.14. Patients with Lung diseases, asthma, chronic bronchitis, emphysema, or cardiopulmonary function disorders should begin their training from a semi-reclining position.

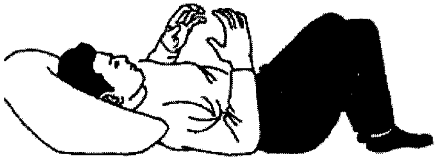


Figure 40.15. Patients with severe physical weakness (chronic fatigue syndrome, fibromyalgia, cancer) should begin their training from a lying or sitting position.

CHAPTER 41
INTERNAL ORGAN SELF-MASSAGE PRESCRIPTIONS

INTRODUCTION

The next few chapters of this text book include some of China's most popular clinical therapies. These meditations and exercises originated in ancient China, from either Shaolin (Buddhist) or Wu Dang (Daoist) monasteries. The exercises have been incorporated into the clinical environment because of their effectiveness in purging, tonifying, or regulating the body's Jing, Qi, Shen, Blood, and Body Fluids. When practicing these Medical Qigong exercises, it is important to remember that the unique history of each exercise or prescription is not as important as the proper training necessary to achieve the initial goal of the prescription exercise (i.e., whether to purge, tonify, or regulate). Additionally, the correct Dao Yin technique (proper posture, breath, and mental focus) used to make the prescription effective is also paramount.

This section begins with the energy massage techniques used to treat specific internal organs. These are Self-Regulating Medical Qigong prescriptions that require the patient to re-generate his or her own Qi for self-healing. These exercises can also be modified to meet the patient's specific needs. After treating the patient, the Medical Qigong doctor will design prescription exercises that Purge, Tonify, or Regulate a specific organ and organ system.

PURGE EXCESS CONDITIONS

Each cell in the body has its own unique resonant vibration. When combined together, the vibrating cells create their own specific frequency within the various tissues, internal organs, and organ systems. Excess Qi is the cumulative effect of too many cells trapped and vibrating together in one specific area of the body. This overactive cellular function causes Qi to radiate out from the tissues and can be felt by the Medical Qigong doctor while scanning the patient's body with the Extended Fan Palm. The resulting lack of energy flow (or stagnation) within the diseased tissue area cannot, therefore, transmit Qi fast enough to the other areas of the body. This concentrated energetic stagnation creates what is known in Traditional Chinese Medicine as an excess condition, and can result in symptoms such as pain (that worsens with applied pressure) and inflammation. An excess condition can also lead to the development of unusual tissue growths such as cysts, tumors, and cancer, as well as the hyperactivity of the internal organs causing hypertension, heart attacks, stroke, etc.

Any area of the body that is in an excess condition displays a high-intensity energetic field surrounding the tissue area. The energetic field of an excess condition will naturally repel the doctor's palm when scanning.

Purgation of excess conditions located within the five Yin organs is accomplished by having the patient exhale healing sounds after tissue massage stimulation. The patient's intention is focused on vibrating the specific internal organ to breakup stagnation. Sound stimulation is used to excite the tissues, causing the cells to vibrate faster and disperse condensed energetic stagnation. By increasing the cellular vibration, the patient can create more space within the diseased tissue area, allowing for the dispersal of Toxic Qi.

TONIFY DEFICIENT CONDITIONS

A lack of Qi in any area of the body can lead to underactive cellular function. This lack of energetic stimulation creates what is known in Traditional Chinese Medicine as a deficient condition, and can lead to the hypofunction of the cells, tissues, and organs. A deficient condition can lead to such symptoms as weakness, pain (that lessens with applied pressure), fatigue, decreased immunity, tissue atrophy, and prolapse.

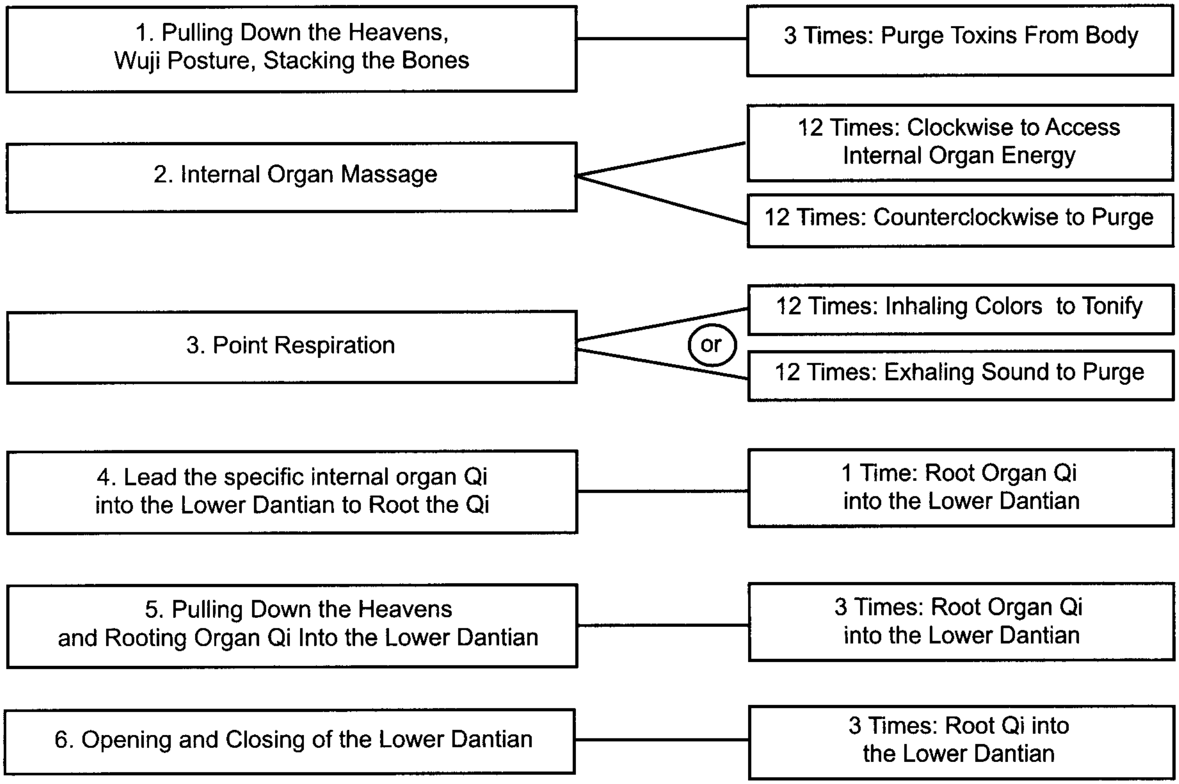

1. Pulling Down the Heavens, Wuji Posture, Stacking the Bones
3 Times: Purge Toxins From Body
2. Internal Organ Massage
12 Times: Clockwise to Access Internal Organ Energy
12 Times: Counterclockwise to Purge
3. Point Respiration
or
12 Times: Inhaling Colors to Tonify
12 Times: Exhaling Sound to Purge
4. Lead the specific internal organ Qi into the Lower Dantian to Root the Qi
1 Time: Root Organ Qi into the Lower Dantian
5. Pulling Down the Heavens and Rooting Organ Qi Into the Lower Dantian
3 Times: Root Organ Qi into the Lower Dantian
6. Opening and Closing of the Lower Dantian
3 Times: Root Qi into the Lower Dantian

Figure 41.1. General Outline for Medical Qigong Internal Organ Massage Prescriptions

Any area of the body that is in a deficient condition has a low-intensity energetic field surrounding the tissue area. The energetic field of a deficient condition will naturally pull the doctor's palm inward when scanning.

Tonifying deficient conditions located within of the five Yin organs is accomplished by having the patient inhale colored light to the specific internal organ after massage stimulation. The patient's intention is focused on colored light visualization to strengthen the organ's tissues and cells.

Light is used to fill the energetic space existing between the cells, creating more energetic substance. The concentrated colored light visualization further stimulates energetic movement. By visualizing the cells becoming bright, white, and clear, the patient can additionally assist his or her immune system in attracting more B and T cells to the diseased tissue area.

REGULATE

All Medical Qigong treatments end with regulation techniques. The patient's cells and tissues are allowed to return to a natural state of balance and harmony by regulating the body's Yin and Yang, Qi and Blood, and Jing, Qi, and Shen. Likewise, the initial goal of Medical Qigong Self-Regulation exercises and meditations is to encourage the patient's body to return to a natural state of balance and harmony.

The regulation of the five Yin organs is accomplished with equal inhalation and exhalation respiratory patterns while focusing on a specific internal organ. This equalized respiratory pattern is used to balance an internal organ's Yin and Yang energy. Additionally, the combination of both inhaled colored light and an exhaled healing sound can also be used to increase the regulating effect.

INTERNAL ORGAN MASSAGE PRESCRIPTIONS

The following internal organ massage exercises are arranged in the Five Element Creative Cycle order and can either be practiced as a whole routine, or individually for specific ailments. Each massage prescription is named after the primary internal organ it stimulates.

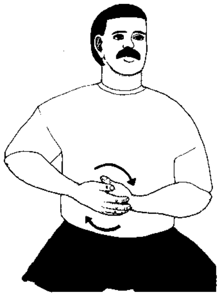
An outline of each Medical Qigong internal organ massage exercise prescription is described as follows (Figure 41.1):

- The patient begins with "Pulling Down the Heavens" 3 times, ending in a Wuji posture to perform "Stacking the Bones."
- The patient then performs the "Internal Organ Massage" 12 times massaging clockwise to access the Qi of the internal organ, then 12 times massaging counterclockwise to Purge.
- The patient performs "Point Respiration" 12 times (while using either colored light visualization to Tonify, or healing sounds to Purge).
- The patient leads the specific internal organ Qi into the Lower Dantian to root the Qi.
- The patient performs "Pulling Down the Heavens" 3 times to further root the Qi into the Lower Dantian.
- The patient performs the "Opening and Closing the Lower Dantian" exercise prescription 3 times to end the routine. This completes the entire sequence of the first set.
- Then, the patient will start the next set, beginning again with "Pulling Down the Heavens" 3 times.

For clinical therapy, the patient will perform these exercises three to five times a day and should be cautioned not to perform these exercises on a full stomach.

LIVER MASSAGE

The purpose of the Liver Massage prescription is to regulate the activities of the vital energy flowing inside the Liver by encouraging hyperactive and Rebellious Liver Qi to flow downward.



Massage in Twelve Clockwise Circular Rotations, then Twelve Counterclockwise Rotations

Figure 41.2. The patient will focus his or her mind's intention while massaging the Liver area, allowing the Qi to circulate into the organ's tissues.

PREPARATION

The doctor can choose to give the patient either the One Through Four meditation (see Chapter 42) or the Stacking the Bones meditation (described below) to prepare for the Liver Massage prescription. The Liver Massage prescription is divided into five techniques: Stacking the Bones, Regulating the Liver, Point Respiration, Pulling Down the Heavens, and Opening and Closing of the Lower Dantian.

1. STACKING THE BONES

To begin the Stacking the Bones meditation, start in a Wuji posture and perform Pulling Down the Heavens to purge. Next, imagine the energy in your body sinking and melting into the ground; the Bones vertically stack, one by one, on top of each other. Each of the body's articulations stacks on top of the previous section of bone, progressing from the bottoms of the feet, to the ankles, knees, hips, spine, and eventually to the top of the head.

The spine is kept straight but relaxed; the anal sphincter is closed; the tongue is touching the top of the upper palate; the Mingmen is slightly pressing towards the back; and the body is completely relaxed.

2. REGULATING THE LIVER

Begin the Regulating the Liver Massage exercise prescription by placing the left hand on the Liver with the right hand on top (opposite for women). Massage in twelve circular rotations to the left in a clockwise direction, then twelve rotations in the opposite direction (Figure 41.2). When massaging, focus the mind on the Liver. The hand can either lightly touch the skin (using Qi massage) or be slightly off of the skin up to several inches away from the body (using Qi emission therapy), depending on the degree of energetic sensitivity and projection skill.

Throughout the exercise, focus the mind's intention on the Liver organ, allowing the energy within the Liver area to flow and circulate with the movement of the hands. During each inhalation, imagine divine healing light coming down from the Heavens and filling the Liver. During each exhalation, imagine purging the Liver of Turbid Qi, releasing it out through the mouth.

3. POINT RESPIRATION

The Point Respiration technique focuses breath and imagination into the channel points of the specific treatment area. For this particular exercise, leave the hands over the Liver while concentrating with focused intention and breathing deeply into the tissue of the organ. Then, exhale while lightly squeezing and pressing the area of the Liver and imagine divine healing light radiating outward from the tissues. While inhaling, lift the hands away from the body and imagine divine healing light flowing into the Liver organ area. This action is similar to that of a bellows. Perform this exercise for twelve breaths, then lead the Qi down into the Lower Dantian.

4. PULLING DOWN THE HEAVENS

For Pulling Down the Heavens, inhale, and slowly raise both arms outward and upward, away from the sides of the body, with both palms facing downward until they reach shoulder level. At the height of the shoulders, turn the palms up, and continue to circle the arms over the head. While exhaling, bend the elbows to make a curve in front of the chest, and gently press the hands down in front of the abdomen. Then separate the arms to the sides of the legs, and return to the Wuji posture (Figure 41.3).

While exhaling, beginning at the top of the head and tips of the fingers, feel energy flowing downward into the Lower Dantian. Also imagine the energy of the Liver flowing like water melt-

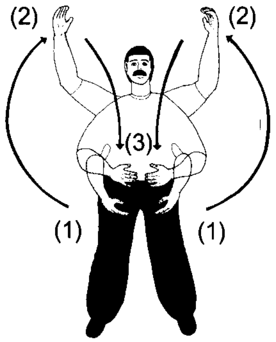


Figure 41.3. Pulling Down the Heavens allows the patient to sink the Qi, returning any excess energy back into the Lower Dantian.

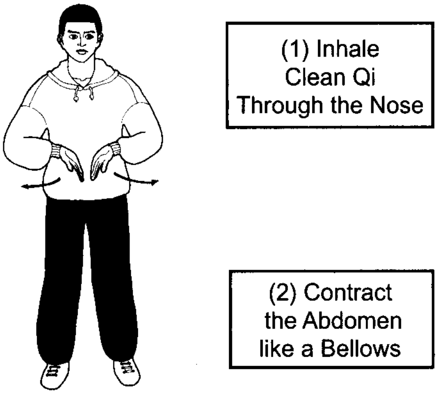

(1) Inhale Clean Qi Through the Nose
(2) Contract the Abdomen like a Bellows

Figure 41.4. The Opening: Inhale clean Qi through the nose into the Lower Dantian while separating the hands to the sides of the body.

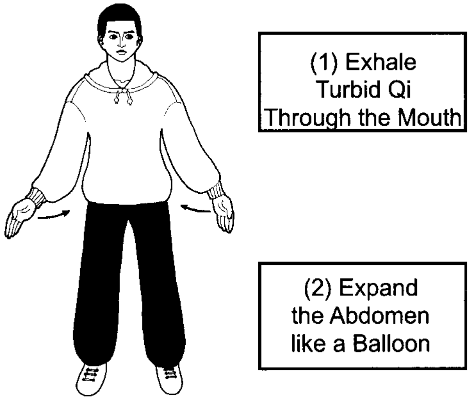

(1) Exhale Turbid Qi Through the Mouth
(2) Expand the Abdomen like a Balloon

Figure 41.5. The Closing: Exhale and imagine the Evil Qi being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian.

ing down the torso, and quietly draw the energy back down into the Lower Dantian.

Pause for a breath at the Lower Dantian, rooting the energy. Then, slowly raise the hands and repeat the exercise. Practice the Pulling Down the Heavens exercise three times, ending in the Wuji posture. If the Qi is not brought back into the Lower Dantian after each exercise, the energy will be easily dispersed.

5. OPENING AND CLOSING THE LOWER DANTIAN

Inhale clean Qi through the nose into the Lower Dantian while separating both hands to the sides of the body. Make sure that the center of the palms face away from each other. While separating the hands, contract the abdomen and anus, and imagine that the Lower Dantian is opening up to absorb incredible amounts of Qi from the environment. This energetic action utilizes Reverse Breathing and is called the Opening (Figure 41.4).

Exhale and imagine that Evil Qi is being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian (Figure 41.5). Continue this movement until both palms reach about one fist's width apart from each other. While bringing the hands towards each other, simultaneously expand the abdomen and relax the anus. This energetic action is called the Closing. When Closing, imagine sealing the body in a protective energetic field, so that pathogenic factors cannot get inside the body. Perform the Opening and Closing method three times.

Note: The techniques 1 through 5 are one complete set. Perform each set three times. Three sets are necessary to facilitate the three stages the body will naturally progress through when introducing new energetic patterns. After practicing the first set, the body is introduced to a new energetic pattern and there is a psychosomatic adjustment required. After the second set, the body begins to understand the new pattern and begins to accommodate the new energetic movement. After the third and final set, the body recognizes and accepts the changes the patient is attempting to integrate.

HEART MASSAGE

The purpose of the Heart Massage prescription is to move the Heart's Qi, promote Blood circulation, and disperse Blood Stasis while dredging the channels and collaterals.

PREPARATION

The doctor can choose to give the patient either the One Through Four meditation (see Chapter 42) or the Stacking the Bones meditation (described below) to prepare for the following Heart Massage prescription. The Heart Massage prescription is divided into five techniques: Stacking the Bones, Regulating the Heart, Point Respiration, Pulling Down the Heavens, and Opening and Closing of the Lower Dantian.

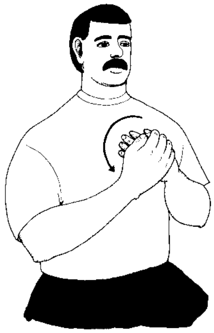
1. STACKING THE BONES

To begin the Stacking the Bones meditation, start in a Wuji posture and perform Pulling Down the Heavens to purge. Next, imagine the energy in your body sinking and melting into the ground; the Bones vertically stack, one by one, on top of each other. Each of the body's articulations stacks on top of the previous section of bone, progressing from the bottoms of the feet, to the ankles, knees, hips, spine, and eventually to the top of the head.

The spine is kept straight but relaxed; the anal sphincter is closed; the tongue is touching the top of the upper palate; the Mingmen is slightly pressing towards the back; and the body is completely relaxed.

2. REGULATING THE HEART

When prescribing the Regulating the Heart exercise for male patients, have them place the left hand over the Heart with the right hand on top of the left hand (for women, the hand positions are opposite, and the beginning placement of the hands is below the left breast). Massage in twelve clockwise circular rotations, then twelve counterclockwise rotations (Figure 41.6). The patient's hands can either lightly touch the skin (using Qi massage) or be slightly off the skin up to several inches away from the patient's body (using Qi emission therapy), depending on the patient's degree of energetic sensitivity and projection skill.



Massage in Twelve Clockwise Circular Rotations, then Twelve Counterclockwise Rotations

Figure 41.6. The patient uses the mind's intention to regulate the Qi of the Heart.

Throughout the exercise, focus the mind's intention on the Heart organ, allowing the energy within the Heart area to flow and circulate with the movement of the hands. During each inhalation, imagine divine healing light coming down from the Heavens and filling the Heart. During each exhalation, imagine purging the Heart of Turbid Qi, releasing it out through the mouth.

3. POINT RESPIRATION

The Point Respiration technique focuses breath and imagination into the channel points of the specific treatment area. For this particular exercise, leave the hands over the Heart while concentrating with focused intention and breathing deeply into the tissue of the organ. Then, exhale while lightly squeezing and pressing the area of the Heart and imagine divine healing light radiating outward from the tissues. While inhaling, lift the hands away from the body and imagine divine healing light flowing into the Heart organ area. This action is similar to that of a bellows. This exercise should be performed twelve times; then, lead the Qi down into the Lower Dantian.

4. PULLING DOWN THE HEAVENS

For Pulling Down the Heavens, inhale, and slowly raise both arms outward and upward, away from the sides of the body, with both palms facing downward until they reach shoulder level. At the height of the shoulders, turn the palms up, and continue to circle the arms over the head. While exhaling, bend the elbows to make a curve in front of the chest, and gently press the hands

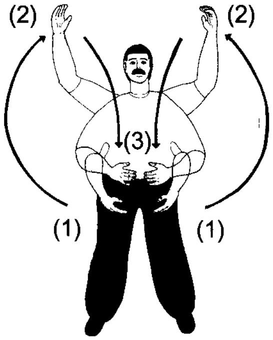
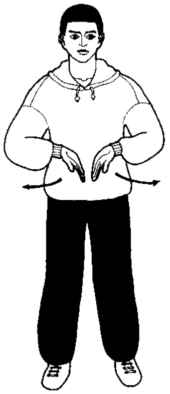


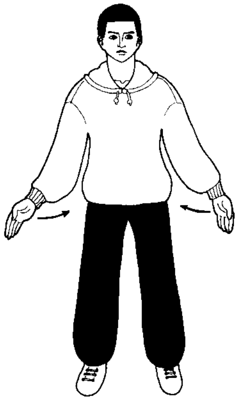
Figure 41.7. Pulling Down the Heavens allows the patient to sink the Qi, returning any excess energy back into the Lower Dantian.



(1) Inhale Clean Qi Through the Nose

(2) Contract the Abdomen like a Bellows

Figure 41.8. The Opening: Inhale clean Qi through the nose into the Lower Dantian while separating the hands to the sides of the body.



(1) Exhale Turbid Qi Through the Mouth

(2) Expand the Abdomen like a Balloon

Figure 41.9. The Closing: Exhale and imagine the Evil Qi being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian.

down in front of the abdomen. Then separate the arms to the sides of the legs, and return to the Wuji posture (Figure 41.7).

While exhaling, beginning at the top of the head and tips of the fingers, feel energy flowing downward into the Lower Dantian. Also imagine the energy of the Heart flowing like water melting down the torso, and quietly draw the energy back down into the Lower Dantian.

Pause for a breath at the Lower Dantian, rooting the energy. Then, slowly raise the hands and repeat the exercise. Practice the Pulling Down the Heavens exercise three times, ending in the Wuji posture. If the Qi is not brought back into the Lower Dantian after each exercise, the energy will be easily dispersed.

5. OPENING AND CLOSING THE LOWER DANTIAN

Inhale clean Qi through the nose into the Lower Dantian while separating both hands to the sides of the body. Make sure that the center of the palms face away from each other. While separating the hands, contract the abdomen and anus, and imagine that the Lower Dantian is opening up to absorb incredible amounts of Qi from the environment. This energetic action utilizes Reverse Breathing and is called the Opening (Figure 41.8).

Exhale and imagine that Evil Qi is being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian (Figure 41.9). Continue this movement until both palms reach about one fist's width apart from each other. While bringing the hands towards each other, simultaneously expand the abdomen and relax the anus. This energetic action is called the Closing. When Closing, imagine sealing the body in a protective energetic field, so that pathogenic factors cannot get inside the body. Perform the Opening and Closing method three times.

Note: The techniques 1 through 5 are one complete set. Perform each set three times. Three sets are necessary to facilitate the three stages the body will naturally progress through when introducing new energetic patterns. After practicing the first set, the body is introduced to a new energetic pattern and there is a psychosomatic adjustment required. After the second set, the body begins to understand the new pattern and begins to accommodate the new energetic movement. After the third and final set, the body recognizes and accepts the changes the patient is attempting to integrate.

SPLEEN AND STOMACH MASSAGE

The purpose of the Spleen and Stomach Massage prescription is to strengthen and increase the Spleen's function of converting ingested food and drink into Qi and transporting Gu Qi, and support the Stomach's function of "rotting and ripening" the ingested food.

The Spleen and Stomach Organ Massage prescription is divided into two parts:

After performing the Preparation and Stacking the Bones meditations, the patient first massages the Spleen (using the Regulating the Spleen and Point Respiration exercises), and then massages the Stomach (using the Regulating the Stomach and Point Respiration exercises). The patient then proceeds to perform the Pulling Down the Heavens exercise and the Opening and Closing of the Lower Dantian exercise in order to complete the massage prescription. In some situations the doctor may choose to prescribe either the Spleen organ massage exercise or just the Stomach organ massage exercise.

PREPARATION

The doctor can choose to give the patient either the One Through Four meditation (see Chapter 42) or the Stacking the Bones meditation (described below) to prepare for the following Spleen and Stomach Massage prescriptions.

1. STACKING THE BONES

To begin the Stacking the Bones meditation, start in a Wuji posture and perform Pulling Down the Heavens to purge. Next, imagine the energy in your body sinking and melting into the ground;

the Bones vertically stack, one by one, on top of each other. Each of the body's articulations stacks on top of the previous section of bone, progressing from the bottoms of the feet, to the ankles, knees, hips, spine, and eventually to the top of the head.

The spine is kept straight but relaxed; the anal sphincter is closed; the tongue touches the upper palate; the Mingmen is slightly pressing towards the back; and the body is completely relaxed.

SPLEEN MASSAGE

This is an excellent massage for patients with splenomegaly (enlargement of the spleen) dyspepsia (painful digestion), and poor appetite.

2. REGULATING THE SPLEEN

Begin the Regulating the Spleen exercise prescription by placing the left hand on the Spleen with the right hand on top (opposite for women). Massage in twelve circular rotations to the left in a clockwise direction, then twelve rotations in the opposite direction (Figure 41.10). When massaging, concentrate the mind on the energy within the Spleen area, imagining the Spleen Qi movement flowing with the movements of the hands. Inhale and imagine divine healing light coming down from the Heavens and filling the Spleen. Exhale and imagine the Spleen expelling Turbid Dampness.

3. POINT RESPIRATION (SPLEEN)

The Point Respiration technique focuses breath and imagination into the channel points of the specific treatment area. For this particular exercise, leave the hands over the Spleen while concentrating with focused intention and breathing deeply into the tissue of the organ. Then, exhale while lightly squeezing and pressing the area of the Spleen and imagine divine healing light radiating outward from the tissues. While inhaling, lift the hands away from the body and imagine divine healing light flowing into the Spleen organ area. This action is similar to that of a bellows. This exercise should be performed twelve times; then move both hands to the Stomach area.

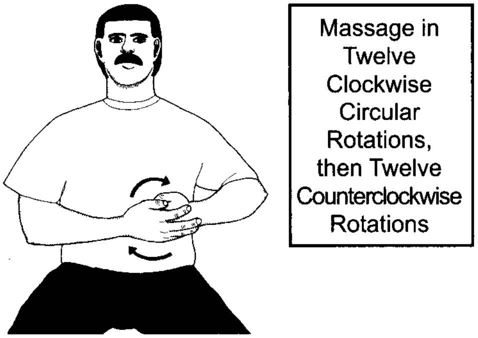

Massage in Twelve Clockwise Circular Rotations, then Twelve Counterclockwise Rotations

Figure 41.10. The patient focuses the mind's intention on the Spleen area while massaging, allowing the energy to circulate into the organ's tissues.

STOMACH MASSAGE

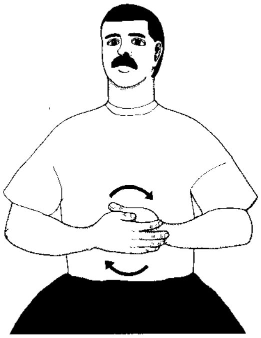
This is an excellent massage for patients with thoracic depression, abdominal distention, gastritis, nausea, or gastric ulcers.

4. REGULATING THE STOMACH

Begin the Regulating the Stomach exercise prescription by placing the left hand on the Zhongwan CV-12 point at the middle of the Stomach with the right hand on top (opposite for women). Massage in twelve circular rotations to the left in a clockwise direction, then twelve rotations in the opposite direction (Figure 41.11). When massaging, concentrate on warming the Stomach area. Inhale and imagine divine healing light coming down from the Heavens and filling the Stomach. Exhale and purge the Stomach of Turbid Qi out the mouth.

5. POINT RESPIRATION (STOMACH)

The Point Respiration technique focuses breath and imagination into the channel points of the specific treatment area. For this particular exercise, leave the hands over the Stomach while concentrating with focused intention and breathing deeply into the tissue of the organ. Then, exhale while lightly squeezing and pressing the area of the Stomach and imagine divine healing light radiating outward from the tissues. While inhaling, lift the hands away from the body and imagine divine healing light flowing into the Stomach organ area. This action is similar to that of a bellows. This exercise



Massage in Twelve Clockwise Circular Rotations, then Twelve Counterclockwise Rotations

Figure 41.11. The patient will focus their mind's intention on the Stomach area while massaging, allowing their energy to circulate into the organ's tissues.

should be performed twelve times; then, lead the Qi down into the Lower Dantian.

6. PULLING DOWN THE HEAVENS

For Pulling Down the Heavens, inhale, and slowly raise both arms outward and upward, away from the sides of the body, with both palms facing downward until they reach shoulder level. At the height of the shoulders, turn the palms up, and continue to circle the arms over the head. While exhaling, bend the elbows to make a curve in front of the chest, and gently press the hands down in front of the abdomen. Then separate the arms to the sides of the legs, and return to the Wuji posture (Figure 41.12).

While exhaling, beginning at the top of the head and tips of the fingers, feel energy flowing downward and into the Lower Dantian. Also imagine the energy of the Stomach and Spleen flowing like water and melting down the torso. Quietly draw the energy back down into the Lower Dantian.

Pause for a breath at the Lower Dantian, rooting the energy. Then, slowly raise the hands and repeat the exercise. Practice the Pulling Down the Heavens exercise three times, ending in the Wuji posture. If the Qi is not brought back into the Lower Dantian after each exercise, the energy will be easily dispersed.

7. OPENING AND CLOSING THE LOWER DANTIAN

Inhale clean Qi through the nose into the Lower Dantian while separating both hands to

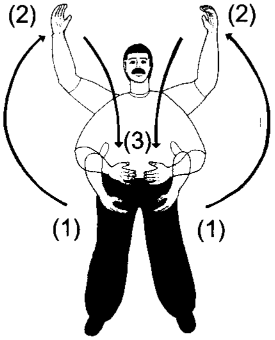
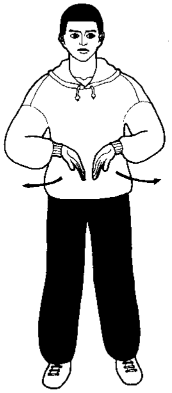


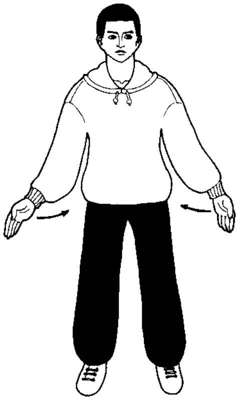
Figure 41.12. Pulling Down the Heavens allows the patient to sink the Qi, returning any excess energy back into the Lower Dantian.



(1) Inhale Clean Qi Through the Nose

(2) Contract the Abdomen like a Bellows

Figure 41.13. The Opening: Inhale clean Qi through the nose into the Lower Dantian while separating the hands to the sides of the body.



(1) Exhale Turbid Qi Through the Mouth

(2) Expand the Abdomen like a Balloon

Figure 41.14. The Closing: Exhale and imagine the Evil Qi being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian.

the sides of the body. Make sure that the center of the palms face away from each other. While separating the hands, contract the abdomen and anus, and imagine that the Lower Dantian is opening up to absorb incredible amounts of Qi from the environment. This energetic action utilizes Reverse Breathing and is called the Opening (Figure 41.13).

Exhale and imagine that Evil Qi is being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian (Figure 41.14). Continue this movement until both palms reach about one fist's width apart from each other. While bringing the hands towards each other, simultaneously expand the abdomen and relax the anus. This energetic action is called the Closing. When Closing, imagine sealing the body in a protective energetic field, so that pathogenic factors cannot get inside the body. Perform the Opening and Closing method three times.

Note: The techniques 1 through 7 are one complete set. Perform each set three times. Three sets are necessary to facilitate the three stages the body will naturally progress through when introducing new energetic patterns. After practicing the first set, the body is introduced to a new energetic pattern and there is a psychosomatic adjustment required. After the second set, the body begins to understand the new pattern and begins to accommodate the new energetic movement. After the third and final set, the body recognizes and accepts the changes the patient is attempting to integrate.

LUNG MASSAGE

The purpose of the Lung Massage prescription is to bring Blood and Qi into the Lung area, clean and purify the inhaled breath, and support the Lungs' Qi flowing downward. Tuberculosis patients with pulmonary holes should concentrate on abundantly filling and expanding the vital energy in the Lungs while visualizing the Qi activating the body's cells to close the holes. If the patient is unable to visualize this, or the reaction is too uncomfortable, have the patient mentally pull the Qi downward.

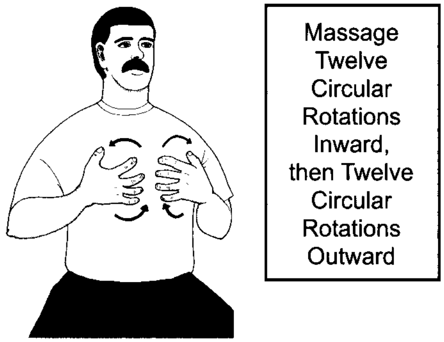


Figure 41.15. The patient focuses the mind's intention while massaging the Lung area, allowing the Qi to circulate into the organ's tissues.

PREPARATION

The doctor can choose to give the patient either the One Through Four meditation (see Chapter 42) or the Stacking the Bones meditation (described below) to prepare for the following Lung Massage prescription. The Lung Massage prescription is divided into five techniques: Stacking the Bones, Regulating the Lungs, Point Respiration, Pulling Down the Heavens, and Opening and Closing of the Lower Dantian.

1. STACKING THE BONES

To begin the Stacking the Bones meditation, start in a Wuji posture and perform Pulling Down the Heavens to purge. Next, imagine the energy in your body sinking and melting into the ground; the Bones vertically stack, one by one, on top of each other. Each of the body's articulations stacks on top of the previous section of bone, progressing from the bottoms of the feet, to the ankles, knees, hips, spine, and eventually to the top of the head.

The spine is kept straight but relaxed; the anal sphincter is closed; the tongue is touching the top of the upper palate; the Mingmen is slightly pressing towards the back; and the body is completely relaxed.

2. REGULATING THE LUNGS

Begin the Regulating the Lungs exercise prescription by placing both palms on the Lungs (specifically on an injured or diseased region). Massage in twelve circular rotations from the bottom to the center, to the top, across the clavicles, and then down the outside of the chest. Massage twelve rotations in the opposite direction, from the top down the center and to the outside (Figure 41.15). When massaging, concentrate on the Lung region.

The patient's hands can either lightly touch the skin (using Qi massage) or be slightly off the skin up to several inches away from the patient's body (using Qi emission therapy), depending on the degree of energetic sensitivity and projection skill. Focus the mind's intention on the Lung organ, allowing the energy within the Lung area to flow and circulate with the movement of the hands. Inhale and imagine divine healing light coming down from the Heavens and filling the Lungs. Exhale and purge the Lungs of Turbid Qi out through the mouth.

3. POINT RESPIRATION

The Point Respiration technique focuses breath and imagination into the channel points of the specific treatment area. For this particular exercise, leave the hands over the Lung area while concentrating with focused intention and breathing deeply into the tissue of the organ. Then, exhale while lightly squeezing and pressing the area of the Lung area and imagining divine healing light radiating outward from the tissues. While inhaling, lift the hands away from the body and imagine divine healing light flowing into the Lung area. This action is similar to that of a bellows. This exercise should be performed twelve times; then, lead the Qi down into the Lower Dantian.

4. PULLING DOWN THE HEAVENS

For Pulling Down the Heavens, inhale, and slowly raise both arms outward and upward, away from the sides of the body, with both palms facing downward until they reach shoulder level. At the height of the shoulders, turn the palms up, and continue to circle the arms over the head. While exhaling, bend the elbows to make a curve in front of the chest, and gently press the hands down in front of the abdomen. Then separate the arms to the sides of the legs, and return to the Wuji posture (Figure 41.16).

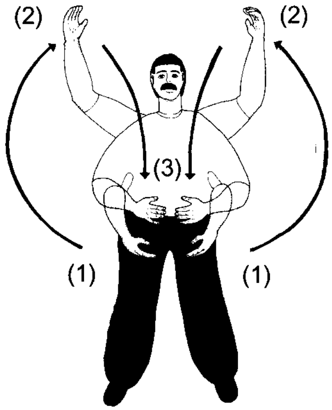


Figure 41.16. Pulling Down the Heavens allows the patient to sink the Qi, returning any excess energy back into the Lower Dantian.

While exhaling, beginning at the top of the head and tips of the fingers, feel energy flowing downward and into the Lower Dantian. Also imagine the energy of the Lungs flowing like water and melting down the torso. Quietly draw the energy back down into the Lower Dantian.

Pause for a breath at the Lower Dantian, rooting the energy. Then, slowly raise the hands and repeat the exercise. Practice the Pulling Down the Heavens exercise three times, ending in the Wuji posture. If the Qi is not brought back into the Lower Dantian after each exercise, the energy will be easily dispersed.

5. OPENING AND CLOSING THE LOWER DANTIAN

Inhale clean Qi through the nose into the Lower Dantian while separating both hands to the sides of the body. Make sure that the center of the palms face away from each other. While separating the hands, contract the abdomen and anus, and imagine that the Lower Dantian is opening up to absorb incredible amounts of Qi from the environment. This energetic action utilizes Reverse Breathing and is called the Opening (Figure 41.17).

Exhale and imagine that Evil Qi is being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian (Figure 41.18).

Continue this movement until both palms reach about one fist's width apart from each other. While bringing the hands towards each other, simultaneously expand the abdomen and relax the anus. This energetic action is called the Closing. When Closing, imagine sealing the body in a protective energetic field, so that pathogenic factors cannot get inside the body. Perform the Opening and Closing method three times.

Note: The techniques 1 through 5 are one complete set. Perform each set three times. Three sets are necessary to facilitate the three stages that the body will naturally progress through when introducing new energetic patterns. After practicing the first set, the body is introduced to a new energetic pattern and there is a psychosomatic adjustment required. After the second set, the body begins to understand the new pattern and begins to accommodate the new energetic movement. After the third and final set, the body recognizes and accepts the changes the patient is attempting to integrate.

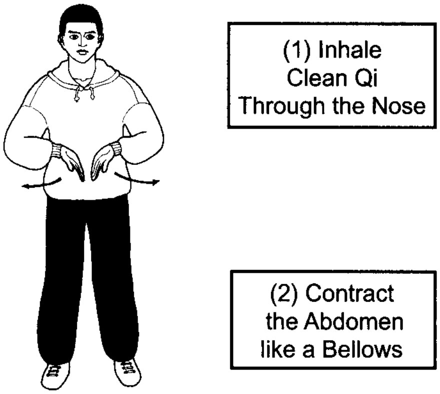

(1) Inhale Clean Qi Through the Nose
(2) Contract the Abdomen like a Bellows

Figure 41.17. The Opening: Inhale clean Qi through the nose into the Lower Dantian while separating the hands to the sides of the body.

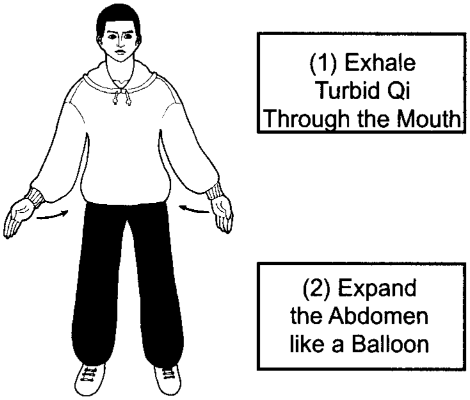

(1) Exhale Turbid Qi Through the Mouth
(2) Expand the Abdomen like a Balloon

Figure 41.18. The Closing: Exhale and imagine the Evil Qi being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian.

KIDNEY MASSAGE

The purpose of the Kidney Massage prescription is to tonify the Kidneys. It is therefore used for treating impotence, premature ejaculation, lumbago, lower back problems, and pelvic inflammatory disease (PID). For PID, use Reverse Breathing with Static Qigong training.

This is an extremely important exercise for both patients and Medical Qigong doctors to practice. For the patients, it is prescribed in order to increase the bodies' Righteous Qi and Kidney Qi, as well as enhance their immune system. For the Medical Qigong doctors, it is used to help enable them to increase the power of their Qi projections when treating patients.

PREPARATION

The doctor can chose to give the patient either the One Through Four meditation (see Chapter 42) or the Stacking the Bones meditation (described below) to prepare for the following Kidney Massage prescription. The Kidney Massage prescription is divided into eight techniques: Stacking the Bones, Regulating the Kidneys, First Point Respiration, Pulling Down the Heavens, First Opening and Closing of the Lower Dantian, First Closure, Second Point Respiration, and Second Opening and Closing of the Lower Dantian.

1. STACKING THE BONES

To begin the Stacking the Bones meditation, start in a Wuji posture and perform Pulling Down the Heavens to purge. Next, imagine the energy in your body sinking and melting into the ground; the Bones vertically stack, one by one, on top of each other. Each of the body's articulations stacks on top of the previous section of bone, progressing from the bottoms of the feet, to the ankles, knees, hips, spine, and eventually to the top of the head.

The spine is kept straight but relaxed; the anal sphincter is closed; the tongue is touching the top of the upper palate; the Mingmen is slightly pressing towards the back; and the body is completely relaxed.

2. REGULATING THE KIDNEYS

Begin the Regulating the Kidneys exercise prescription by closing the eyes and placing both hands on the back (waist level), middle fingers touching the Shen Shu UB-23 points. Focus the mind's intention on the Kidneys. Begin massaging twenty-four times inward, then twenty-four times outward until the area becomes warm (Figure 41.19).

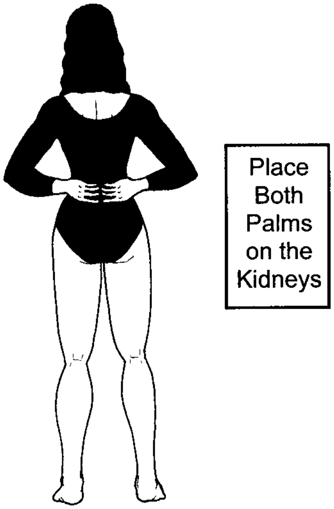


Figure 41.19. The patient will focus the mind's intention on the Kidney area while massaging, allowing the energy to circulate into and warm the organ's tissues.

3. POINT RESPIRATION

Perform the Point Respiration with both hands still over the Shen Shu UB-23 points for thirty-six breaths. Exhale as you press the palms into the Kidneys; inhale as you raise the palms from the back. While inhaling, imagine divine healing light coming down from the Heavens and filling the Kidneys completely. While exhaling, imagine the Kidneys expelling the Turbid Qi.

4. PULLING DOWN THE HEAVENS

For Pulling Down the Heavens, inhale, and slowly raise both arms outward and upward, away from the sides of the body, with both palms facing downward until they reach shoulder level. At the height of the shoulders, turn the palms up, and continue to circle the arms over the head. While exhaling, bend the elbows to make a curve in front of the chest, and gently press the hands down in front of the abdomen. Then separate the arms to the sides of the legs, and return to the Wuji posture (Figure 41.20).

While exhaling, beginning at the top of the head and tips of the fingers, feel energy flowing downward and into the Lower Dantian. Also imagine the energy of the Kidneys flowing like water and melting down the torso. Quietly draw the energy back down into the Lower Dantian.

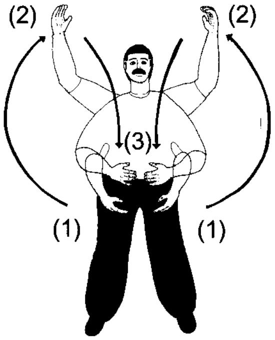


Figure 41.20. Pulling Down the Heavens allows the patient to sink the Qi, returning any excess energy back into the Lower Dantian.

Pause for a breath at the Lower Dantian, rooting the energy. Then, slowly raise the hands and repeat the exercise. Practice the Pulling Down the Heavens exercise three times, ending in the Wuji posture. If the Qi is not brought back into the Lower Dantian after each exercise, the energy will be easily dispersed.

5. OPENING AND CLOSING THE LOWER DANTIAN

Inhale clean Qi through the nose into the Lower Dantian while separating both hands to the sides of the body. Make sure that the center of the palms face away from each other. While separating the hands, contract the abdomen and anus, and imagine that the Lower Dantian is opening up to absorb incredible amounts of Qi from the environment. This energetic action utilizes Reverse Breathing and is called the Opening (Figure 41.21).

Exhale and imagine that Evil Qi is being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian (Figure 41.22). Continue this movement until both palms reach about one fist's width apart from each other. While bringing the hands towards each other, simultaneously expand the abdomen and relax the anus. This energetic action is called the Closing. When Closing, imagine sealing the body in a protective energetic field, so that pathogenic factors cannot get inside the body. Perform the Opening and Closing method three times.

6. FIRST CLOSURE

After completing three sets of the Kidney exercise, place the right hand on the navel and the left hand on the Mingmen. Focus on gathering Heat and Qi in the Lower Dantian for several minutes (e.g., 5 to 12 minutes depending on the patient's constitutional strength and condition). Next, place the right foot on the left knee (opposite for women). With the right hand still on the Lower Dantian, place the left hand at the bottom of the right foot and gently massage the Yongquan Kd-1 point. Massage this area 100 times in a clockwise direction, then 100 times counterclockwise. When massaging the Kd-1 point, work slowly, focusing the mind's intention on moving the Qi from the center of the palm through the center of the foot, up the leg, and into the Lower Dantian (Figure 41.23).

Note: Some Medical Qigong Clinics in China perform this same exercise while slapping the bottom of the feet (instead of using circular massage). They begin this treatment with 100 strikes on each foot for the first day, increasing an additional 100 strikes each consecutive day (not exceeding 300 strikes per sitting) until the desired result is achieved.

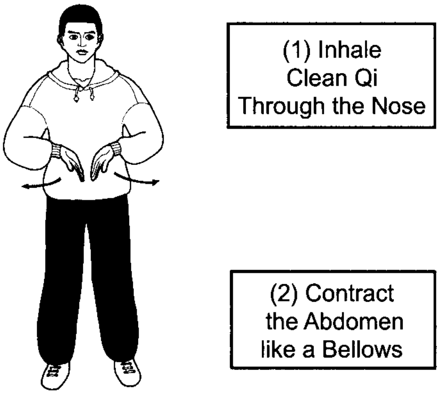

(1) Inhale Clean Qi Through the Nose
(2) Contract the Abdomen like a Bellows

Figure 41.21. The Opening: Inhale clean Qi through the nose into the Lower Dantian while separating the hands to the sides of the body.

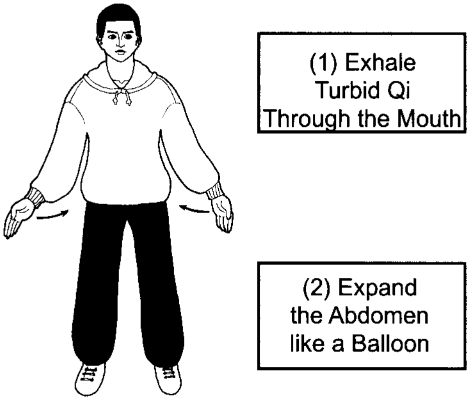

(1) Exhale Turbid Qi Through the Mouth
(2) Expand the Abdomen like a Balloon

Figure 41.22. The Closing: Exhale and imagine the Evil Qi being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian.

7. SECOND POINT RESPIRATION

Perform this Second Point Respiration for twelve breaths, with the right hand still on the Lower Dantian and the left hand still on the bottom of the right foot.

Focus the breath and imagination into the Kd-1 point. Leave the left hand over the bottom of the right foot while concentrating on using focused intention and breath to move the Qi deep into the foot, causing it to flow up the Kidney Channel and into the tissue of the Kidney organ. Exhale while lightly squeezing and pressing the area of the foot, and imagine divine healing light radiating outward from the Kidney tissues. While inhaling, lift the

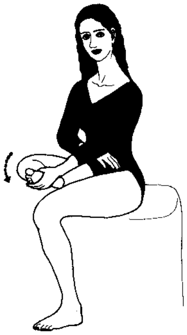


Figure 41.23. The patient focuses the mind's intention on the bottom of the foot while massaging, allowing the energy to flow through the Kidney Channel into the Lower Dantian.

hands away from the body and imagine divine healing light flowing into the Kidney organ area. This action is similar to that of a bellows. This exercise should be performed twelve times. Then switch feet, placing the left hand on the Lower Dantian while the right hand gently massages the Kd-1 at the bottom of the left foot, 100 times clockwise then 100 times counterclockwise. Perform the Point Respiration for twelve breaths, with the left hand still on the Lower Dantian and the right hand still on the bottom of the left foot.

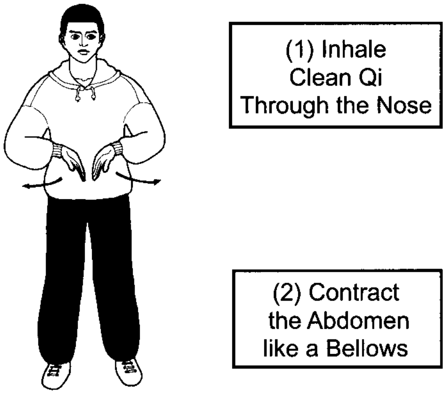

(1) Inhale Clean Qi Through the Nose
(2) Contract the Abdomen like a Bellows

Figure 41.24. The Opening: Inhale clean Qi through the nose into the Lower Dantian while separating the hands to the sides of the body.

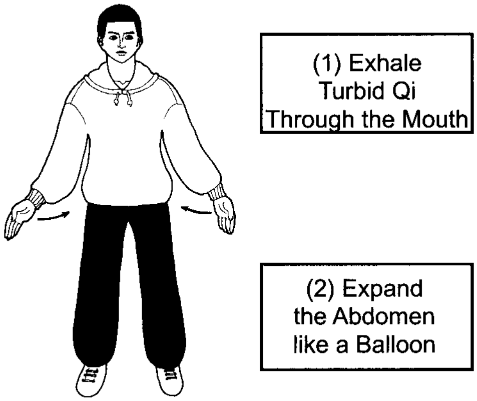

(1) Exhale Turbid Qi Through the Mouth
(2) Expand the Abdomen like a Balloon

Figure 41.25. The Closing: Exhale and imagine the Evil Qi being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian.

8. OPENING AND CLOSING THE LOWER DANTIAN

Inhale clean Qi through the nose into the Lower Dantian while separating both hands to the sides of the body. Make sure that the center of the palms face away from each other. While separating the hands, contract the abdomen and anus, and imagine that the Lower Dantian is opening up to absorb incredible amounts of Qi from the environment. This energetic action utilizes Reverse Breathing and is called the Opening (Figure 41.24).

Exhale and imagine that Evil Qi is being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian (Figure 41.25). Continue this movement until both palms reach about one fist's width apart from each other. While bringing the hands towards each other, simultaneously expand the abdomen and relax the anus. This energetic action is called the Closing. When Closing, imagine sealing the body in a protective energetic field, so that pathogenic factors cannot get inside the body. Perform the Opening and Closing method three times.

Note: The techniques 1 through 8 are one complete set. Perform each set three times. Three sets are necessary to facilitate the three stages the body will naturally progress through when introducing new energetic patterns. After practicing the first set, the body is introduced to a new energetic pattern and there is a psychosomatic adjustment required. After the second set, the body begins to understand the new pattern and begins to accommodate the new energetic movement. After the third and final set, the body recognizes and accepts the changes the patient is attempting to integrate.

CONTRAINDICATIONS

Do not use this ending method (5 and 8) for patients who suffer from insomnia, because it invigorates the vital energy and will have an awakening effect. However, the Kidney massage exercise can be modified and performed at bedtime in order to treat insomnia by following the simple Medical Qigong prescription below.

PRESCRIPTION FOR INSOMNIA

If the patient's insomnia is due to a deficiency of Kidney Yin, or the patient is restless during the night due to Liver Heat rising causing the patient's mind to wander, this prescription will help. After treating a patient for insomnia, the Qigong doctor can prescribe the following exercise to be performed by the patient:

This exercise is to be practiced just before the patient goes to sleep. Begin by sitting at the edge of the bed, and performing the previous Kidney exercises 2, 3, and 6.

2. REGULATE THE KIDNEYS

Perform the Kidney Regulation. Close the eyes, slap the hands together and rub them vigorously, until the hands become hot. Place both hot hands on the back (Mingmen level), with the middle fingers touching the Shen Shu UB-23 points. Focus on directing the Kidneys and lower back to absorb the heat from the palms. Begin massaging the lower back twenty-four times towards the spine, then twenty-four times up towards the Kidneys until the lower back area becomes warm (Figure 41.26).

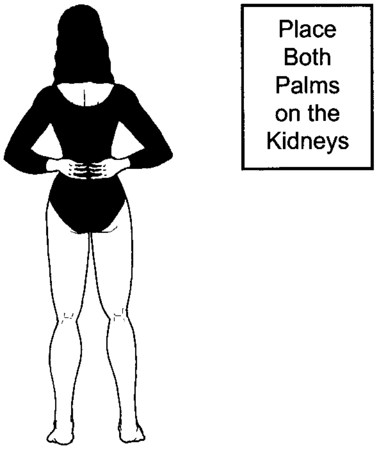


Figure 41.26. The patient focuses the mind's intention on the Kidney area while massaging, allowing the energy to circulate into and warm the organ's tissues.

3. POINT RESPIRATION

Perform the Point Respiration with both hands still over the Shen Shu UB-23 points for thirty-six breaths. Exhale as you press the palms into the Kidneys; inhale as you raise the palms from the back. While inhaling, imagine divine healing light coming down from the Heavens and filling the Kidneys completely. While exhaling, imagine the Kidneys absorbing the divine Qi.

6. CLOSURE FOR INSOMNIA

After completing three sets of the Kidney exercise 2 and 3, place the right hand on the navel and the left hand on the Mingmen. Focus on gathering Heat and Qi in the Lower Dantian for several minutes (e.g., 5 to 12 minutes depending on the patient's constitutional strength and condition). Next, place the right foot on the left knee (opposite for women). With the right hand still on the Lower Dantian, place the left hand at the bottom of the right foot and gently massage the Yongquan Kd-1 point. Massage this area 100 times in a clockwise direction, then 100 times counterclockwise.

When massaging the Kd-1 point, work slowly, focusing the mind's intention on the heat and Qi moving from the Lower Dantian down through the leg and into the center of the foot. As you imagine the heat and Qi flowing down the leg, focus the mind on the feeling of heat as it begins to accumulate at the bottom of the foot (Figure 41.27). If you become fatigued, do not complete the exercise. As the mind begins to relax, close the eyes and gently fall sleep.

This is an excellent exercise prescription for stress-induced insomnia. The following is an explanation of the reasons by which this particular Medical Qigong prescription works:

1. The Kidney exercises 2 and 3 root the body's Blood, Heat, Qi, and Shen away from the Heart area and into the Kidneys and Lower Dantian area. By leading the Qi and Shen away from the Heart, the Acquired Mind (Shen Zhi) settles and becomes less active.
2. The Kidney exercise 6 draws the body's Heat and Blood, and the Heart's Qi and Shen away from the lower torso and Lower Dantian into the extremities of the feet. This action further quiets the Mind and allows the patient to sleep.

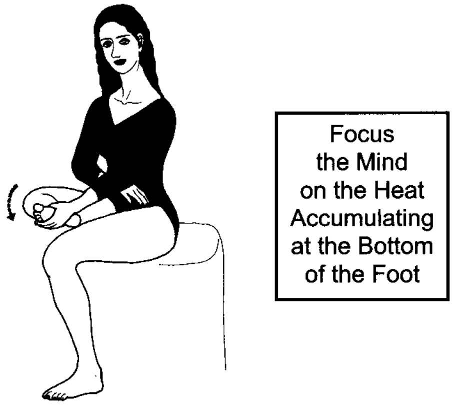


Figure 41.27. The patient focuses the mind's intention on the bottom of the foot while massaging, allowing the energy to flow against the Yin channels of the leg, away from the Lower Dantian.

CHAPTER 42
HEALING SOUND PRESCRIPTIONS FOR PURGATION

INTRODUCTION AND HISTORY

Healing sound therapy has been used in China for thousands of years, and was officially recorded as early as the Qin Dynasty (221-207 BC). For millennia, Qigong masters have studied patterns and changes in nature and their relationship with the physical body. This observation led to the development of a holistic approach to health and longevity. One of the many discoveries made is that all humans produce similar sound patterns in certain situations. For instance, after a tense situation, many people utter a sigh of relief. This sigh is the body's way of releasing a particular type of emotional stress. Certain situations will cause the release of different emotional sounds because emotions are stored as tone resonances in the different chambers of the Five Yin Organs.

During the Sui Dynasty (590-618 AD), ancient Qigong Master Zhi Zhuan noted that there are six ways of expelling toxic energy from the internal organs, and devised six different healing sound formulas to augment clinical therapies. Ancient documents state that these six healing sounds de-

Organ	Sound	Season	Treatment
Liver	Xu (Shu)	Spring	Purge Liver Qi Stagnation, Liver Fire, Lung Hot Phlegm, aid in correcting certain types of visual disorders, as well as Purge emotional disharmony from the Liver (resulting in irritability, resentment, excessive anger, rage, jealousy, hatred, and depression).
Heart	Ke (Ha)	Summer	Purge Heart Qi Stagnation, Heart Fire, Heat in the chest, reduce fever, improve poor circulation, as well as Purge emotional disharmony from the Heart (resulting in excessive nervousness and excitement).
Spleen	Hu (Who)	Late Summer	Purge Spleen and Stomach Stagnation, as well as Purge emotional disharmony from the Spleen (resulting in excessive worry and digestive problems).
Lungs	Si (Sss)	Autumn	Purge Lung Qi Stagnation, Wind Cold Invasion, Wind Heat Invasion, treat nasal and skin problems, as well as Purge emotional disharmony from the Lungs (resulting in excessive grief, sorrow, and despair).
Kidneys	Chui (Chre)	Winter	Purge Kidney Qi Stagnation, treat weak knees, cold waist, poor hearing, impotence, expell chills, and Regulate the Kidneys, as well as Purge emotional disharmony from the Kidneys (resulting in excessive fear and fright).
Triple Burners	Xi (She)	N/A	Purge Excess Heat from the body

Figure 42.1. The Six Healing Sounds

note the Five Yin Organs, as well as the five seasons (Figure 42.1). When softly spoken and coordinated with the breathing, the intention of the mind, and the movements of the body's extremities, these six healing sounds can be used to Purge and cleanse the organ cavities and their channels of Stagnant Qi. These exercises are excellent for treating muscular injuries and Yin and Yang organ disharmony. Through the use of these six healing sounds, the impure Qi produced by external pathogenic factors (food, air, and drink) and internal pathogenic factors (toxic emotions and negative mental attitudes) can be expelled directly from each organ.

The healing sound techniques can either be used by the patient as a form of static Medical Qigong prescription exercises for purgation, or projected into the patient's body by the Medical Qigong doctor as a form of clinical treatment. The six healing sounds are: Xu (pronounced "Shu"), Ke (pronounced "Ha"), Hu (pronounced "Who"), Si (pronounced "Sss"), Chui (pronounced "Chree"), and Xi (pronounced "She"). These sounds are also used for chanting in spiritual Qigong training.

It is important to note that there are several healing sound systems used by various Medical Qigong schools and other cultures. These sound systems, though varied, all have different beneficial effects (e.g., stimulating the body's sympathetic and parasympathetic nervous systems). When performing any healing sound, the main emphasis should be placed on connecting the mind, breath, and imagination to the "targeted" area or internal organ. This will reduce the potential for causing Qi deviations and increase the efficacy of the exercise. The patient must have an internal image of the organ or tissue area, and must also hear and feel the sound resonating inside the organ. It is also important that the patient feel enveloped in the sound, vibration, energy, and light of the therapeutic tone.

The pronunciations of the sounds must be correct and the patient needs to feel the organ's subtle vibrations inside the body. It is important that the resonant effects of the sounds be brought into full awareness to be successful in purging the diseased areas of the internal organs. Therefore, it is extremely important that the patient focus the mind and intention on the area being treated.

Soft Volume	Stimulates the Shen: Spiritual in Nature, Vibrating the Intuitive Perceptions and Spiritual Form Surrounding the Patient's Tissues and Cells
Moderate Volume	Stimulates the Qi: Energetic in Nature, Vibrating the Thoughts and Emotional Perceptions Resonating within the Patient's Tissues and Cells
Loud Volume	Stimulates the Jing: Physical in Nature, Vibrating the Physical Structure of the Patient's Tissues and Cells

Figure 42.2. Sound Volume Resonation

SOUND VOLUME RESONATION

In addition to realizing that sounds correspond to particular organs and organ systems, the ancient Daoist Qigong masters also discovered that by controlling the volume of the emitted sound, they could direct the sound to influence the Jing, Qi, or Shen levels of the tissues. There are three volume resonations commonly used in Medical Qigong sound therapy: soft, moderate, and loud (Figure 42.2).

1. **Soft Volume:** This sound is spiritual in its energetic nature and is related to the projection of Shen. A soft volume is generally used when beginning more advanced sound therapy treatments. With soft volume pronunciation, the patient can internally feel where the sound waves reach and create their resonant effect on the tissues and cells, but the amplitude of the sound wave is not wide enough to produce the desired healing effects. Although its vibrational force is very weak, because soft volume stimulates the Shen, it vibrates the intuitive perceptions and spiritual form surrounding the patient's tissues and cells.
2. **Moderate Volume:** This sound is emotional and mental in its energetic nature and is related to the projection of Qi. A moderate volume is

considered the standard for all healing sound treatments in Medical Qigong. Moderate volume is decided by the individual's own voice. It should be limited to the range in which the patient's voice does not strain and in which the voice can be raised or lowered effortlessly. Because it stimulates the Qi and is energetic in nature, the moderate volume vibrates the thoughts and emotional perceptions residing within the patient's tissues and cells.

3. **Loud Volume:** This sound is more tangible in its energetic nature, and it stimulates the Jing level of the tissues. A loud volume is used to help the patient to feel the diseased tissue area. Loud volume is more tangible (or physical) in its energetic nature. With loud volume pronunciation, the patient can easily feel the body's internal organ and tissues vibrate. However, in prescription exercises and in clinical therapy, this sound is only used to reintroduce a desensitized patient to his or her body. The problem with prolonged use of loud volume is that the increased volume is liable to create tension and cause Qi deviations. In the clinic, loud volume is generally used by the Qigong doctor to project into a patient to disrupt tumor mass formation. The loud volume vibrates the physical structure of the patient's tissues and cells.

The volume of the sound also depends on the patient's current state of health. People who are physically weak can usually practice the breath regulation and Qi reinforcing exercises, but they should not practice the healing sound methods until they feel appropriately stronger.

To practice the method of healing sound vibration, the patient should start from a soft volume and increase it gradually. Diseases of different parts of the body require different volumes. For example:

- Patients with Heart or Lung imbalance will comfortably respond to the soft or moderate volume pronunciation.
- Patients with Liver, Spleen, Stomach, Kidney, and intestinal disorders will respond to the moderate or louder volume pronunciation.

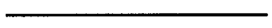
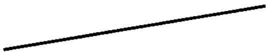
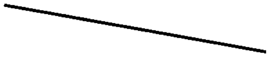
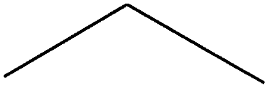
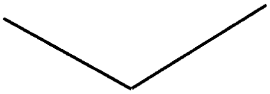
Straight Tone	 Used to Target Specific Internal Organs
Ascending Tone	 Used to Move Qi and Blood Upwards
Descending Tone	 Used to Move Qi and Blood Downwards
Ascending and Descending Tone	 Used to Move and Disrupt Qi and Blood Stagnations
Descending and Ascending Tone	 Used to Move and Disrupt Qi and Blood Stagnations

Figure 42.3. Tone Release

HIGH, MIDDLE, AND LOW PITCHED SOUNDS

The human body is capable of emitting resonate sounds at various tones and pitches, described as follows:

TONE RELEASE

A tone is a particular level of vibration, which can be expressed through a vocal or musical sound (e.g., Middle A = 440 Hz per second.). When using the voice for healing sounds, the tone resonance is used to carry the Qi vibration into the desired tissues and cells. Any alteration in the manner in which the tone is released will alter the sound's energetic effect on the body, for example (Figure 42.3):

- **A Straight Tone:** This will cause the sound and energy to vibrate at a specific level within the patient's tissues and cells. Straight tones are used to Purge stagnations by targeting specific organs or areas within the patient's body.
- **An Ascending Tone:** This will cause the sound and energy to rise, causing Qi and Blood to flow upwards. Ascending tones are used to Purge stagnations and bring Qi and

Blood into the upper torso.

- **A Descending Tone:** This will cause the sound and energy to descend, causing Qi and Blood to flow downwards. Descending tones are used to Purge stagnations and bring Qi and Blood into the lower torso.
- **An Ascending and Descending Tone:** This will cause the sound and energy to rise and fall, causing Qi and Blood to flow upwards, then downwards. Ascending and descending tones are used to move and disrupt Qi and Blood Stagnations, by vibrating energy along the body's channels.
- **A Descending and Ascending Tone:** This will cause the sound and energy to fall and rise, causing Qi and Blood to flow downwards then upwards. Descending and Ascending tones are used to move and disrupt Qi and Blood Stagnations, by vibrating energy along the body's channels.

PITCH RELEASE

A pitch is the high or low of the sound. Healing sounds have high, middle, and low pitches, each with different penetrating potentials. When correctly vocalized, they cause resonant vibrations in the body, producing both a psychological and a physiological effect on the nervous system.

As the tones change from a high to low pitch, there is a corresponding change in the depth of the tone penetration. Similar to a dimmer switch on a light bulb, the tone adjusts the depth of the vibrational resonance in the body (Figure 42.4).

The three pitch sounds also affect the energy movement of the body's Triple Burners, as well as the internal organs positioned within the thorax.

1. **The High-Pitched Sound:** This sound is pronounced in a straight tone with the head slightly bowed. The high pitch focuses the energy resonation into the internal organs of the patient's Upper Burner from the sternum to the manubrium.
2. **The Middle-Pitched Sound:** This sound is pronounced in either a rising or descending tone, depending on the patient's specific conditions. The rising tone will cause the patient's Qi to ascend, while the descending tone will cause the Qi to descend. The middle pitch focuses the energy resonation into the internal organs of the patient's Middle Burner from the navel to the sternum within patient's body. Middle-pitched sounds are only prescribed for specific conditions (e.g. organ prolapse or organ energetic overload).

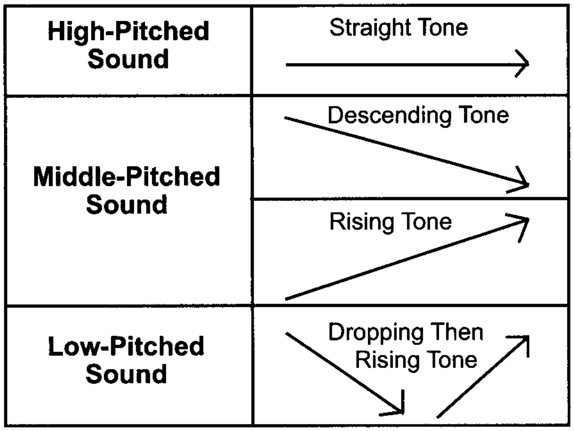


Figure 42.4. The High, Middle, and Low Pitched Sounds

3. **The Low-Pitched Sound:** This sound is pronounced in a dropping then rising tone, within one breath. This causes the energetic resonation to saturate the unbalanced organ from top to bottom, then from bottom to top. The low pitch focuses the energy resonance into the internal organs of the patient's Lower Burner from the navel to the perineum.

After pronouncing either the high, middle or low pitched sounds, perform the Open and Close the Three Dantians method once, then close with the Pulling Down the Heavens exercise (see Chapter 41). This completes one set.

BREATH AND MIND CONTROL

Healing sounds produce an aspirating effect analogous to vacuuming a room. This analogy assists the patient in understanding the intention needed to successfully utilize sound healing. Toning without having directed proper focused intention, breath, and mind control into the specific internal organ is like trying to vacuum a room while waving the hose in the air. Although the hose is sucking the air, it is not achieving the desired result of purging the room of dust and dirt. To become proficient and achieve the desired result, the individual must focus the attention and feel the vibration resonating into the specific area that needs purging.

It is not just sounding the tone which allows the technique to work, but the combination of having both the breath and the mind focused on the intended internal organ. When practicing sound therapy, the patient generally uses the Natural Breathing method, along with focused intention and color visualization.

While inhaling, the patient imagines breathing in divine white light healing energy through the nose and absorbing this healing Qi into the diseased area, vibrating it.

When exhaling, the patient imagines expelling the dark, diseased, Turbid Qi (Purged from the diseased area) out through the mouth. It is important for patients to maintain the vibration of the healing color (green/blue, red, golden yellow, white, or black/dark "midnight" blue) inside the diseased organ, even while exhaling.

SEPARATING THE BREATH INTO YIN AND YANG

The breath can be divided into both Yin and Yang qualities. For example:

- Inhalation is considered to be Yin, while exhalation is considered to be Yang.
- Shallow breathing is considered to be Yin, while deep breathing is considered to be Yang.
- Slow breathing is considered to be Yin, while fast breathing is considered to be Yang.
- Cool Breath is considered to be Yin, while Hot breath is considered to be Yang.

LONG AND SHARP EXHALATIONS

When exhaling a specific tone, the patient can either release the sound through a long, sonorous tone or a sharp, quick tone:

- **Long Tone:** A long, sonorous tonal release produces a gentle effect on the patient's internal organs and is more suitable for chronic conditions or when the patient is very sick.
- **Sharp and Quick Tone:** A sharp and quick tonal release will stimulate the cells to vibrate faster, causing more energy to be generated and released.

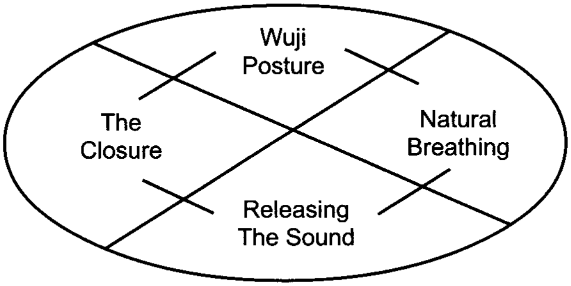


Figure 42.5. The Four stages of Healing Sound Prescriptions

THE SIX HEALING SOUND PRESCRIPTIONS

Before starting any organ sound exercise, the patient should first practice grounding and cleansing techniques. After grounding and cleansing the body, the patient then proceeds through the following four stages of healing sound prescription exercises (Figure 42.5):

1. **Wuji Posture:** Always begin sound resonation from a Wuji standing posture.
2. **Natural Breathing:** Breathe naturally from the abdomen, inhaling through the nose and exhaling through the mouth. The body should be relaxed, and respiration should be gentle, thin, even, and extended. Close the anal sphincter so that the pelvic diaphragm and the urogenital diaphragm form a sealed casing similar to that of a drum (this allows the exhaled sound to resonate the internal organs at a greater amplitude). The mind should not concentrate on the expansion of the Lungs, but on the Lower Dantian first, and then on the specific treatment area. Breathe through every pore of the body into the Lower Dantian.
3. **Releasing The Sound:** Upon exhaling, sound the healing word with a low volume pronunciation, feeling where the sound waves reach. Once the desired tissue area is stimulated, increase the volume. At the same time, draw in the abdomen, draw up the anus, slightly knead the ground with the feet, sink the shoulders, and then shift the body weight toward both heels. This will access the Kidneys' Water Qi. When inhaling, close the mouth, raise the

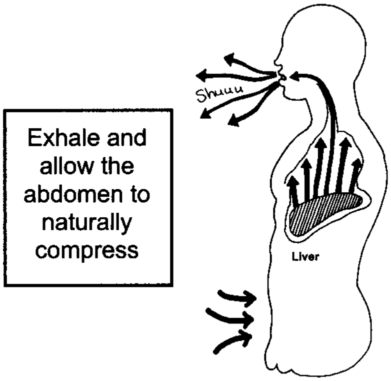


Figure 42.6. An example of tone resonation: Aspirating the body's Excess Heat from the Liver by using the sound "Shu"

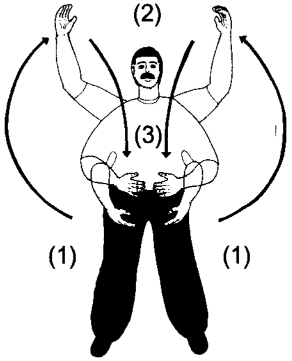


Figure 42.7. Pulling Down the Heavens allows the patient to sink the Qi, returning the excess energy into the Lower Dantian.

tongue against the hard palate, and shift the body weight to the anterior soles of the feet. This will access the body's Fire energy. Exhale the specific sounds through the mouth while imagining the impurities of that specific organ being expelled through the breath (Figure 42.6).

4. **The Closure:** For Pulling Down the Heavens, inhale, and slowly raise both arms outward and upward, away from the sides of the body, with both palms facing downward until they reach shoulder level. At the height of the shoulders, turn the palms up, and continue to circle the arms over the head. While exhaling, bend the elbows to make a curve in front of the chest, and gently press the hands down in front of the abdomen. Then separate the arms to the sides of the legs, and return to the Wuji posture (Figure 42.7).

While exhaling, beginning at the top of the head and tips of the fingers, feel energy flowing downward and into the Lower Dantian. Also imagine the energy of the specific organ (e.g., Liver) flowing like water melting down the torso, and quietly draw the energy back down into the Lower Dantian.

Pause for a breath at the Lower Dantian, rooting the energy. Then, slowly raise the hands and repeat the exercise. Practice the Pulling Down the Heavens exercise three times, ending in the Wuji posture. If the Qi is not brought back into the Lower Dantian after each exercise, the energy will be easily dispersed.

CONTRAINDICATIONS

Excessive Healing Sound practice can injure the individual's Qi and Shen. Therefore, each Healing Sound exercise should be practiced only until the patient feels an energetic shift occur within the internal organ's energetic field. Then, the patient should close the exercise by performing Pulling Down the Heavens.

Traditionally in China, Medical Qigong doctors are cautioned against using Healing Sound therapy on patients with recent fractures, severe deficiency, Wind-Heat, Wind-Cold, or heavy menstruation.

THE LIVER

The Liver's associated organ is the Gall Bladder and its Element is Wood (Figure 42.8). The Liver is responsible for the "free and easy wandering" of Qi in the body, i.e., the Liver makes the Qi flow smoothly in and around the body. The Liver governs the Belt and Thrusting Vessels, as well as the body's Qi flow and circulation. The smooth flow of Qi ensures normal mental and emotional activity, as well as normal secretion of bile. Impairment of Liver function leads to a "binding depression of Liver Qi" associated with impatience, hasty decisions, impulsive actions, and a hot temper. The Liver is one of the main sources of the body's Heat.

The Liver energy opens externally at the eyes

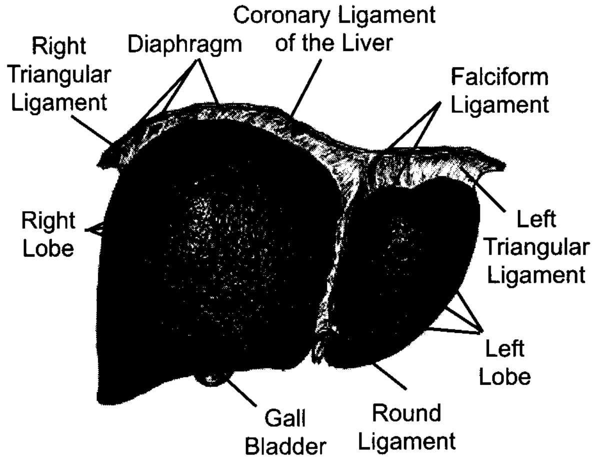

Coronary Ligament of the Liver
Right Triangular Ligament
Diaphragm
Falciform Ligament
Right Lobe
Left Triangular Ligament
Left Lobe
Gall Bladder
Round Ligament

Figure 42.8. The Liver Organ

and manifests externally through the fingernails and toenails. The Liver stores the Blood and serves as a reservoir of Blood, regulating the volume of Blood in circulation. In women, it assists the Uterus and regulates the menses. The Liver regulates the function and control of the tendons and ligaments, and is considered to be the source of the body's physical strength. It also stores the emotion of anger and depression (suppressed anger).

THE LIVER CHANNELS

The Liver Channels are Yin channels that flow externally from the feet to the torso (Figure 42.9). These two rivers originate externally from the lateral base of the big toenails and flow upward on the medial aspect the legs to circle the groin. From there they continue to ascend externally to the lateral aspects of the torso, where they enter internally and penetrate the Liver. They then connect to and spirally wrap the Gall Bladder. From there, they flow to the Lungs, ascend internally into the thorax, and connect with the eyes, cheeks, and inner surface of the lips. They emerge from the forehead and connect with the Governing Vessel at the Baihui GV-20 point.

THE LIVER'S ENERGY FLOW

The Liver Channels store more Blood than Qi, and are responsible for smoothing the Qi throughout the whole body, as well as storing and dis-

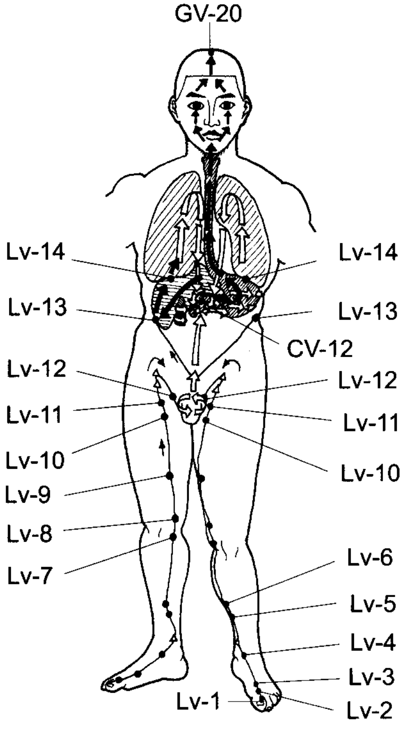

GV-20
Lv-14
Lv-14
Lv-13
Lv-13
CV-12
Lv-12
Lv-12
Lv-11
Lv-11
Lv-10
Lv-10
Lv-9
Lv-8
Lv-7
Lv-6
Lv-5
Lv-4
Lv-3
Lv-1
Lv-2

Figure 42.9. The External and Internal Qi Flow of the Liver (Lv) Channels

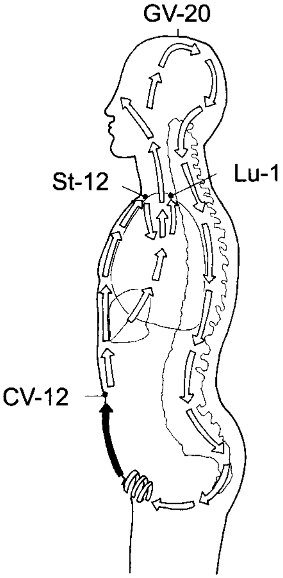

GV-20
St-12
Lu-1
CV-12

Figure 42.10. The side view of the "internal" Liver Channel shows that its internal flow of Qi naturally follows the energetic path of the Microcosmic Water Cycle.

tributing the Blood. The internal energetic flow of the Liver follows the path of the Microcosmic Orbit Water Cycle (Figure 42.10). This is the natural energetic path used for stimulating the intuitive perceptions of the Hun and is the energetic pathway used in advanced meditation practices for deep spiritual development.

At the Liver's high-tide time period (1 a.m. to 3 a.m.), Qi and Blood abound in the Liver, therefore the Liver organ and channels can more easily be dispersed and purged. During the Liver's low tide period (1 p.m. to 3 p.m.), the Liver organ and channels can be easily tonified. The Liver Channel's energy acts on the skin, muscles, tendons and nerves found along its energetic pathways.

THE SOUND "XU" PURGES THE LIVER

The sound Xu (pronounced "Shu") is used to Purge Liver Qi and Blood Stagnation, Liver Fire, irritability, excess anger, rage, jealousy, and depression, as well as to aid in correcting certain types of visual distortions (teary eyes, blurry vision, or red eyes). This healing sound can also be used to purge symptoms caused from chronic Hot Lung Phlegm conditions (caused from Wind invasion).

FOR PATIENTS

It is important to keep the patient's exercise prescriptions simple in order to encourage practice. The Liver Healing Sound exercise prescription for the patient begins in a Wuji posture. The palms should be facing upward above the head with the fingers interlaced. The patient arches his or her torso toward the left, exposing the right intercostal muscles allowing greater vibrational access to the Liver organ.

When inhaling, the patient expands the abdomen and closes the eyes, focusing on the Liver organ. When exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Liver organ by sounding the descending healing sound "Shu" (Figure 42.11). When exhaling, the patient focuses on the "Shu" sound vibration beginning at the CV-22 point "Heaven's Chimney" (the area at the base of the throat where the Liver Qi stagnates with the Lung Qi). From the base of the throat, the "Shu" sound vibration should resonate downward, descending into the Liver organ and purging the Liver orb outward through the external tissues of the skin. In cases of eye disease, have the patient open his or her eyes wide when exhaling and imagine releasing the illness from the eyes. Perform thirty-six times.

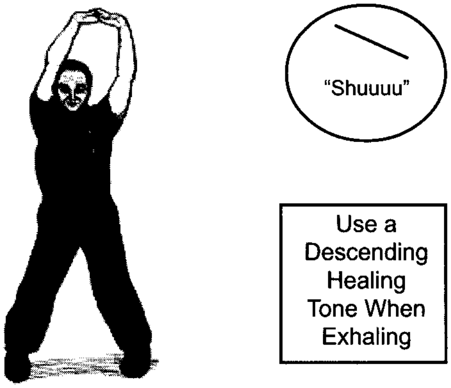

"Shuuuu"
Use a Descending Healing Tone When Exhaling

Figure 42.11. The Liver Exercise Prescription For The Patient

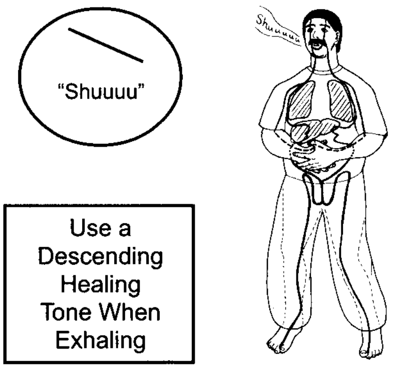

"Shuuuu"
Shuuuu
Use a Descending Healing Tone When Exhaling

Figure 42.12. The Liver Exercise Prescription For The Medical Qigong Doctor

FOR THE MEDICAL QIGONG DOCTOR

To begin the Liver Healing Sound exercise prescription for the Medical Qigong doctor, start with both hands overlapping the inner Laogong Pc-8 points, with the left hand on the outside for men (opposite for women). The Shaoshang Lu-11 points of both thumbs press just above the navel, with the Laogong points pointing at the umbilicus.

When inhaling, expand the abdomen and close the eyes, feeling the breath envelop and penetrate the Liver organ. At the same time, direct the Qi of the Liver's Channels to flow upward from the Dadun Lv-1 points on the lateral portion of the big toes. Visualize the Qi rising through the lower abdomen, linking the Gall Bladder to the Lungs, traveling to the throat, the eyes, and to the forehead, then to the Baihui GV-20 point.

When exhaling, contract the abdomen and release the pathogenic factors. Focus the attention and imagination on the Qi flowing down the face, connecting with the Lung Channels, and flowing downward to the Shaoshang Lu-11 points on the medial portions of the thumbs. The Qi is then directed from the Lower Dantian into the Liver organ, up the throat and out the mouth (Figure 42.12). Open the eyes wide, and sound the word "Shu" (the lips are slightly brought together, the tongue tip stretches forward with the lateral sides slightly curling toward the middle). Exhale completely. The breath should feel lukewarm as you exhale. Perform six times.

THE HEART

The Heart's associated organ is the Small Intestine and its Element is Fire (Figure 42.13). The main functions of the Heart organ include controlling the Blood and Blood Vessels, regulating the Blood flow, and housing the Shen. The Heart organ's energy opens externally at the tongue and is expressed through the complexion.

THE HEART CHANNELS

The Heart Channels are Yin channels that flow externally from the torso to the hand (Figure 42.14). Three rivers originate internally from the Heart on each side of the body. The first bilateral set ascends and connects to the eyes. The second set permeates the Pericardium, then descends to connect and spirally wrap the Small Intestine. The third set flows up into the Lungs, emerges externally at the armpits, descends the medial aspect of the arms, and ends on the medial side of the little fingers.

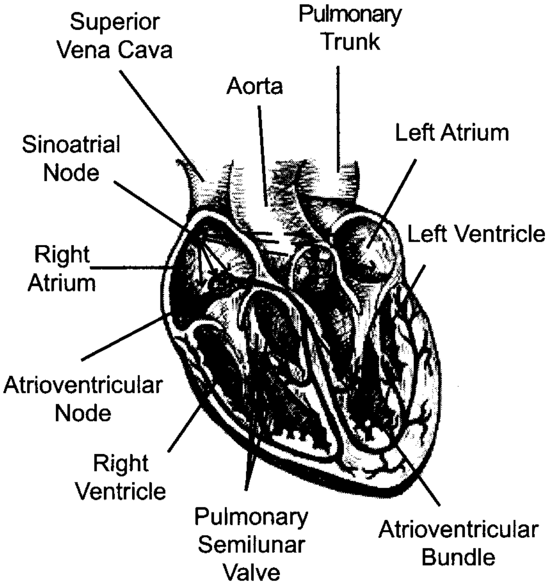

Superior Vena Cava
Pulmonary Trunk
Aorta
Left Atrium
Sinoatrial Node
Left Ventricle
Right Atrium
Atrioventricular Node
Right Ventricle
Pulmonary Semilunar Valve
Atrioventricular Bundle

Figure 42.13. The Heart (Ht) Organ

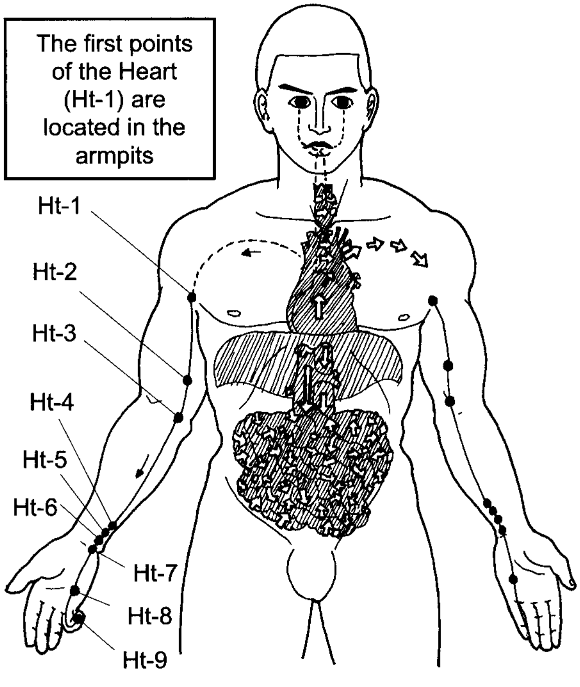

The first points of the Heart (Ht-1) are located in the armpits
Ht-1
Ht-2
Ht-3
Ht-4
Ht-5
Ht-6
Ht-7
Ht-8
Ht-9

Figure 42.14. The Internal and External Qi Flow of the Heart (Ht) Channels

THE HEART'S ENERGY FLOW

The Heart Channels store more Qi than Blood; that is to say, their dominant actions primarily affect the Qi. This energetic action controls the morale, the spirit of enterprise, and provides the energy required for respiration.

At the Heart's high-tide time period (11 a.m. to 1 p.m.), Qi and Blood abound in the Heart, so therefore the Heart organ and channels can more easily be dispersed and purged. During the Heart's low tide period (11 p.m. to 1 a.m.), the Heart organ and channels can be easily tonified. The Heart Channels' energy acts on the skin, muscles, and nerves found along their energetic pathways.

THE SOUND "KE" PURGES THE HEART

Traditionally, the sound Ke (pronounced "Ka"), is used to Purge Qi and Blood Stagnation from the patient's Heart. However, the healing sound "Ha" has become popular in China over the years for Purging Heart Qi Stagnation, Heart Fire, Heat in the chest, excess nervousness and excitement, and for reducing fevers and improving poor circulation. An illness related to the Heart Channel usually reveals its presence on the tongue. Generally, excess Heat in the Heart or Heart Fire will be characterized by a red-tipped tongue. The patient's mouth will also feel dry, they may experience a smothering sensation in the chest, and the tongue will have a dry and "rough" exterior.

FOR PATIENTS

The Heart Healing Sound exercise prescription for the patient begins in a Wuji posture. The palms should be facing upwards above the head with the fingers pointing towards each other. The patient keeps the torso in an erect posture to allow for greater vibrational access to the Heart organ. When inhaling, the patient expands the abdomen and closes the eyes, focusing on the Heart organ. When exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Heart organ by sounding the healing sound "Haa" (Figure 42.15). When treating a patient with symptoms of Heat in the chest, he or she should open the mouth wide when exhaling.

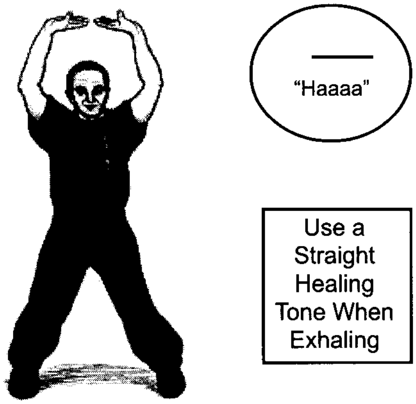

"Haaaa"
Use a Straight Healing Tone When Exhaling

Figure 42.15. The Heart Exercise Prescription For The Patient

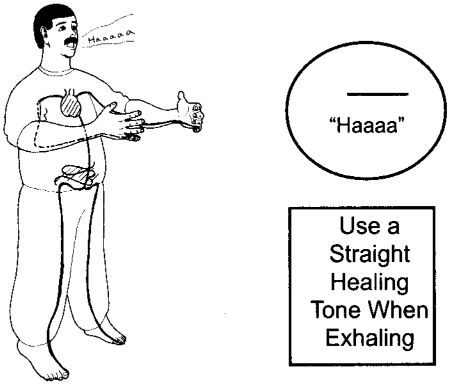

Haaaa
"Haaaa"
Use a Straight Healing Tone When Exhaling

Figure 42.16. The Heart Exercise Prescription For The Medical Qigong Doctor

When exhaling, the patient should focus on the "Haa" sound vibration beginning at the tip of the tongue. From the tongue, the "Haa" sound vibration should resonate downward, descending into the Heart organ and purging the Heart orb outward through the external tissues of the skin. The patient may also choose to use the "Ke" sound, which targets the center core of the Heart organ. Perform thirty-six times.

FOR THE MEDICAL QIGONG DOCTOR

To begin the Heart Healing Sound exercise prescription for the Medical Qigong doctor, start with the inhalation and raise both hands to shoulder level as if embracing a post. Both palms should face each other with the arms making a curve in front of the chest. Expand the abdomen and close the eyes; feel the breath envelop and penetrate the Heart organ. At the same time direct the Qi of the

Spleen's Channels to flow from the Yinbai Sp-1 point on the medial portion of the big toes, along the inner portions of the legs, upward to the abdomen to meet with the Thrusting Channels, and enter into the Heart.

When exhaling, softly open the eyes and draw the Qi out from the Heart, past the Lungs, through the armpits, along the inner portions of the arms, to the Shaochong Ht-9 point on the medial portion of the little fingers. Point the fingers forward to release the pathogenic Qi, and sound the word "Haa" (Figure 42.16). The mouth is half closed with the tongue placed against the lower mandible. Exhale completely. Perform six times.

THE SPLEEN

The Spleen's associated organ is the Stomach and its Element is Earth (Figure 42.17). In Traditional Chinese Medicine, the pancreas (a gland that produces insulin and is connected to the Spleen) is considered as part of the Spleen/Stomach function. The Spleen organ is responsible for transforming food received from the Stomach into Gu Qi. The Gu Qi is then sent to the Liver and Kidneys to be "cooked" and further refined. The Spleen's main function is to govern or oversee this transportation and transformation of Gu Qi. It also controls the Blood by keeping it within the Blood Vessels, and it governs the muscles, flesh, and limbs. The Spleen organ's energy opens externally at the mouth (controlling taste) and connects externally by the lips. The Spleen is sometimes called The Minister of Grains, because it is responsible for distributing what the Stomach has received. Energetically, the Spleen controls the body's central cavity and maintains the internal organs in their places (preventing the prolapse of the internal organs).

THE SPLEEN CHANNELS

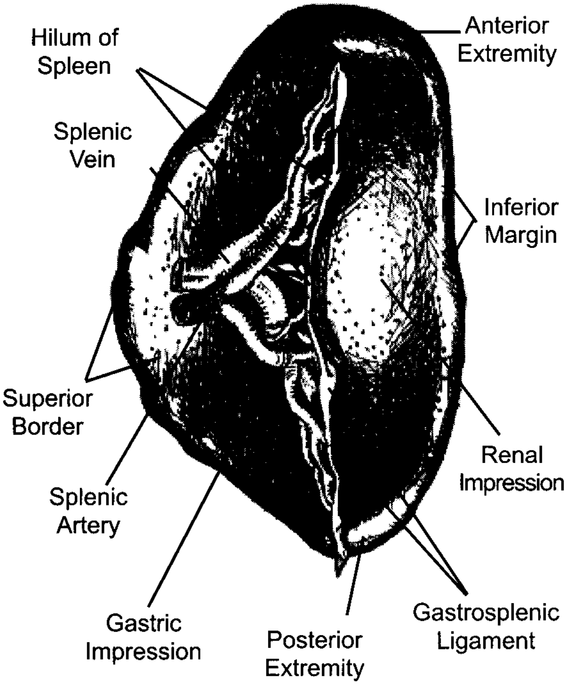


Figure 42.17. The Spleen (Sp) Organ

The Spleen Channels are Yin channels that flow externally from the feet to the torso (Figure 42.18). These two rivers originate externally from the medial sides of the big toes, ascend upwards along the medial aspect of the thighs, then enter the abdomen (connecting to the CV-3 and CV-4 points) and travel further up the upper torso (connecting to the CV-12 point). The external Spleen Channels meet at the CV-12 point, enter the body where the left channel flows into the Spleen, and then spirally wraps the Stomach organ. An internal branch ascends from the CV-12 point into the Heart. At the CV-12 point both left and right main channels meet and separate again to ascend through the diaphragm, up the torso and throat, along the esophagus to reconnect at the base of the tongue. From the Sp-20 points, external branches descend along the lateral aspects of the torso and terminate on the mid-axillary line at the seventh intercostal space.

THE SPLEEN'S ENERGY FLOW

The Spleen Channels store more Qi and less Blood, acting more on energetic and nervous functions than on physical substance and Blood functions.

At the Spleen's high-tide time period (9 a.m. to 11 a.m.), Qi and Blood abound in the Spleen, so therefore the Spleen organ and channels can more easily be dispersed and purged. During the Spleen's low tide period (9 p.m. to 11 p.m.), the Spleen or-

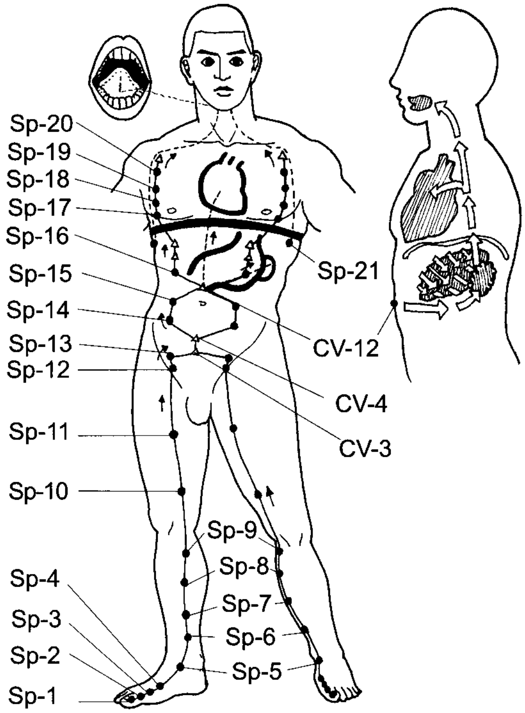

Sp-20
Sp-19
Sp-18
Sp-17
Sp-16
Sp-15
Sp-14
Sp-13
Sp-12
Sp-11
Sp-10
Sp-9
Sp-8
Sp-7
Sp-6
Sp-5
Sp-4
Sp-3
Sp-2
Sp-1
Sp-21
CV-12
CV-4
CV-3

Figure 42.18. The Internal and External Qi Flow of the Spleen (Sp) Channels

gan and channels can be easily tonified. The Spleen Channels' energy acts on the skin, muscles, and nerves found along their energetic pathways.

THE SOUND "HU" PURGES THE SPLEEN

The sound Hu (pronounced "Who"), is used to Purge Spleen and Stomach Qi and Blood Stagnation, excess worry, as well as to alleviate digestive problems (especially when the Stomach or intestines feel bloated or the patient feels constipated). Other symptoms include Heat, dysphoria (restlessness, depression, anxiety), as well as physical symptoms related to when all four of the patient's limbs feel heavy. If there is an imbalance related to the Spleen Channel, the symptoms manifest in the Stomach and abdominal area, with feelings of fatigue, loss of appetite, and heaviness.

FOR PATIENTS

The Spleen Healing Sound exercise prescription for the patient begins in a Wuji posture. The palms should be facing upwards above the head

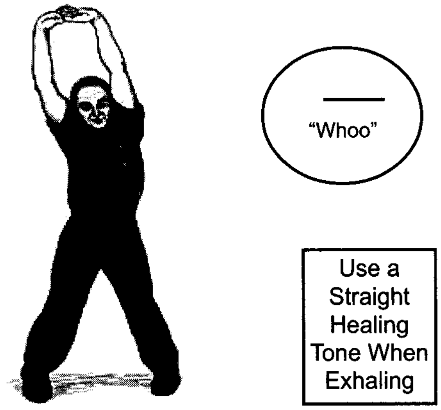

"Whoo"
Use a Straight Healing Tone When Exhaling

Figure 42.19. The Spleen Exercise Prescription For The Patient

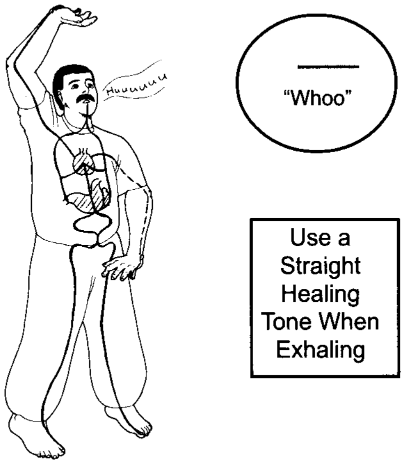

Huuuuuu
"Whoo"
Use a Straight Healing Tone When Exhaling

Figure 42.20. The Spleen Exercise Prescription For The Medical Qigong Doctor

with the fingers interlaced. The patient arches the torso towards the right exposing the left intercostal muscles, allowing greater vibrational access to the Spleen organ. When inhaling, the patient expands the abdomen and closes the eyes, focusing on the Spleen organ. When exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Spleen organ through sounding either the healing sound "Who" (Figure 42.19). The "Who" sound is higher in pitch and is used to target the interior core of the Spleen, while the "Huu" sound is lower in pitch and is used to cover the exterior surface of the Spleen organ.

When exhaling, the patient should pucker the lips and focus the Spleen sound vibration beginning at the mouth. From the base of the mouth the Spleen sound vibration should resonate downward, descending into the Spleen organ and purging the Spleen orb outward through the external tissues of the skin. Perform thirty-six times.

FOR THE MEDICAL QIGONG DOCTOR

To begin the Spleen Healing Sound exercise prescription for the Medical Qigong doctor, start with the inhalation, raising both hands upward in front of the abdomen, as if embracing a ball in the Lower Dantian area. Both palms should face each other with the arms making a curve. Expand the abdomen and close the eyes; feel the breath envelop and penetrate the Spleen organ. Direct the Qi of the Spleen's Channels to flow from the Yinbai Sp-1 points on the medial portion of the big toes, up to the abdomen to enter the Spleen and link with the Stomach.

When exhaling, the right palm turns outward, rolling over and pushing above the head, while the left hand rotates inward to face downward, pressing towards the Earth (forming the Separating Heaven and Earth posture). At the same time, imagine the Qi ascending through the throat to the root of the tongue, and spreading under it. Imagine a secondary river of Qi flowing from the Stomach to the Heart, and ascending along the Heart's Channels to the Shaochong Ht-9 point on the medial portion of the little fingers, and exhale the sound "Who" (Figure 42.20). The lips are brought together as if playing a flute, the tongue is level and stretched forward as much as possible to allow the ascending energy of the Thrusting Channels to exit. Exhale completely while the left palm turns downward and presses to the outside of the left hip.

Next, inhale and turn the right palm over to face the body; slowly descend the right arm in front of the body, while the left arm turns towards the body and ascends. The two hands cross in front of each other (with the ascending arm on the inside, and the descending arm outside). Now the left hand pushes up and the right hand pushes down. At the same time, exhale and repeat the sound "Who." Pressing both left and right hands form one set. Perform six sets. At the end, cross both arms in front of the chest and return to the beginning position. Perform six times.

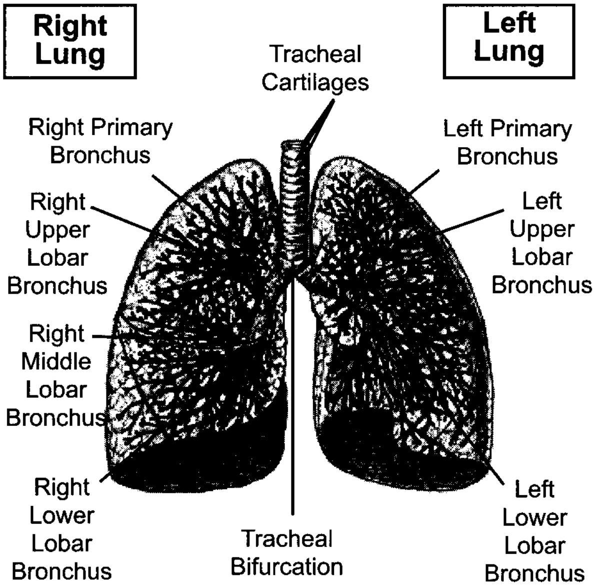

Right Lung
Left Lung
Tracheal Cartilages
Right Primary Bronchus
Left Primary Bronchus
Right Upper Lobar Bronchus
Left Upper Lobar Bronchus
Right Middle Lobar Bronchus
Right Lower Lobar Bronchus
Tracheal Bifurcation
Left Lower Lobar Bronchus

Figure 42.21. The Lung (Lu) Organ

THE LUNGS

The Lungs' associated organ is the Large Intestine and their Element is Metal (Figure 42.21). Since the Lungs are the uppermost organs, they are compared to canopies that shelter and protect all other internal organs. The Lung Qi opens externally at the nose and manifests itself through the voice (i.e., when the Lung Qi is in excess the voice is too loud; when it is deficient the voice is too soft). The Lungs govern the body's Qi and respiration. They regulate the metabolism of Water passages (perspiration and Body Fluids), the opening and closing of the pores, the skin, and the texture of the hair.

The Lungs also control the circulation of Qi in both the vessels and the channels, as well as the dispersing or spreading of the body's Wei Qi (protective energy). They control the descending and holding functions of the body's Qi and Body Fluids.

All Blood Vessels lead to the Lungs, thus, all Blood within the body must pass through the Lungs.

THE LUNG CHANNELS

The Lung Channels are Yin channels that flow externally from the torso to the hands (Figure 42.22). The main river originates internally from the Middle Burner in the middle of the chest and descends downward connecting with and spirally wrapping the Large Intestine. From there, it ascends along the upper surface of the Stomach passage and through the diaphragm, where it branches and penetrates both Lungs.

From the Lungs, the rivers of Qi merge and ascend into the pit of the throat, where they separate again into two channels that travel beneath the clavicles. These two main channels then surface externally to descend down the arms and end on the outer side of each thumb. A small stream of energy branches off each wrist at the Lu-7 point and runs directly to the radial side of the tip of the index finger, where it connects with a branch of the Large Intestine Channels.

THE LUNGS' ENERGY FLOW

The Lung Channels store more Qi and less Blood, acting on the Lungs, bronchi, throat, and larynx. If the Lung Qi combines with Liver Qi and becomes stagnant in the throat area, a condition known as a "plum pit," or a knot in the throat, develops. The Lung Channels store more Qi than Blood; thus, they have a greater effect on energetic and nervous functions than on physical substances and Blood functions.

At the Lung's high-tide time period (3 a.m. to 5 a.m.), Qi and Blood abound in the Lungs, so therefore the Lung organs and channels can more easily be dispersed and purged. During the Lung's low tide period (3 p.m. to 5 p.m.), the Lung organs and channels can be easily tonified. The Lung Channels' energy acts on the skin, muscles, and nerves found along their energetic pathways.

THE SOUND "SI" PURGES THE LUNGS

The sound Si (pronounced "Sss"), is used to Purge Lung Qi Stagnation, extreme exhaustion, nasal congestion, skin problems, excess grief, sorrow and despair, as well as to treat such problems as symptoms developed from chronic conditions caused from Wind Cold or Wind Heat invasion.

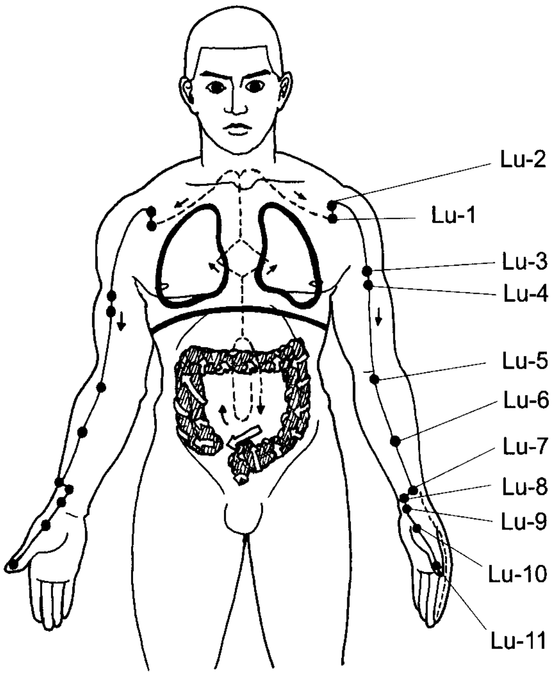


Figure 42.22. The Internal and External Qi Flow of the Lung (Lu) Channels

FOR PATIENTS

The Lung Healing Sound exercise prescription for the patient begins in a Wuji posture. The palms should be facing upward, above the shoulders, with the fingers pointing towards the ears. The patient keeps the torso in an erect posture to allow for greater vibrational access to the Lung organs. When inhaling, the patient expands the abdomen and closes the eyes, focusing on the Lung organs. When exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Lung organs through sounding the healing sound "Sss" (Figure 42.23). The "Sss" sound targets the interior of the Lungs, while the "Shh" sound covers the exterior surface of the Lung organs. Perform thirty-six times.

FOR THE MEDICAL QIGONG DOCTOR

To begin the Lungs Healing Sound exercise prescription for the Medical Qigong doctor, start from a Wuji posture. Inhale and raise both hands as if holding a ball, moving it upwards, until the

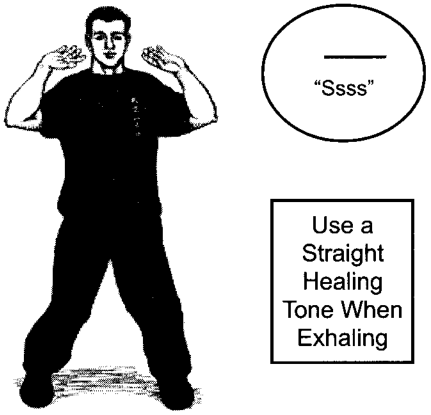

"Ssss"
Use a Straight Healing Tone When Exhaling

Figure 42.23. The Lung Exercise Prescription For The Patient

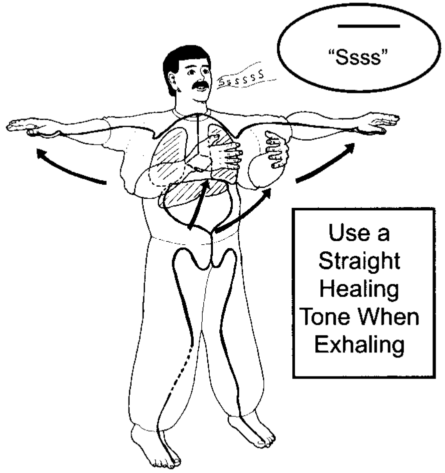

"Ssss"
SsssS
Use a Straight Healing Tone When Exhaling

Figure 42.24. The Lung Exercise Prescription For The Medical Qigong Doctor

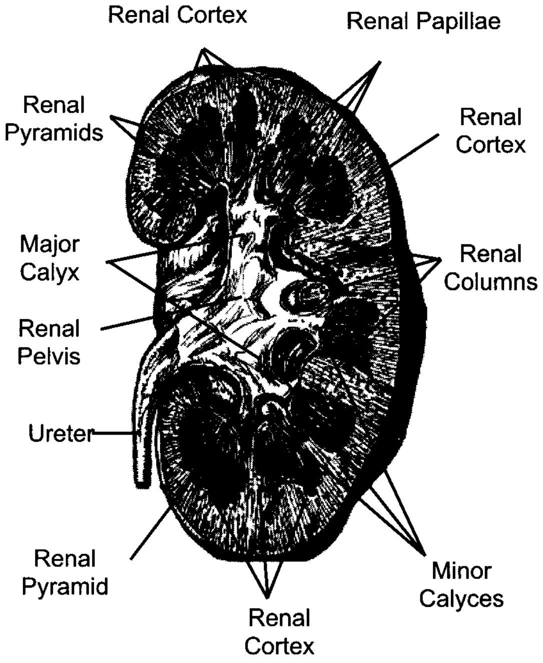

Renal Cortex
Renal Papillae
Renal Pyramids
Renal Cortex
Major Calyx
Renal Columns
Renal Pelvis
Ureter
Renal Pyramid
Minor Calyces
Renal Cortex

Figure 42.25. The Kidney (Kd) Organ

hands face the Shanzhong CV-17 point at the front of the chest. Direct the Qi of the Liver's Channels to ascend from the Dadun Lv-1 point on the lateral portions of the big toes, along the inner portion of the legs, through the lower abdomen, through the Liver organ, and into the Lungs.

When exhaling, turn both palms to face downward, then separate the palms horizontally to the sides. Guide the Qi along the Lungs' Channels to the Shaoshang Lu-11 points on the inner portion of the thumbs, while exhaling the sound "Sss" (Figure 42.24). The lips are slightly drawn back and the upper and lower teeth are gently brought together forming a small slit; the tip of the tongue is placed against the slit in-between the teeth to articulate the sound. Exhale completely, then allow both arms to descend to the sides of the body. Perform six times.

THE KIDNEYS

The Kidney organs' associated organ is the Urinary Bladder and their Element is Water (Figure 42.25). The Kidneys store Jing substances, produce Marrow, and control the development of the Bones. They also control respiration, reproduction, growth and development, and govern the Body Fluids. The Kidney Jing is the biological basis for the woman's menstrual Blood. The Kidneys are the root of the Yin and Yang Qi of all the body's organs. The Kidneys energetically open externally through the ears and are sometimes called The Minister of Ingenuity and Vitality, or The Controller of Water.

The Kidney Yin Qi flows to the Liver, Heart, and Lungs. It is responsible for the body's fluid-like essences and rules the birth, growth, maturation, and reproduction cycle. The Kidney Yang

Qi flows to the Spleen, Liver, Heart, and Lungs. It supports the Yang of all the body's organs via the Mingmen.

THE KIDNEY CHANNELS

The Kidney Channels are Yin channels that flow externally from the feet to the torso (Figure 42.26). These two rivers originate externally from underneath the little toes, circling the inside of the heels, ascending through the medial aspect of the legs, where they merge and enter into the coccyx and lower lumbar vertebrae. Dividing again, one branch penetrates the Kidneys, while the other branch continues ascending into the cerebral cortex. From the Kidney organs, two additional sets of channels internally emerge. One set descends and spiral wraps the Urinary Bladder. The other set ascends into the Liver, diaphragm, and Lungs, then spiral wraps the Heart and travels up through the throat, stopping at the root of the tongue.

THE KIDNEYS' ENERGETIC FLOW

The Kidney Channels store more Qi than Blood, acting more on energetic and nervous functions than on physical substances and Blood functions.

At the Kidney's high-tide time period (5 p.m. to 7 p.m.), Qi and Blood abound in the Kidneys, so therefore the Kidney organs and channels can more easily be dispersed and purged. During the Kidney's low tide period (5 a.m. to 7 a.m.), the Kidney organs and channels can be easily tonified. The Kidney Channels' energy acts on the skin, muscles, and nerves found along their energetic pathways.

THE SOUND "CHUI" PURGES THE KIDNEYS

The sound Chui (pronounced "Chree") is used to Purge stagnation of Qi and Blood in the Kidneys, as well as to regulate the Kidneys by maintaining the internal Heat of the Lower Dantian and Mingmen Fire. It is also used to expel fear, and treat chills, weak knees, cold waist, cold knees, cold feet, poor hearing, reproductive problems, and impotence.

FOR PATIENTS

The Kidney Healing Sound exercise prescription for the patient begins by standing with both feet together or sitting with both feet together. The palms should be placed on the knees. The patient presses and extends the Mingmen and lower spine backwards, allowing for greater vibrational access to the Kidney organs. When inhaling, the patient expands the abdomen and closes the eyes, focusing on the Kidney organs. When softly exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Kidney organs through sounding the healing sound "Chree" (Figure 42.27). The "Chree" sound targets the interior of the Kidneys, while a descending "Fuuu" sound targets the Sea of Marrow (starting from the brain, descending the spine, and ending at the interior surface of the Kidney organs). Perform thirty-six times.

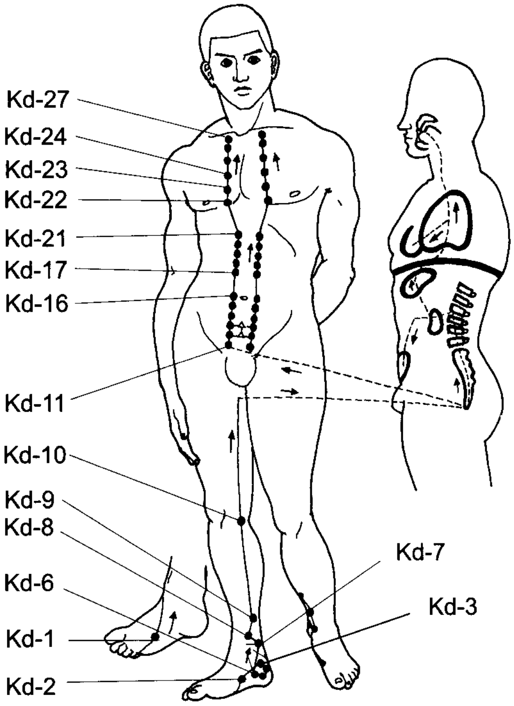


Figure 42.26. The Internal and External Qi Flow of the Kidney (Kd) Channels

FOR THE MEDICAL QIGONG DOCTOR

To begin the Kidney Healing Sound exercise prescription for the Medical Qigong doctor, start with the inhalation and raise both arms to embrace an imaginary ball in front of the chest (Middle Dantian area). The joints in between the

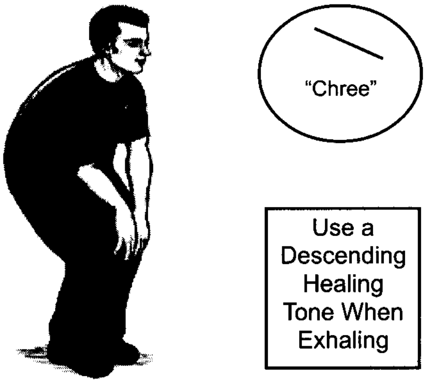

"Chree"
Use a Descending Healing Tone When Exhaling

Figure 42.27. The Kidney Exercise Prescription For The Patient

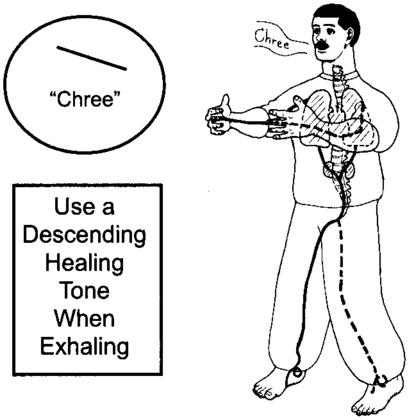

Chree
"Chree"
Use a Descending Healing Tone When Exhaling

Figure 42.28. The Kidney Exercise Prescription For The Medical Qigong Doctor

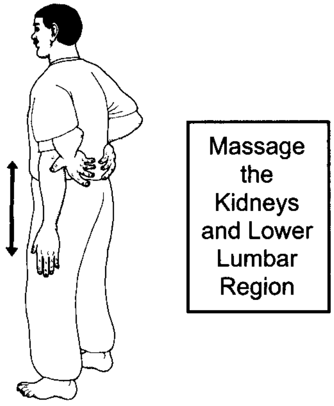

Massage the Kidneys and Lower Lumbar Region

Figure 42.29. Massage the sides of the body

thumb and index finger of both hands are stretched wide open. Lead the Qi to flow upward from the Yongquan Kd-1 points of the Kidney Channels, through the inner portions of the thighs, along the spinal column, and into the Kidneys.

When exhaling, hold the posture and stretch the fingers while leading the Qi from the Kidneys into the chest and then to the Lungs. The channel Qi then transfers into the Pericardium Channels and flows down the arms to the Zhongchong Pc-9 points at the tips of the middle fingers. During this exhalation, sound the word "Chree" (Figure 42.28). The mouth is nearly closed with the corners slightly drawn back; the tongue moves forward. The breath should feel cold.

Slowly straighten the body as the hands circle downward from the lower back to the thighs. Rub the lower lumbar region (Shenshu UB-23 points) and the sides of the thighs (Huantiao GB-30 points) emphasizing the upward movement of the hands while massaging the lower lumbar region. Return to the holding the ball posture. Perform six times (Figure 42.29).

THE TRIPLE BURNERS

The Triple Burners' associated organ is the Pericardium and its Element is Fire. The Triple Burners are not regarded as an independent organ, but are assigned to specific energy areas and are a part of the function of the Yin and Yang organs. The function of the Triple Burners' energy is to produce heat and to regulate the body's temperature like a thermostat. The heat of the Triple Burners can be increased through such meditative disciplines as the Microcosmic Orbit (which connects the Governing and Conception Vessels) and the Macrocosmic Orbit (which connects all Twelve Primary Channels with the Governing and Conception Vessels). The main function of the Triple Burners is to regulate the ingestion and digestion of food and fluids throughout the body.

The Triple Burners are known as The Official of Balance and Harmony because they govern water metabolism, control the production of Wei Qi, and transport Yuan Qi from the Kidneys to all the other organs of the body. This name also refers to the Triple Burners' role in regulating metabolic functions, as well as to their production of Qi, Blood, Body Fluids, and waste.

THE TRIPLE BURNER CHANNELS

The Triple Burner Channels are Yang channels that flow externally from the hands to the head. These two rivers originate externally from the lateral base of the nail of the ring fingers, and they ascend along the lateral aspect of the arms, over the shoulders to the clavicles, then branch internally and spiral wrap the Pericardium. They circle the diaphragm and permeate the Upper, Middle, and Lower Burners. A set of branches originates internally from the chest CV-17 point at the Heart, or center of the Middle Dantian. Flowing upwards, these branches emerge from the supraclavicular fossa at the St-12 points to ascend up the neck, head, and then circle the ears. Another set of branches flows downward to the cheek, terminating in the infraorbital region; the other set ends above the ears, by the outer canthus of the eyes (Figure 42.30 and 42.31).

THE TRIPLE BURNERS' ENERGY FLOW

The Triple Burner Channels store more Qi than Blood, and act more on the energetic and nervous functions of the body than on physical substance and Blood functions. The Triple Burners move the body's "True Fire."

At the Triple Burner's high-tide time period (9 p.m. to 11 p.m.), Qi and Blood abound in the Triple Burner, so therefore the Triple Burner organ areas and channels can more easily be dispersed and purged. During the Triple Burner's low tide period (9 a.m. to 11 a.m.), the Triple Burner organ areas and channels can be easily tonified. The Triple Burner Channels' energy acts on the skin, muscles, and nerves found along their energetic pathways.

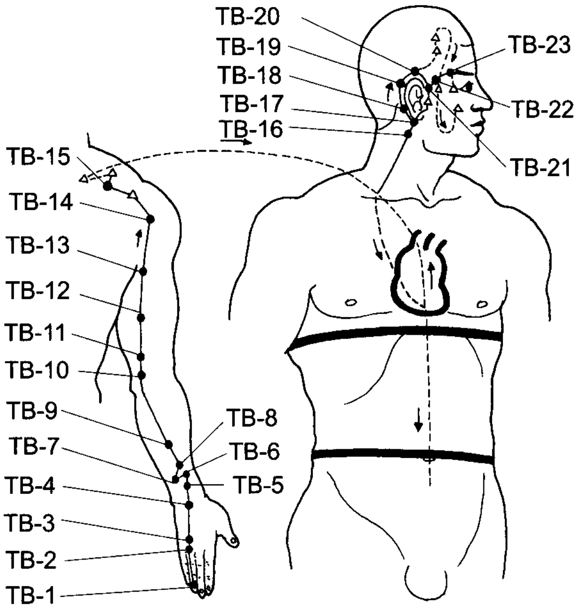
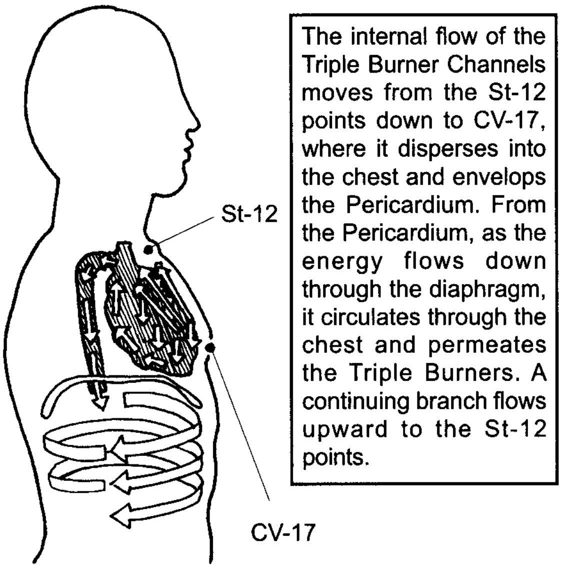


Figure 42.30. The External Qi Flow of the Triple Burners (TB) Channel



The internal flow of the Triple Burner Channels moves from the St-12 points down to CV-17, where it disperses into the chest and envelops the Pericardium. From the Pericardium, as the energy flows down through the diaphragm, it circulates through the chest and permeates the Triple Burners. A continuing branch flows upward to the St-12 points.

Figure 42.31. The Internal Qi Flow of the Triple Burners' (TB) Channel

THE SOUND "XI" (SHE) PURGES THE TRIPLE BURNERS

The Xi sound (pronounced "She") is used to purge Excess Heat from the body and is used for treating rheumatism, poor circulation, Gall Bladder problems, and disorders of the Upper, Middle, and Lower Burners. This exercise helps to recharge the body's Qi metabolism, regulate internal Qi, and balance the eight systems of the body (respiratory, digestive, reproductive, circulatory, lymphatic, nervous, musculoskeletal, and excretory systems).

The "She" sound of the Triple Burners can be used to treat hot flashes due to menopause, and is also prescribed for patients undergoing radiation or chemotherapy. This allows the patient to disperse the toxic Heat remaining within the tissues.

FOR PATIENTS

The Triple Burner Healing Sound exercise prescription begins with the patient lying on a flat surface, in a supine posture. The palms should be by the sides of the body, facing the floor. The patient aligns the spine and torso in a neutral position allowing for greater vibrational access to the Triple Burners within the thoracic cavity. When inhaling, the patient expands the abdomen and closes the eyes, focusing on the manubrium at the base of the throat. When exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Triple Burners by sounding a descending healing sound "She" (Figure 42.32). Perform thirty-six times.

FOR THE MEDICAL QIGONG DOCTOR

To begin the Triple Burners Healing Sound exercise prescription for the Medical Qigong doctor, start from a Wuji posture. Inhale and raise both hands as if holding an imaginary ball up in front of the chest at the Middle Dantian. Direct the channel Qi of the Triple Burner Channels in the arms to flow downward to the Lower Dantian, then down the legs via the Gallbladder Channels to the lateral side of the fourth toes at the Qiaoyin points (GB-44).

Exhale the sound "She," at the same time rotating both arms upward to form the Embracing the Heavens posture (Figure 42.33). The lips are slightly open and drawn back; the tongue suspends behind the teeth. When exhaling, direct the Qi to flow from the Qiaoyin GB-44 points on the outer portion of the fourth toes upward along the Gall Bladder Channels through the outer portions of the legs to the head. Still exhaling, transfer the energy flow into the Triple Burner Channels, directing it along the outer portions of the arms to the Guanchong TB-1 points at the lateral end of the fourth fingers. Exhale completely.

Inhale while turning the palms over to face downward, and begin lowering both arms along the front of the chest. Imagine the Qi flowing down from both arms into the Lower Dantian. Exhale without sounding "She" and press both palms down along the front of the abdomen to the sides of the hips, returning to the Wuji posture. Perform the entire sequence six times.

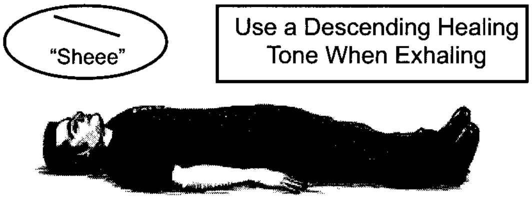

"Sheee"
Use a Descending Healing Tone When Exhaling

Figure 42.32. The Triple Burner Exercise Prescription For The Patient

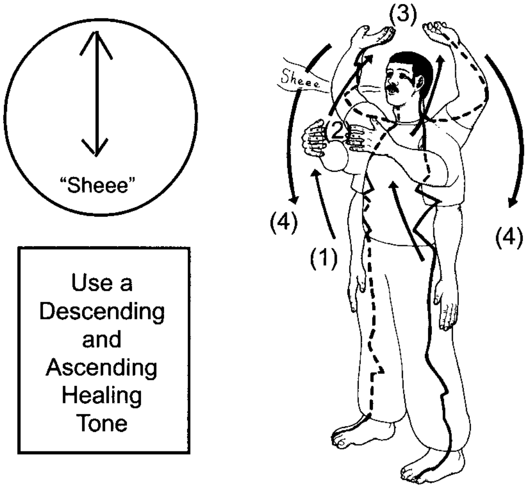


Figure 42.33. The Triple Burner Exercise Prescription For The Medical Qigong Doctor

This particular exercise is different from the other Healing Sound Prescriptions, in that the energy circulates back and forth through the channels and does not disperse outside the body. The Qigong doctor will practice the Triple Burners Healing Sound exercise prescription as follows:

1. Inhale Qi from the fingers to the toes
2. Exhale Qi from toes to fingers and sound
3. Inhale Qi from fingers to Lower Dantian
4. Exhale Qi from Lower Dantian to toes without sound
5. Then begin entire sequence again

COMBINING MULTIPLE ORGAN SOUNDS

The six healing organ sounds may be performed as a prescribed series of therapeutic exercises, or as individual therapies ranging from single to multiple organ sounds. Some examples are:

1. **Single Organ Sound Regulation:** The single healing sound "Haa" can be used to relieve a fast, irregular heartbeat by purging the Heart of excess and stagnant Qi.
2. **Multiple Organ Sound Regulations:** Any of the Six Healing Sounds may be combined in various order to target specific areas of the body's energetic system. Generally, the doctor gives the patient specific healing sound combinations as prescriptions to purge stagnation and to increase the energetic movement within the diseased tissues or organs.

   One such combination prescription used to treat overall Shen disturbances due to emotional disharmony and depression (caused from the suppression of anger, guilt, or grief) is called "Old Man Searching for the Reflection of the Moon at the Bottom of the Tide Pool." In Medical Qigong Soul Retrieval, this healing sound prescription is used to bring the patient back in touch with his or her painful emotions.

   Additionally, combined healing sounds, like "Shu" (Liver), "Haa" (Heart), and "Sss" (Lungs), can be used to quench the pathogenic Fire inside the patient's body (for mild symptoms). If the patient is practicing one or more healing sounds for a specific therapy, then the number of times for tone resonances should not exceed thirty-six repetitions. Combining healing sounds according to the specific prescriptions is similar to taking combinations of Chinese herbs.
3. **All Six Healing Sounds:** The complete healing sound sequence can be used for internal organ regulation and balance, as well as to treat symptoms of "False Cold" (a feverish sensation followed by a feeling of Cold all over the body). The syndrome of "False Cold" is caused by Excess Fire. The Internal Fire drives the Yin to the body's surface, thus producing the Cold sensation. To treat this condition, the Qigong doctor guides the patient's Yin Qi back to its original organs and prescribes all six healing sounds to regulate the body.

   When practicing all six healing sounds, each sound should be practiced a minimum of three to six times before proceeding to the next sound. If the patient wishes to practice the six healing sounds daily, the patient should perform each sound no more than twenty-four times.

   Practice the six healing sounds in the order of the Fire Cycle (Liver, Heart, Spleen, Lungs, Kidneys, and Triple Burners) to enhance the Yang energetic field (Figure 42.34). Practice the six healing sounds in the sequential order of the Water Cycle (Liver, Kidneys, Lungs, Spleen, Heart, and Triple Burners) to enhance the Yin energetic field (Figure 42.35).

   It is also advisable to practice the healing sounds at the end of a meditation practice to free the circulation of Qi that is already in motion.
4. **The Five Seasons:** Performing the Healing Sounds according to the Five Seasons will also

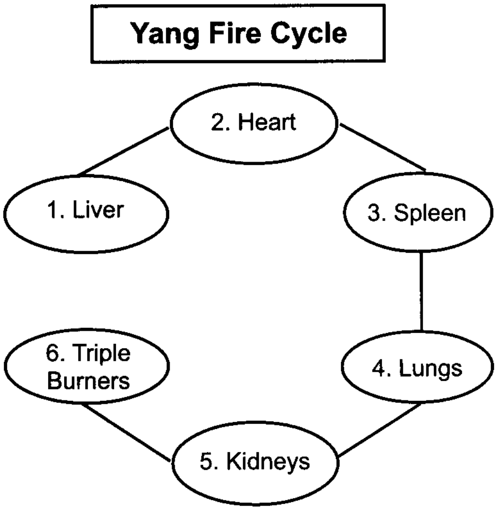


Figure 42.34. The Yang Fire Cycle Six Healing Sound Progression

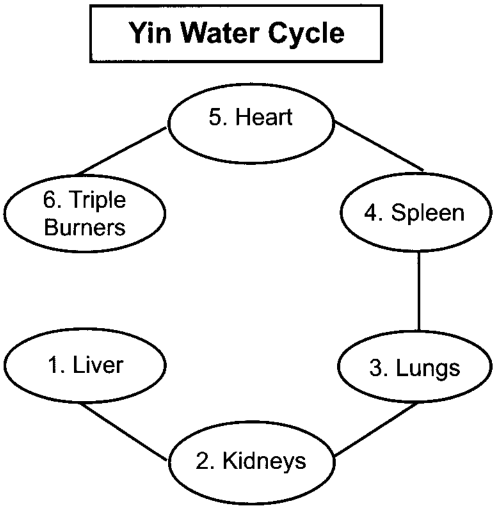


Figure 42.35. The Yin Water Cycle Six Healing Sound Progression

be beneficial to the patient's Qi regulation. The five sounds are divided according to each season's element and the vulnerability of each organ (Figure 42.36). The Five Seasons and their associated sounds are categorized as follows:

- **Spring (Wood Element):** The "Shu" sound benefits the Liver and Gall Bladder.
- **Summer (Fire Element):** The "Ha" sound benefits the Heart and Small Intestines.
- **Late Summer (Earth Element):** The "Who" sound can be practiced during all seasons to help vitalize the Spleen and Stomach, as well as to Regulate the function of Postnatal Qi.
- **Autumn (Metal Element):** The "Ssss" sound benefits the Lungs and Large Intestine.
- **Winter (Water Element):** The "Chree" sound can be practiced during all seasons to vitalize the Kidneys and Urinary Bladder, as well as to harmonize Qi and Blood.

OLD MAN SEARCHING FOR THE REFLECTION OF THE MOON AT THE BOTTOM OF TIDE POOL

This Medical Qigong exercise was introduced into the United Stated in the early 1970's by Dr. Her Yue Wong. Doctor Wong believed that after the Qigong student has spent a sufficient amount of time practicing the Five Yin Organ Daoist Qigong tonification exercises (see Chapter 44), his or her deep seated emotions will begin to surface. As each internal organ becomes stronger, it will naturally begin to purge the toxic emotions stored within itself. In order to assist the student in purging these toxic emotions, this particular healing sound prescription was given.

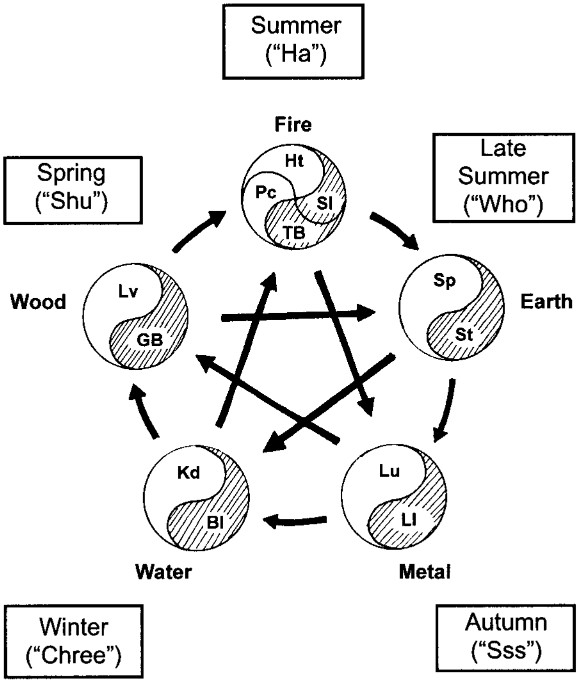


Figure 42.36. Performing the Healing Sounds according to the Five Seasons will help regulate the energetic movement of the Five Elements

1. Begin the "Old Man Searching for the Reflection of the Moon at the Bottom of Tide Pool" exercise prescription from a standing posture. Both feet are facing forward, shoulder width apart. Inhale and imagine divine healing light filling the Lungs. While inhaling, separate and stretch both arms to the sides of the body, forming the shape of a "T" (Figure 42.37).
2. Lean over and begin to exhale making the "Sh-h-h-h-h" sound. While exhaling, imagine Toxic Qi from both Lungs flowing down each

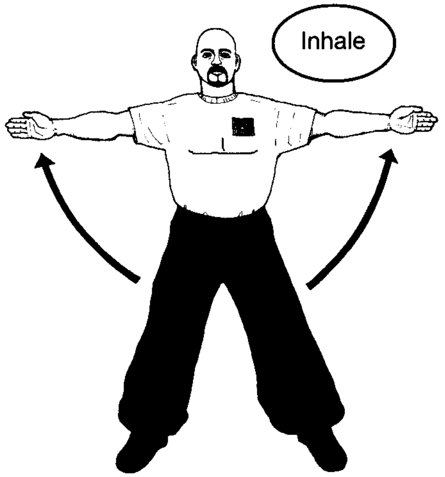


Figure 42. 37. Old Man and Tide Pool (1)

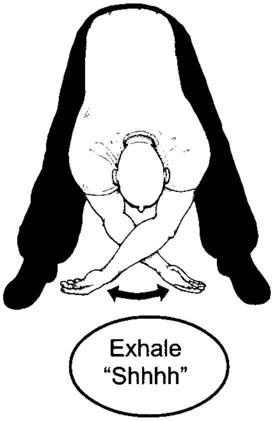


Figure 42. 38. Old Man and Tide Pool (2)

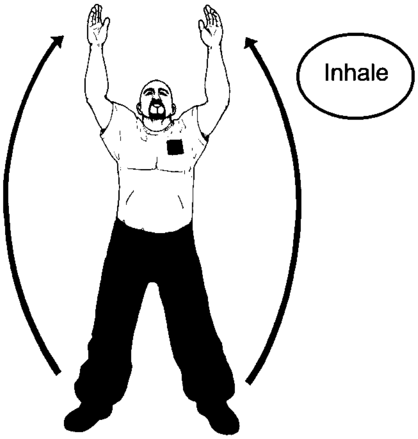


Figure 42. 39. Old Man and Tide Pool (3)

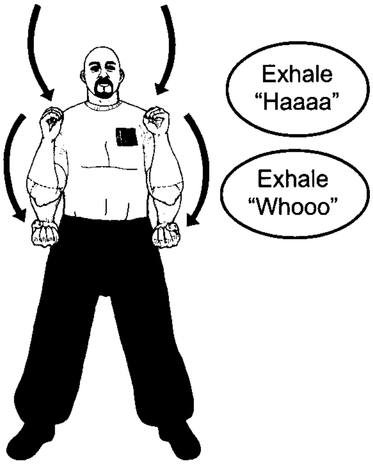


Figure 42. 40. Old Man and Tide Pool (4)

arm and pouring into the ground. Both arms should swing from one side to the other, criss-crossing each other as you continue to make the purging sound (Figure 42.38).

3. Return to an upright position while inhaling and imagining divine healing light filling the chest (especially the Heart, Liver, and Spleen areas). When inhaling, look upward and raise the hands over the head (Figure 42.39).
4. When exhaling, both hands should descend to shoulder level, making soft fists (as if embracing two sparrows). Exhale only half of your breath while focusing the mind's intention on the center of the chest, and imagine the Toxic Qi releasing from the Heart while making the "Haa-a-a-a" sound. Next, exhale the second half of your breath while imagining Toxic Qi releasing from the Liver and Spleen and making the "Who-o-o-o" sound. While exhaling, move both hands down to the

hips while keeping the fists soft (Figure 42.40). Repeat the last two steps (3 and 4) three times. This equals one set. Practice 36 sets to complete the exercise.

There is an ancient story that is often passed down from master to student in order to aid in memorizing this Healing Sound prescription exercise. The story goes as follows:

One night on a full moon, an old man on the southern coast of China went looking for sea crustaceans to feed his family. Holding his lamp upward, he gazed down and saw a large beautiful pearl at the bottom of a tide pool. "Oh My!" He exclaimed as he quickly placed his lamp on a rock. "Look at the size of that pearl! With a pearl that large, I'll be able to retire! Even my family won't have to work, and we'll all live in luxury for the rest of our lives!"

So, the old man stretched his hands wide and began splashing his arms in the tide pool trying to grasp the large pearl. Sh-h-h-h-h-h-h-h! Went the water as the old man frantically grasped at nothing. Perplexed, the old man looked up. Reaching into the night sky, the old man's eyes widened as he saw the full moon. "Ha-a-a-a-a-a!" Exclaimed the old man, "It's the moon! Whooo-o-o-o-o-o," cried the old man, "there's no money!"

INHALING SOUNDS FOR TONIFICATION

The six healing organ sounds may also be used during inhalation in order to tonify their associated internal organ. This practice is generally not taught to the public as it can produce excess conditions within certain individuals who are not aware of the current state of their internal organs. Therefore, the Qigong doctor should be careful to monitor each patient's progress when prescribing the inhalation of the Six Healing Sounds for tonification.

Some examples of using healing sound therapy with inhalation are described as follows:

- **For Hypotension (Low Blood Pressure):** Have the patient inhale the "Haa" sound, followed by performing the Daoist Five Yin Organ Heart Tonification exercise (see Chapter 44).
- **For Deficient Kidneys:** Have the patient inhale the "Chree" sound, followed by performing the Daoist Five Yin Organ Kidney Tonification exercise (see Chapter 44).

CONTRAINDICATIONS FOR THE SIX HEALING SOUND THERAPY

There are several contraindications for the use of the Six Healing Sound Therapy:

- The resonating sounds have a strong effect on the tissues; therefore, patients who have broken or fractured Bones should not practice sound therapy. Only after the bone tissues have mended are the patients allowed to practice the healing sounds.
- Due to the stimulating effect of the healing sounds, it is advisable for the Qigong doctor not to prescribe the practice of the healing tones in a very acute stage of illness. Vibrating the patient's internal organs in the beginning stages of a disease (e.g., high fever) may stimulate the patient's virus or induce further bacterial growth.
- Practicing Healing Sound therapy when a patient has symptoms resulting from a condition of severe deficiency is contraindicated, as the tone resonations have a Purging effect and can lead to severe collapse of life-force energy.
- Excessive Healing Sound practice can injure the individual's Qi and Shen. Therefore, each Healing Sound exercise should be practiced only until the patient feels an energetic shift occur within the internal organ's energetic field. Then, the patient should close the exercise by performing Pulling Down the Heavens.
- Practicing Healing Sound therapy when menstruating is contraindicated, as it is important for the woman's body to be allowed to naturally purge Toxic Blood from the body without the impeding effects of vibrational resonance.
- Practicing Healing Sound therapy when pregnant is contraindicated, as the tone resonations have a pattern of dispersing clots and may lead to spontaneous miscarriages.

COMBINING ENERGETIC POINT THERAPY WITH SOUND

There are many styles of Energetic Point Therapy that patients can incorporate when treating themselves with Healing Sound Therapy. By combining Energetic Point therapy with emitted sound therapy, the healing effects can be enhanced.

Some Medical Qigong schools will use specific organ sounds (e.g., the "Cancer Healing" sounds) when prescribing homework exercises. Other Medical Qigong systems, such as Dr. Zhi Chen Guo's Healing Sound Prescriptions (brought to the West by Qigong Master Zhi Gang Sha), will use "number-sound correspondence associations." For example, while repeating different Mandarin numbers (one through eleven), the patient focuses on a particular area of the body vibrating. A single sound is audibly repeated and is used to stimulate various internal organ cells and tissue areas of the body. Multiple sounds are used for transferring excess energy from one part of the body to another. The first number is used to stimulate the excess area, while the second number directs and roots the Qi into the collected area. Master Zhi Chen Guo's healing sounds and their physiological correspondences are described as follows (Figure 42.41):

1. **Yi (EE) Sound:** Head, brain, Upper Dantian, facial skin (acne), ears, eyes, teeth, gums, neck (cervical), throat, and thyroid diseases
2. **Er (Arh) Sound:** Nasal sinuses, Middle Dantian, Heart and breast diseases
3. **San Sound:** Lungs, bronchial tubes, and chest diseases
4. **Si (Sz) Sound:** Esophagus diseases
5. **Wu (Woo) Sound:** Yellow Court, Stomach, Spleen, and pancreas diseases
6. **Liu (Lio) Sound:** Hypochondrium, diaphragm, and rib diseases
7. **Qi (Chee) Sound:** Liver and Gall Bladder diseases
8. **Ba (Bah) Sound:** Ovarian diseases
9. **Jiu (Joe) Sound:** Kidneys, lower back, lumbar spine, Lower Dantian, lower abdomen,

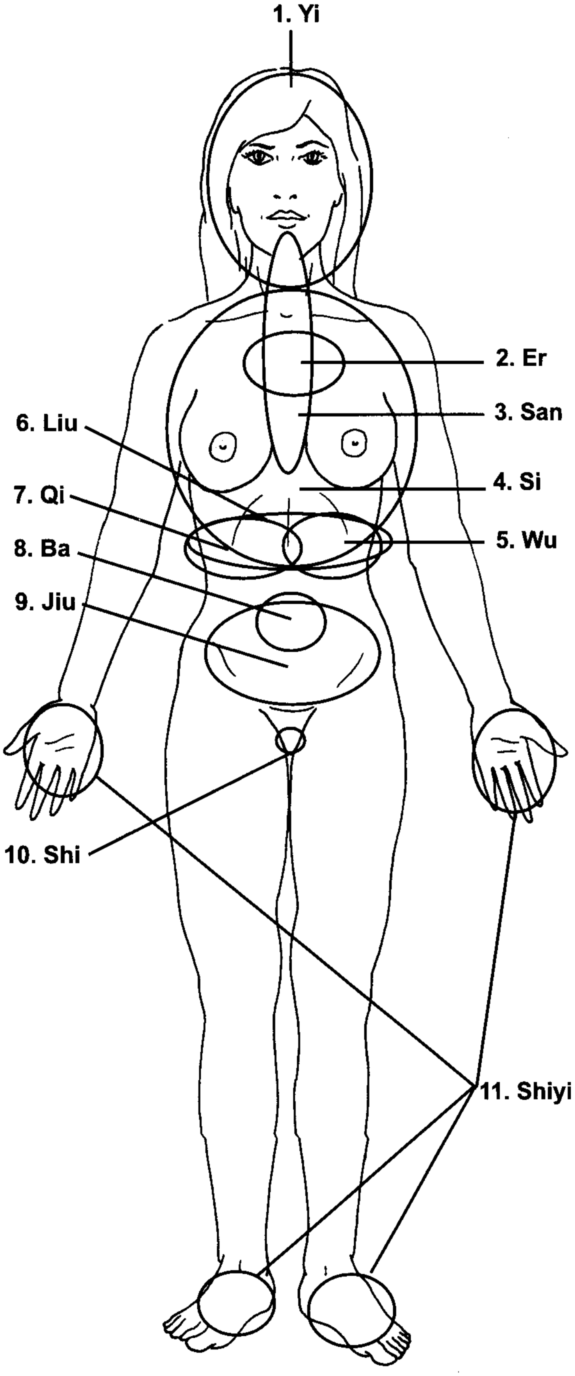


Figure 42.41. The Number-Sound Correspondence Associations Chart

uterus, Large Intestine, Small Intestine, Urinary Bladder, and prostate diseases

10. **Shi (Shir) Sound:** Perineum, anus, and cervical diseases
11. **Shiyi (Shir-EE) Sound:** diseases of the extremities (hands, arms, feet, and legs) such as frozen shoulder, sciatica, osteoarthritis of the knee, ankle pain, phlebitis (inflammation of the veins), and osteomyelitis (inflammation of the bone marrow)

UNDERSTANDING THE METAPHYSICAL ASPECT OF NUMBERS

The Yellow Emperor's Inner classics (also called the *Nei Jing),* explains numerology and its mystical significance, as well as the practical utilization of the correspondences between numbers and natural phenomena. Man's physical, mental, emotional, energetic, and spiritual forms manifest as a microcosm of nine number correspondences, explained as follows.

1. **Number One:** Corresponds to Heaven, and the center Taiji Pole, and it represents the skin.
2. **Number Two:** Corresponds to Earth and represents the muscles. The number two also corresponds to the two primary forms of energy (Yin and Yang).
3. **Number Three:** Corresponds to Man and represents the blood vessels, the Triple Burners, the Three Powers, the Three Treasures, the Three Dantians, and the Three Wei Qi Fields.
4. **Number Four:** Corresponds to the four seasons and represents the muscles of the body's four extremities, the Four Earthly Quadrants (terrestrial N, S, E, W), the Four Divisions of Heaven (celestial N, S, E, W), and the Four Prenatal Trigram Essences (Great Yang, Small Yang, Great Yin, and Small Yin).
5. **Number Five:** Corresponds to the Five Notes of the Chinese pentatonic scale and represents the voice. The number five also corresponds to the Five Elements, the Five Colors, the Five Tastes, the Five Visible Planets, and the Five Element Constitutions.
6. **Number Six:** Corresponds to the Six Divisions (Tai Yang, Shao Yang, Yang Ming, Tai Yin, Shao Yin, Jue Yin) and represents the union of Yin and Yang. The number six also corresponds to the Six Yao lines and their correspondence to the body, and the Six Accomplishments (intelligence, humanity, holiness, sincerity, moderation, and benevolence).
7. **Number Seven:** Corresponds to the Seven Luminaries (Sun, Moon, and the five planets), which represent the Seven Openings of Man (two eyes, two ears, two nostrils, and one mouth). The number seven also corresponds to the Seven Emotions and the Seven Stars of the Big Dipper.
8. **Number Eight:** Corresponds to the Eight Extraordinary Channels from which the body's prenatal energy flows and represents the breath. The number eight also relates to the Eight Trigrams and their various correspondences.
9. **Number Nine:** Corresponds to the formless Void or Wuji, as well as the Nine Palaces or Nine Heavens (one palace is placed in the centered and the palaces surrounding it form the eight separate divisions of Heaven and Earth, which are the basis for the Lo Pan compass) and the Nine Lo River Chart (Magic Square). The number nine also represents the nine openings of man (two eyes, two nostrils, two ears, the mouth, the anus, and the urethra). Nine is the number of completion, and it describes the cycle and period of time required for the primordial energy of the Dao to complete one full circuit within the human body (also known as the Nine Circulations of the Golden Pill).

THE THREE DAO YINS OF ENERGETIC POINT THERAPY

Master Zhi Chen Guo's system of Energetic Point therapy utilizes all three Dao Yin trainings by combining proper hand placement (Postural Dao Yin) with sound stimulation (Respiratory Dao Yin) and light visualization (Mental Dao Yin), described as follows (Figure 42.42):

- **Hand Placement:** The Regulating Palm technique is used to balance the excess and deficient energetic areas of the body's tissues.
- **Sound Stimulation:** Specific Healing Sounds

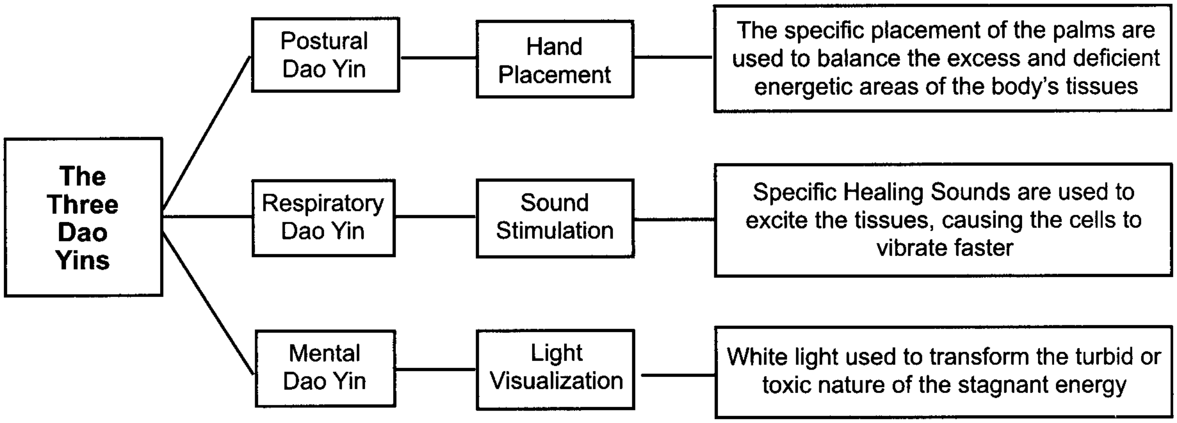

The Three Dao Yins
Postural Dao Yin
Hand Placement
The specific placement of the palms are used to balance the excess and deficient energetic areas of the body's tissues
Respiratory Dao Yin
Sound Stimulation
Specific Healing Sounds are used to excite the tissues, causing the cells to vibrate faster
Mental Dao Yin
Light Visualization
White light used to transform the turbid or toxic nature of the stagnant energy

Figure 42.42. The Three Dao Yins of Energetic Point Therapy

are used to excite the tissues, causing the cells to vibrate faster. By increasing the cellular vibration, the patient can create more space within the diseased tissue area, allowing Toxic Qi to disperse.

- **Light Visualization:** The image of white light is used to transform the turbid or toxic nature of the stagnant energy. By visualizing the cells growing bright, white, and clear, the patient can assist his or her immune system in attracting more B and T cells to the diseased tissue area.

BALANCING EXCESS AND DEFICIENCY

The movement of Qi, like water, flows from areas of high-intensity (excess) to areas of lower-intensity (deficiency). Excess Qi in any area of the body can lead to an overactive cellular function (radiating from the increased energy production of the accumulated cells). This concentrated energetic stagnation creates what is known in Traditional Chinese Medicine as an Excess condition, and can result in symptoms such as pain and inflammation. Any area of the body that is in an Excess condition displays a high-intensity field surrounding the tissue area (the energetic field of an Excess condition naturally repels the doctor's palm when scanning). An Excess condition can eventually lead to the development of unusual tissue growths such as cysts, tumors, or cancer, and can also cause hyperactivity in the internal organs, leading to hypertension, heart attacks, stroke, etc.

The lack of energy flow or stagnation within the diseased tissue area leads to an inability to transmit Qi fast enough to the other areas of the body. Similarly, the lack of Qi in any area of the body can lead to underactive cellular function. This lack of energetic stimulation creates what is known in Traditional Chinese Medicine as a Deficient condition, and can lead to the hypofunction of the cells, tissues and organs. Any area of the body that is in a Deficient condition displays a low-intensity field surrounding the tissue area (the energetic field of a Deficient condition naturally pulls the doctor's palm when scanning). A Deficient condition can lead to symptoms such as weakness, fatigue, decreased immunity, tissue atrophy, and prolapse.

REGULATING PALM HAND POSTURES

This system of Energetic Point therapy employs the use of the Regulating Palm technique. The extended palm placed furthest away from the body is considered to be the "Regulating Palm," because it pulls and directs the energy that the opposite hand (placed close to the body) stimulates, thus the two hands in combination move the body's stagnant or Turbid Qi.

The purpose and function of the Regulating

Palm technique is to balance the energy in the body by actively moving (when applicable) Qi from an Excess tissue area to places in the body where the energy is deficient. When performing the Regulating Palm technique, the hand positions are used to create energetic balance within the body's energy fields by forming a bridge between the excess and deficient tissue areas of the patient's body. Generally, one hand is placed close (3 to 9 inches) above the area or point of the body where there is an excess condition. The other hand is placed further away (12 to 18 inches) from the area of the body or point where there is a deficient condition. The energy from the tissue containing the Excess Qi is then directed to flow into the tissue area where there is a deficiency. Sometimes the Lower Dantian is used to root the Excess Qi if no deficient tissues areas have been identified.

Tissue stimulation is used via hand placement to actively disperse stagnant Qi which may impede the regulating process within the patient's organs and channel areas. It is essential that the image of "white light" be used in conjunction with healing sounds in order to transform the turbid or toxic nature of the stagnant energy.

Note: When treating cysts and tumors the patient should use either the Sword Finger or Soaring Dragon technique in order to increase the intensity of energy flowing into the diseased tissue area.

THE REGULATING PALM PRESCRIPTIONS

The following Energetic Point prescriptions utilize the Regulating Palm, and were introduced into the United States from China in the mid 1990's by Qigong Master Zhi Gang Sha (Figures 42.43 - 42.63). Each technique is to be performed several times a day for 36 breaths each treatment. Begin each of the Regulating Palm prescriptions with the Pulling Down the Heavens technique (see Chapter 41) to Purge the body of any excess or stagnant Qi. After performing the Regulating Palm prescription, close the exercise by utilizing the Pulling Down the Heavens technique to root the Qi into the Lower Dantian.

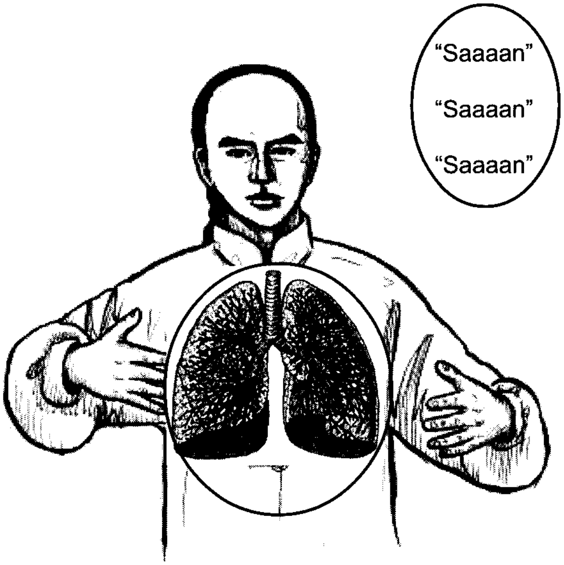


Figure 42.43. For benign tumors in the right Lung, place the close hand over the affected Lung and the opposite hand farther away from the body, on the side of the healthy left Lung. Visualize light dissipating the Toxic Qi from the affected Lung. Repeat the sounds "San-San, San-San."

Contraindications

- The Regulating Palm technique is never to be used in cases of malignant cancer. In malignant types of cancer the tissue area is energetically too hot and should be purged out of the body directly from the energetic point.
- Never emit Qi away from the body by directing the palms to face outwards or away from the tissues (unless purging the body of Toxic Qi). The action of directing the Qi away from the tissues will weaken the body.
- The success of each exercise is dependent on the application of imagining divine healing light purifying and transforming the disease. Otherwise, the patient is at risk of transferring the diseased Qi to another location within the his or her body.
- These exercises are not to be used by pregnant women.

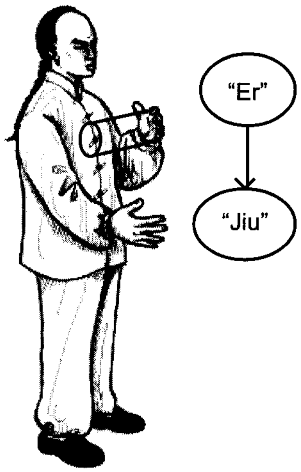


Figure 42.44. For hypertension (with normal systolic-vascular blood pressure relating to the contraction of the heart, and high diastolic-the resting phase of the heart), place the left hand over the Middle Dantian (close to the body) and the right hand over the Lower Dantian (farther away from the body). Visualize light flowing from the Middle Dantian to the Lower Dantian. Repeat the sounds "Er-Jiu, Er-Jiu."

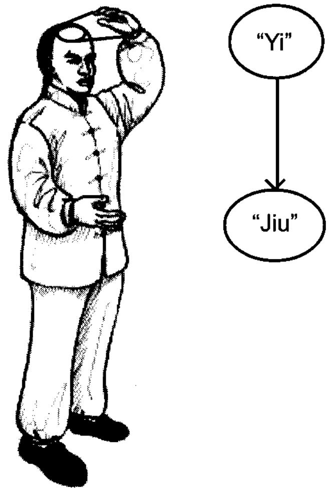


Figure 42.45. For hypertension (with high systolic-vascular blood pressure relating to the contraction of the heart, and high diastolic-the resting phase of the heart), place the left hand over the Baihui (close to the body) and the right hand over the Lower Dantian (farther away from the body). Visualize light flowing from the Baihui to the Lower Dantian. Repeat the sounds "Yi-Jiu, Yi-Jiu."

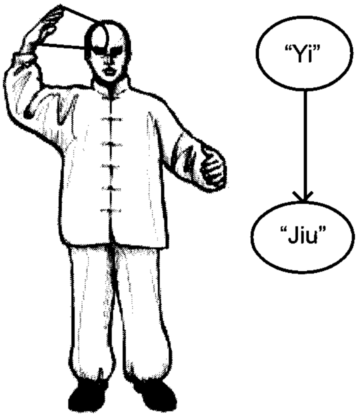


Figure 42.46. For stroke (with paralysis on the left side of the body), place the right hand over the right side of the brain (close to the body) while the left faces the left side of the body (farther away from the body). Visualize light flowing from the right side of the brain to the left side of the body. Reverse the hand positions in cases of stroke on the opposite side of the body. Repeat the sounds "Yi-Jiu, Yi-Jiu."

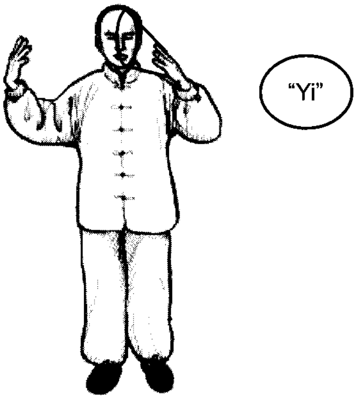


Figure 42.47. For Bell's Palsy (with facial paralysis on the left side of the body), place the left hand over the paralyzed side of the face (close to the body) while the right hand faces the right side of the face (farther away from the body). Visualize light flowing from the left side of the face to the right side. Repeat the sounds "Yi-Yi, Yi-Yi." Reverse the hand positions in cases of facial paralysis on the right side.

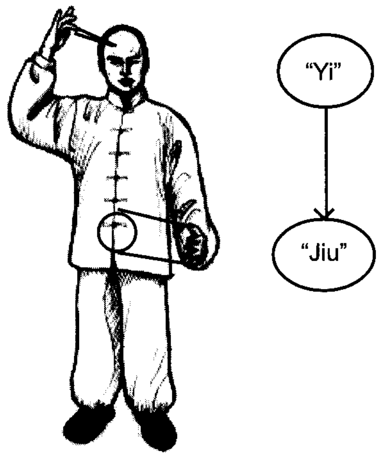


Figure 42.48. For benign Brain tumors, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of the brain tumor (close to the body) while the left hand faces the Lower Dantian (farther away from the body). Visualize light flowing from the head to the Lower Dantian, while imagining that the light from the middle finger is dissolving the tumor (like a laser beam). Repeat the sounds "Yi-Jiu, Yi-Jiu."

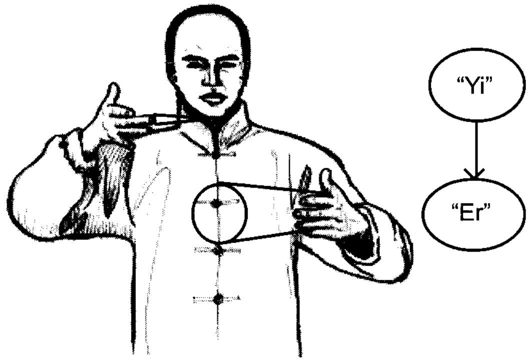


Figure 42.49. For thyroid tumors, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of the thyroid tumor (close to the body) while the left hand faces the Heart (farther away from the body). Visualize light flowing from the thyroid to the Heart, while imagining that the light from the middle finger is dissolving the tumor (like a laser beam). Repeat the sounds "Yi-Er, Yi-Er."

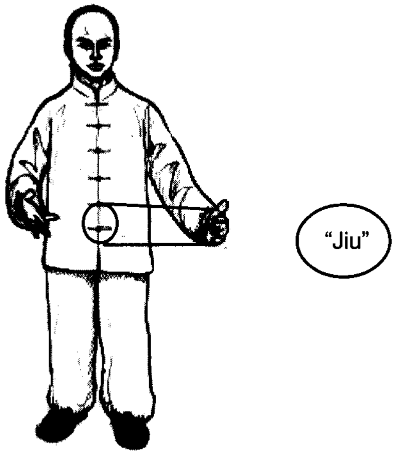


Figure 42.50. For Uterine fibroid tumors or Ovarian Cysts, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of the uterine tumor (close to the body) while the left hand faces the Lower Dantian (farther away from the body). Visualize light from the middle finger dissolving the tumor (like a laser beam). Repeat the sounds "Jiu-Jiu, Jiu-Jiu."

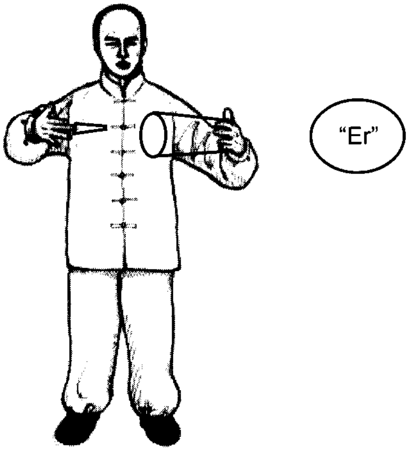


Figure 42.51. For benign breast tumors, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of the breast tumor (close to the body) while the left hand faces the other breast (farther away from the body). Visualize light from the middle finger dissolving the tumor (like a laser beam). Repeat the sounds "Er-Er, Er-Er."

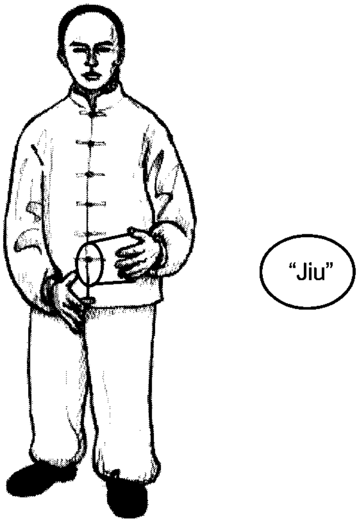


Figure 42.52. For polyps or benign tumors in the Urinary Bladder, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of the polyps or tumors in the Urinary Bladder (close to the body) while the left hand faces the Lower Dantian (farther away from the body). Visualize light from the middle finger dissolving the tumor (like a laser beam). Repeat the sounds "Jiu-Jiu, Jiu-Jiu."

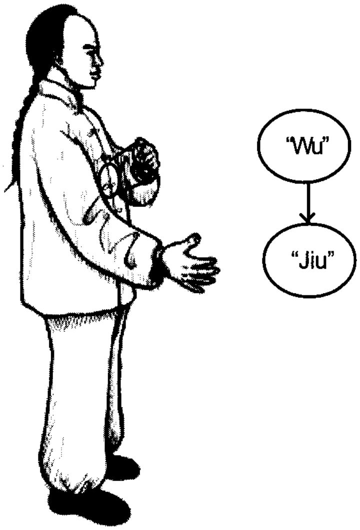


Figure 42.53. For duodenal ulcers, place the left hand over the Stomach (close to the body) and the right hand over the Lower Dantian (farther away from the body). Visualize light dissipating from the Stomach and Yellow Court area. Repeat the sounds "Wu-Jiu, Wu-Jiu." The maximum time of treatment must not exceed three minutes.

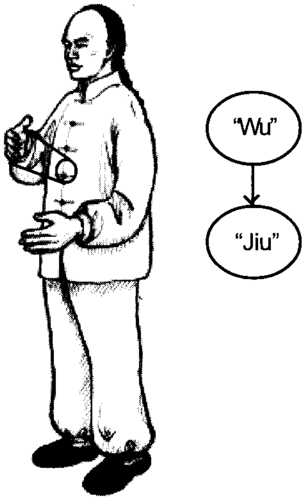


Figure 42.54. For diabetes, place the right hand over the pancreas (close to the body) and the left hand over the Lower Dantian (farther away from the body). Visualize light flowing from the pancreas to the Lower Dantian area. Repeat the sounds "Wu-Jiu, Wu-Jiu." The maximum time of treatment must not exceed three minutes.

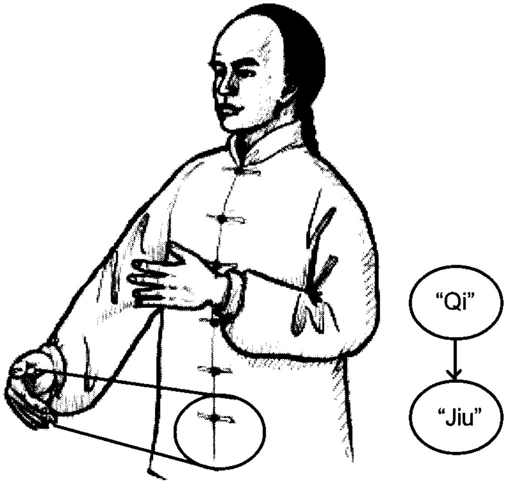


Figure 42.55. For Liver inflammation, place the left hand over the Liver (close to the body) and the right hand over the Lower Dantian (farther away from the body). Visualize light flowing from the Liver to the Lower Dantian area. Repeat the sounds "Qi-Jiu, Qi-Jiu."

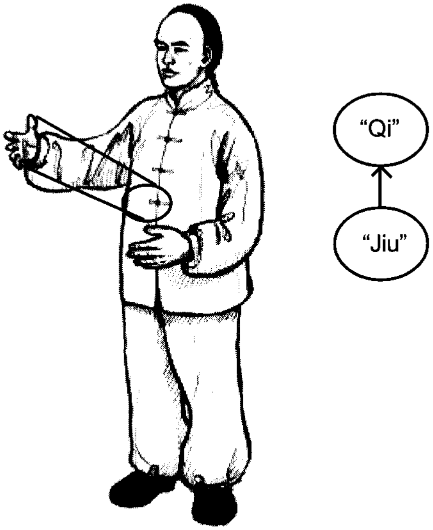


Figure 42.56. For cirrhosis of the Liver Step #1: First, place the left hand over the Lower Dantian (close to the body) and the right hand over the Liver (farther away from the body). Visualize light flowing from the Lower Dantian to the Liver. Repeat the sounds "Jiu-Qi, Jiu-Qi."

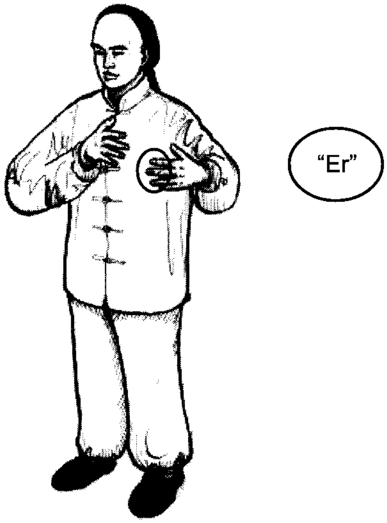


Figure 42.57. Cirrhosis of the Liver Step #2: Next, place the left hand over the left side of the Heart, at the left nipple (close to the body). The right hand is placed over the right side of the left nipple, a little higher then the left hand (farther away from the body). Visualize the whole Heart healthy and glowing with bright healing light (strengthen the Heart to drain the Liver). Repeat the sounds "Er-Er, Er-Er."

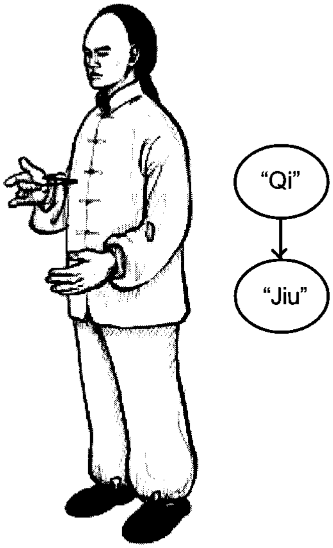


Figure 42.58. For gallstones and cholecystitis of the Gall Bladder Step #1: First, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the Gall Bladder (close to the body) while the left hand faces the Lower Dantian (farther away from the body). Visualize light flowing from the Gall Bladder to the Lower Dantian area. Repeat the sounds "Qi-Jiu, Qi-Jiu."

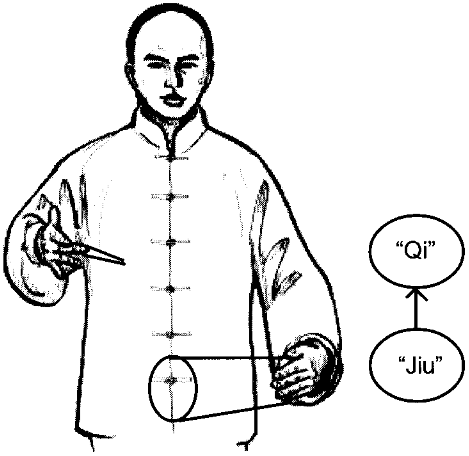


Figure 42.59. Gallstones and cholecystitis of the Gall Bladder Step #2: Next, to break up the Gallstones, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the Gall Bladder (farther away from the body), while the left hand faces the Lower Dantian (close to the body). Visualize light from the middle finger of the right hand dissolving the Gallstones (like a laser beam). Repeat the sounds "Jiu-Qi, Jiu-Qi."

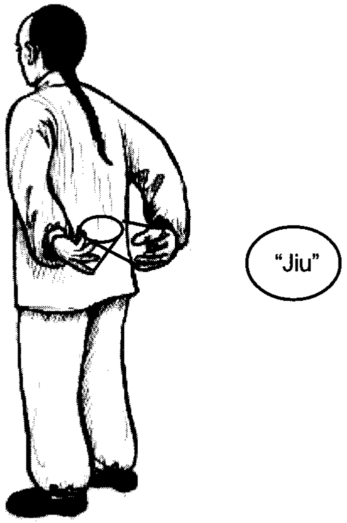


Figure 42.60. For Kidney stones, shake and point the middle finger of the hand (using the Soaring Dragon hand posture) at the affected Kidney area (close to the body), while the other hand faces the opposite Kidney or Mingmen area (farther away from the body). Visualize light from the middle finger dissolving the Kidney stones (like a laser beam). Repeat the sounds "Jiu-Jiu, Jiu-Jiu."

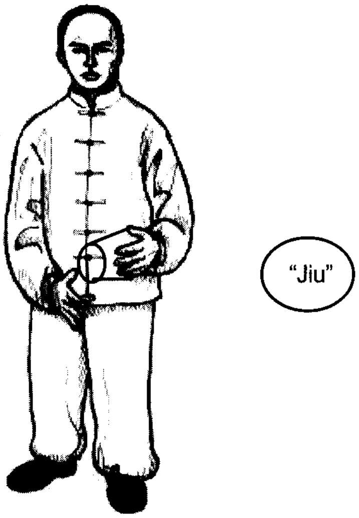


Figure 42.61. For prostatitis and general disorders of the Urogenital System, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of prostate gland (close to the body) while the left hand faces the Lower Dantian (farther away from the body). Visualize light flowing from the middle finger and shrinking the inflamed prostate gland. Repeat the sounds "Jiu-Jiu, Jiu-Jiu."

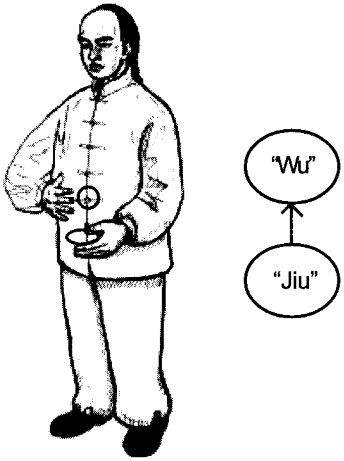


Figure 42.62. For menorrhagia (excessive menstruation), place the left hand over the uterus, with the palm facing slightly upwards (close to the body), while placing the right hand over the Yellow Court, angled slightly downwards (farther away from the body). Visualize light flowing from the Uterus to the Yellow Court. Repeat the sounds "Jiu-Wu, Jiu-Wu."

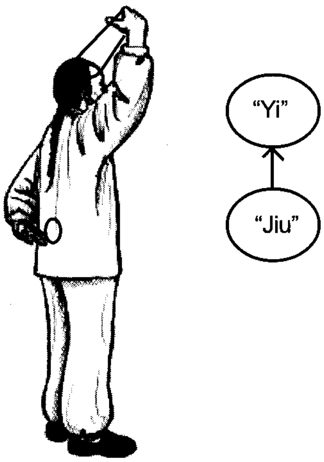


Figure 42.63. For senility, dementia, and Alzheimer's disease, place the left hand over the Mingmen point (close to the body) and the right hand over the Baihui point (farther away from the body). Visualize light flowing from the Mingmen area to the Baihui. Avoid this technique if the patient has Hypertension. Repeat the sounds "Jiu-Yi, Jiu-Yi."

SOUND RESONANCE AND MANTRAS (JUE)

The word Mantra is derived from the Sanskrit word *man,* meaning "mind," and *tra* meaning "protection, "instrument," or "liberation." Mantras (or Daoist "Incantations") are tools which can be used to focus and calm the mind to protect it from toxic thoughts and feelings which could otherwise lead to energetic disharmony. A Mantra is usually a word, phrase, abstract musical tone, or combination of all of these (as used in the Six Healing Sounds, the Cancer Healing Sounds, and Dr. Zhi Chen Guo's Healing Sound Prescriptions). When spoken aloud for several minutes, a Mantra can vibrate silently in the mind and body of the individual for several hours, energetically restructuring him or her according to the imprinted message of the Mantra's vibration, image, and meaning.

Mantras have long been practiced as an essential part of secret esoteric traditions and were taught only to select disciples within ancient Chinese Daoist and Buddhist lineages. Research in China confirms that chanting Mantras and using meditation techniques that employ repeated sound patterning (called Jue) increases the coherence and harmony of brain-wave patterns, and also brings about a greater synchronization between both hemispheres of the brain. The ancient Chinese believed and taught that everything in the universe was made of sound. Sound waves not only affect matter, but also affect energy and consciousness; this is the purpose of using a Mantra in meditation or chanting.

Each Mantra is characterized by a particular sound or collection of sounds that can vibrate specific tissues within different parts of the body. The ancient Chinese viewed the mind as an energetic force, which was not limited to only internal psychological interactions. All forms of creation or matter were believed to be nothing more than the manifestations of an individual's thoughts (projected conscious) and energy. Therefore, every thought was believed to have a corresponding image or energetic form, and every image or energetic form was believed to have a corresponding vibrational tone or sound.

Mantras are words charged with vibrational power. A word is the center of an idea, just as an idea is the center of a mental image. The mind subconsciously molds itself around the prevailing mental image, attitude, or belief and then proceeds to draw energetic material from the outer world to build the mental and emotional structures that support that underlying belief. In this way, a repeated sound, word, or phrase is used to emanate or initiate a spiritual and energetic message within the body's tissues. Similar to prayer, when a Mantra is continually chanted, it reprograms the individual's spirit, emotion, mind, and body.

Certain Mantras, when performed correctly with focused intent, are considered to be the manifestations of "sacred sounds," and connect the individual with a particular deity or energy realm. Other Mantras are designed to activate certain Chakras and empower the individual with specific energetic and spiritual powers. These types of Mantras can be sometimes harnessed in order to create or destroy. This skill was especially used in secret Chinese internal martial arts societies. In ancient China, Mantras were used by Wu Yi (shaman doctors) for conjuring and casting spells. Mantras were also used to develop such psychokinetic feats as weather control, teleportation, levitation, and as amulets or talismans for protection against illness and evil.

The method of repetition used when sounding a Mantra aligns the individual's consciousness to a particular energetic form through the released vibrational tones resonating from within the Mantra. The repeated sound carries a specific type of energy that can be used for healing or protecting the cells, tissues, organs, body, mind, emotion or spirit of the individual.

THREE MAIN TYPES OF MANTRAS

There are three main types of Mantras used to initiate cellular vibration: Descriptive Sound Mantras, Meaningless Sound Mantras, and Seed Sound Mantras, described as follows (Figure 42.64):

- **Descriptive Sound Mantras:** These types of Mantras are used to achieve specific goals. They can be utilized for healing, destroying, or spiritual growth.
- **Meaningless Sound Mantras:** These types of Mantras are used for stimulating and awakening specific energy centers in the individual's body. They are generally a collection of sound phrases and can be utilized for healing, destroying, or spiritual growth. These types of Mantras are commonly used in Medical Qigong exercises.
- **Seed Sound Mantras:** These types of Mantras are used for stimulating, awakening and creating a permanent "standing wave" of energy within the tissue cells of the body, or within a specific energy center in the brain. Seed Sound Mantras are sound phrases used for creating a continuous type of energetic effect, which will eventually become a coherent and accessible type of energy for the individual.

FAST AND SLOW RHYTHM

The effects of a Mantra are related to the rhythm and overall vibration that it manifests. The importance of the rhythm is attributed to the individual's specific vibrational pattern, inherent within his or her Sea of Marrow, Sea of Qi, and Sea of Blood. The continuous recitation of a Mantra helps to induce an altered state of consciousness, and it is utilized for communion with the Divine, to achieve a state of ecstasy, or to summon psychic powers for esoteric energetic practices, exorcism, or healing purposes.

The chanting of a Mantra is usually practiced in continual cadence (with musical modulation), which creates a specific pattern of energy and power. When sounding a Mantra, the rhythm of the tone or phrase can be released either through fast or slow repetitions:

- **Fast Release:** When a Mantra is sounded through fast release, it can generate an incredible amount of energy. The fast release is generally chosen to overcome inertia, disrupting a pathogenic uniform pattern that has become toxic to the individual.

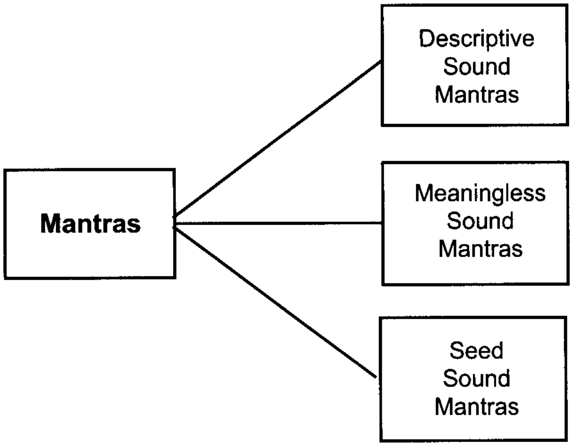


Figure 42.64. The Three Main Types of Mantras

- **Slow Release:** When a Mantra is sounded through slow release, it can bring about a calm state of relaxation and peace. The slow release is generally chosen to sedate an active state of energetic agitation.

AUDIBLE, SUB-AUDIBLE AND INAUDIBLE MANTRA TONES

In ancient China, sound resonation training was divided into audible (Yang) and inaudible (Yin) practices, which were further subdivided into vocalized, nasalized, mental, and telepathic methods of training (Figure 42.65). In-between the audible (Yang) and inaudible (Yin) methods of sound resonation is the sub-audible method of sound resonation.

With the addition of sub-audible training, the modern doctors of Traditional Chinese Medicine were able to introduce additional approaches to clinical prescriptions within the Medical Qigong clinic. Therefore, when practicing sound emission therapy or Mantras in the modern Medical Qigong clinic, the patient is taught to repeat the Mantra either audibly (Jing), sub-audibly (Qi), or inaudibly (Shen). The decision to use either audible, sub-audible, or inaudible Mantras depends on the specific sound or phrase, and on the individual's intended goal.

AUDIBLE (JING) MANTRA TONES

When the Audible Mantra is released through

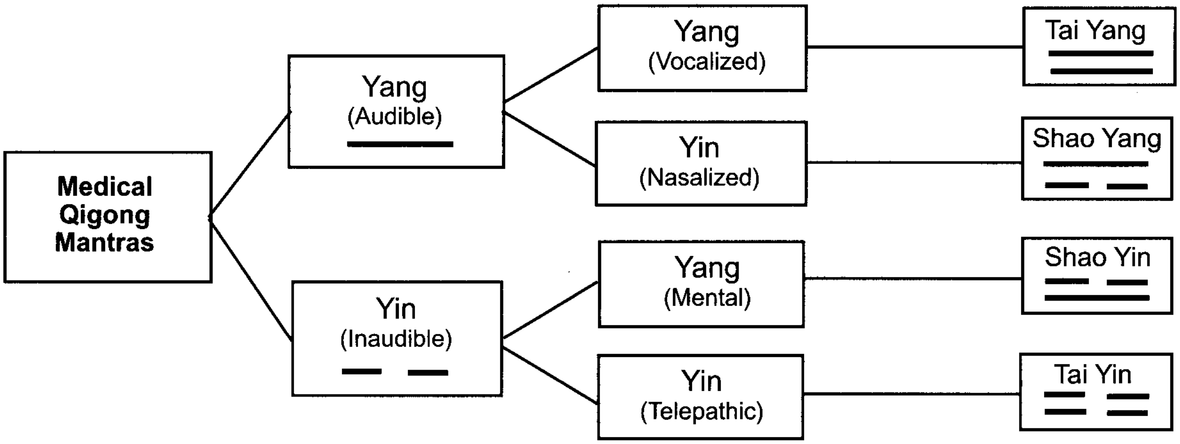


Figure 42.65. Medical Qigong Mantra Training is Divided into Yang Sounds (Audible Toning) and Yin Sounds (Inaudible Toning).

loud chanting, it will create a strong vibration within the body's Jing and Qi energetic fields. However, the more subtle the sound, the deeper its effect on the individual and his or her surrounding environment.

The audible released sound (externalized) allows the individual the ability to express, in gross material force, the energetic nature of the Mantra. The audible released sound can be further divided into Yang and Yin pronunciations: Vocalized (Yang) Sound and Nasalized (Yin) Sound:

- **Vocalized Mantra Sound (Yang):** This is a spoken or vocalized Mantra, using sounds or phrases
- **Nasalized Mantra Sound (Yin):** This is an intra-cranial Mantra, using individual nasalized syllables

SUB-AUDIBLE (QI) MANTRA TONES

When practicing sub-audible Mantras, the Qigong doctor will softly speak the audible sound (externalized) in a whispered voice. This allows the mouth to move (still forming the sound or phrase) and the breath to release the Mantra's energetic vibration. This type of Mantra recitation primarily influences the individual's Qi field, energetic body, and energetic realm.

INAUDIBLE (SHEN) MANTRA TONES

Mantras can also be internally (soundlessly) toned. Silent chanting will create a subtle vibration within the body's Qi to Shen energetic field. When chanting a mantra, there is a silent sound that proceeds the audible sound. From an ancient Daoist perspective, the Chinese believed that the subtle sounds comprise the energetic forces directing the creation of the various Elements and their ten thousand manifestations.

The inaudible sound (internalized) allows the individual the ability to initiate control over the focused item and its essence. The inaudible sound can be further divided into Yang and Yin pronunciations: Mental (Yang) Sound and Telepathic (Yin) Sound.

- **Mental Repetition Mantra Sound (Yang):** This is an internal sounding Mantra, wherein the Mantra is repeated inside the individual's Mind (Shen).
- **Telepathic Repetition Mantra Sound (Yin):** This is a subtle form of telepathic speech, in which only the individual's Intention (Yi) and Willpower (Zhi) are conveyed.

In ancient China, the physical body was considered the crucible in which the eternal elixir of life could be cultivated. The physical body contains life giving energy and acts like a capacitor. When "Descriptive" and "Meaningless" Mantras are employed, the body's energy will continue to accumulate until the energy is used or otherwise discharged.

The actual meditative writing of a mantra (usually practiced through ancient Chinese calligraphy) was considered to be one of the most powerful conscious releases of energetic sound vibration. The skill of meditative Mantra writing required the ancient Qigong master to combine all three energetic approaches (Jing, Qi and Shen) of the Mantra in order to impregnate the sound's vibrational resonance into the material substance of paper.

FIVE DISCIPLINES OF MANTRA RECITATION

When practicing Mantras, there are five disciplines needed in order to achieve significant energetic manifestation: location, time, number of repetitions, focus, and control, described as follows (Figure 42.66).

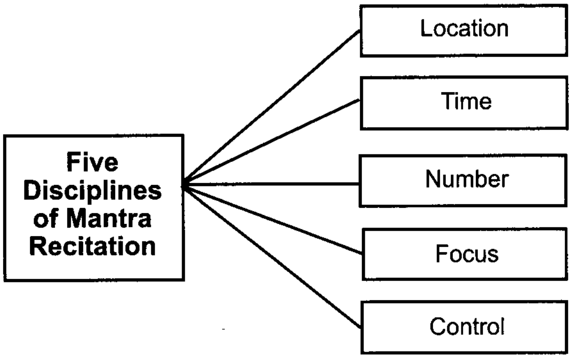


Figure 42.66. The Five Disciplines of Mantra Recitation

- **Location:** When sounding a Mantra, the individual should stay in one location and not travel about. It is also important that the individual face the same direction, sit in the exact same place, and use the exact same posture each day. Additionally, there are particular materials (such as clothing, sitting mats, etc.) that are prescribed to enhance the results of the Mantra practice.
- **Time:** When sounding a Mantra, the individual should determine a specific time for practice. It is important that the individual meditate at the exact time every day (no more than five minutes when first beginning). It is also important to note that certain Mantras are only to be recited at specific times, while other Mantras can be practiced at any time of the day or night.
- **Number:** When sounding a Mantra, the individual should determine the number of repetitions he or she will be sounding (24, 36, 48, 72, 96, or 108). It is also important that the individual practice the same number each day. The Mantra recitation may either continue over a prescribed number of days (for religious purposes) or until the desired result is obtained (for spiritual or magical purposes).
- **Focus:** When sounding a Mantra, the individual should focus his or her mind, imagination, and intention on the resonant vibration of the Mantra. It is also important that the individual maintain a serious, reverent attitude. Advanced Mantra practices usually also involve the use of specific visualizations, such as colors, currents of energy, symbols (e.g., shapes, Yantras, or Mandalas), or Icons (e.g., deities or spiritual teachers).
- **Control:** When sounding a Mantra, the individual should maintain complete control of his or her sexual organs (i.e., retaining the Jing) in order to properly utilize the esoteric power hidden within his or her Jing (Essence). For this reason, it is advised that a woman not perform Mantra recitation when she is menstruating.

USING MANTRAS FOR PROTECTION AGAINST SPIRIT-SPELL INCANTATIONS

There are certain Mantras (words, sound or phrases) that are believed to be able to alter an individual's energetic and spiritual field, intrinsically connecting the one who utters the Mantra with the force or concept of its power. These words, sounds, or phrases are believed to have accumulated enormous power through the investment of many individual's persistent practice of the Mantra over thousands of years.

There are several ways that a Mantra can be used to protect the Qigong doctor. Two of the more popular techniques used to energetically and spiritually protect the physically body are the Single Sound Mantra Resonation or Multiple Sound Mantra Resonation, described as follows:

SINGLE SOUND MANTRA RESONATION

One advanced method of spiritual protection is to fill the doctor's Wei Qi field with a particular divine Mantra sound or phrase, and allow it to repel any incoming destructive negative energetic attacks. This technique works especially well against dark sorcery and psychic attacks coming from Spirit-Spell Incantations. In ancient China, this technique was known as using the divine energetic sound to combat a negative (destructive) energetic sound.

- Begin by performing the 1-10 Meditation and the Three Invocations (See Volume 3, Chapter 28). After performing the third invocation, focus the mind's attention on gathering the divine healing light into the Lower Dantian. Imagine and feel the divine light energizing the physical body, energetic body and spiritual body. Hold this image until you feel all three bodies completely filled with the divine healing light.
- Next, reconnect with the Divine and imagine creating an Energy Ball between both hands. Both hands are to be positioned facing each other, with the base of the palms roughly located at the middle of the chest, fingers pointing upwards (Figure 42.67).
- Create a talisman at the roof of the mouth with the tongue. As the tongue draws the talisman on the soft palate, begin to chant the mantra in your mind that you wish to use for generating divine power and sacred protection. It is important to have a powerful emotional connection to the specific Mantra or phrase used for spiritual protection. By emotionally focusing on the Mantra's specific energetic and spiritual powers, the doctor ensures a powerful fusion of Qi and Shen.
- As you inhale, imagine divine light flowing in through the nose, stimulating and energizing the talisman (whose image is now drawn on the top of the mouth at the upper soft palate). While continuing to inhale, imagine pulling the energetic and spiritual power of the talisman into the chest, Heart, and Middle Dantian area.
- Begin to connect and fuse the energetic and spiritual powers of the specific Mantra with the energetic and spiritual powers of the Five Yin Organs, specifically the five Prenatal virtuous energies residing within the Wu Jing Shen (i.e., compassion from the Hun and Liver; peace and order from the Yuan Shen and Heart; integrity from the Po and Lungs; trust and truthfulness from the Yi and Spleen; and willpower and wisdom from the Zhi and Kidneys).

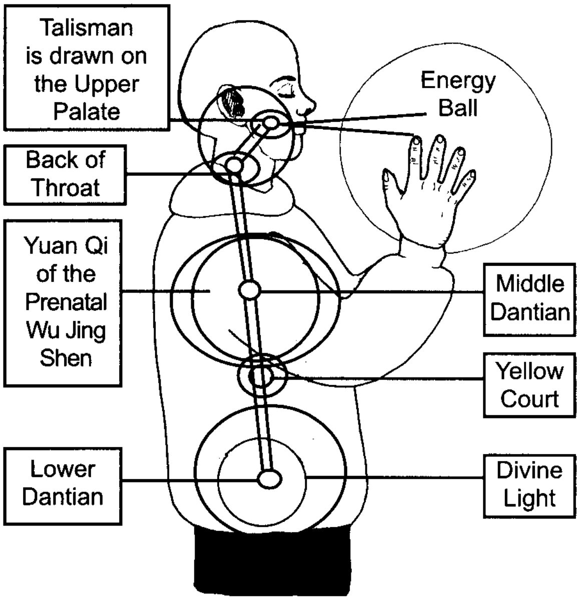


Figure 42.67. The Qigong doctor directs the Lower Dantian Qi into his or her palms and imagines creating a ball of divine healing white light.

- After combining and fusing the spiritual and energetic power of the Mantra with the spiritual and energetic powers of the Wu Jing Shen and five internal organs, focus your attention on bringing the Divine light up from the Lower Dantian into the Middle Dantian. Imagine and feel all of these energetic and spiritual powers combining and fusing within the area of your Yellow Court.
- Next, bring the Qi upwards from the Yellow Court into the back of the throat, and exhale this infused spiritual energy combined with the specific Mantra phrase or sacred sound into the energy ball between your hands. Audibly or Inaudibly speak the divine sacred sound as a Breath Incantation, and completely fill and empower the energy ball with the spiritual energy

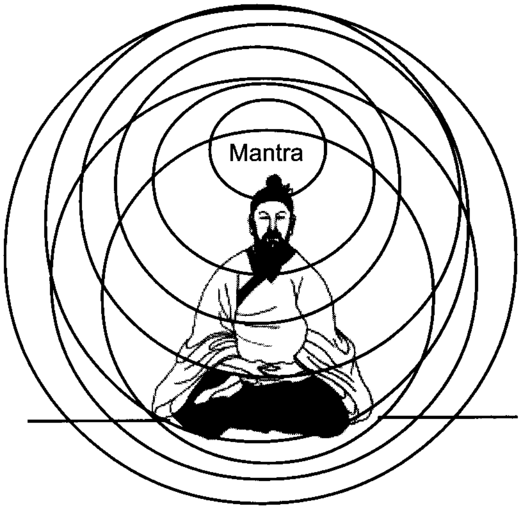


Figure 42.68. Filling the doctor's Wei Qi field with a particular Mantra allows it to repel any incoming destructive negative energy.

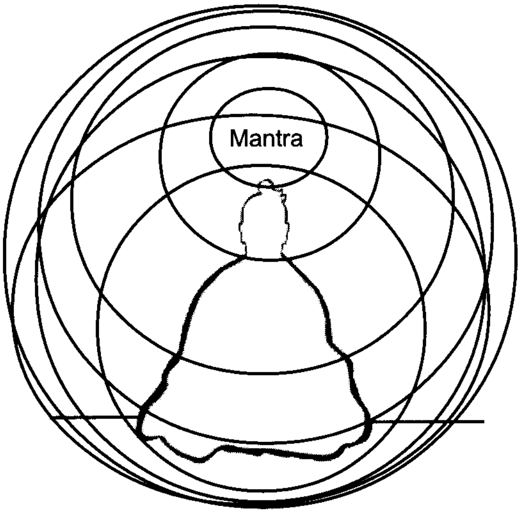


Figure 42.69. Imagine and feel the physical, energetic, and spiritual bodies dissolving into the light and vibration of the Mantra, until all that inhabits the space of the three Wei Qi fields is the energetic light and sound of the divine vibration.

and power of the divine word.

- Focus your mind and intention on feeling the power of the Mantra vibrating between your hands. Imagine and feel the energetic and spiritual vibration becoming extremely bright and powerful. Then, raise the energy ball upwards in front of your Yintang (Third Eye area), and release its light and power to expand outward, filling your three Wei Qi fields (Figure 42.68).
- Imagine and feel the divine light and power of the energy ball Mantra vibrating throughout your three Wei Qi fields, expanding light and sound vibration to protect all six directions of space (in front and back, to the right and left, and above and below your torso).
- Focus on your body being completely submerged and bathed in the vibrational resonance and power of this divine Mantra, until you feel the physical body slowly dissolve into this powerful energetic field of light and sound.
- Next, feel your energetic body dissolve into this energetic field. Then finally, feel your spiritual body dissolve until all that inhabits the space of your three Wei Qi fields is the energetic light and sound of the divine vibration (Figure 42.69).

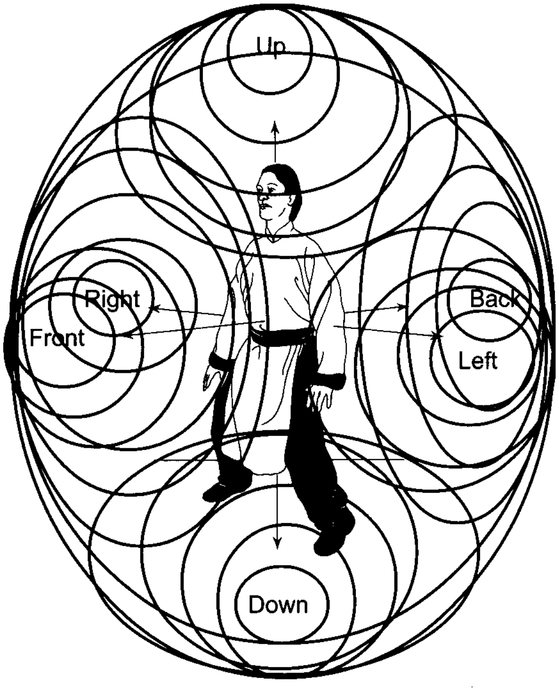


Figure 42.70. Filling the doctor's Wei Qi field with six energetic Mantra orbs to repel incoming destructive negative energy

MULTIPLE SOUND MANTRA RESONATION

Another variation used to counter Spirit-Spell Incantations, is to encircle the divine Mantra sound or phrase in several energetic spheres and place them in six directions, surrounding the Qigong doctor's body. Each energetic orb resonates outward filling the doctor's Wei Qi field. Each of the energetic orbs will also resonate with the other energetic spheres, creating a multilayered reciprocal vibrational field. This multidimensional energetic field allows the doctor to be protected through the three Wei Qi fields and the six directions of space (Figure 42.70).

TRIPLE BURNER'S MANTRA FOR PURGATION

One example of a "Descriptive Sound" resonance Mantra, is a Mantra that is used to Purge the Triple Burners, described as follows:

PURGING THE UPPER BURNER

- Begin from a Wuji posture. Both arms raise to shoulder level. Allow your awareness to settle into Upper Burner area for a few minutes. Inhale and imagine Qi flowing into the throat and manubrium sterni area (the upper segment of the sternum). Pause a moment, focusing the mind's attention on the center of the Upper Burner area (Figure 42.71).
- Slowly begin to separate the arms from the upper chest area while imagining the energy within the Upper Burner releasing out the body. Exhale the "Weng" sound ("Wunnng)" and imagine heat flowing out from the tissues and away from the body (Figure 42.72).
- When inhaling, imagine extending the fingers deep into the body and feel the Qi pouring into the tissues. When exhaling, separate the hands while imagining the Excess Heat and toxic energy being purged from the body. Repeat the exercise eighteen times.

PURGING THE MIDDLE BURNER

- Both hands sink down in front of the diaphragm and xiphoid process (just above the navel). Inhale and pause a moment, keeping the mind focused onto the Middle Burner. While inhaling, imagine extending the fingers deep into the body and the Qi pouring deep into the tissues (Figure 42.73).

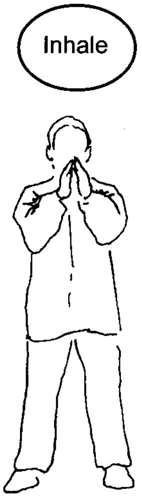


Figure 42.71. Purging the Upper Burner (A)

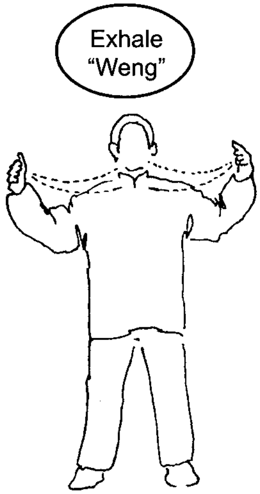


Figure 42.72. Purging the Upper Burner (B)

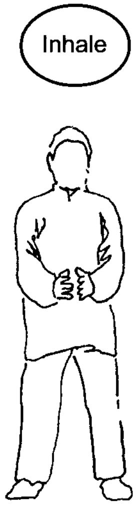


Figure 42.73. Purging the Middle Burner (A)

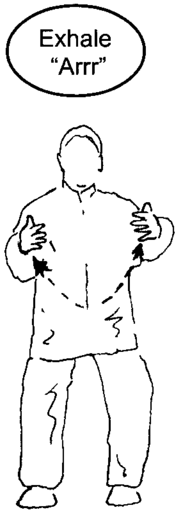


Figure 42.74. Purging the Middle Burner (B)

- Slowly begin to pull the arms away from the chest. While separating the hands, exhale the sound "Arrrr," and imagine the Excess Heat and toxic energy being purged from the body (Figure 42.74). Repeat the exercise eighteen times.

PURGING THE LOWER BURNER

- Both hands sink down in front of the reproductive organs and perineal area (just below the navel). Pause a moment, then inhale and imagine extending the fingers deep into the body feeling the Qi pouring deep into the tissues (Figure 42.75).
- Exhale the sound "Honnng" while slowly separating the arms away from the body. Imagine the Excess Heat and toxic energy being purged from the body (Figure 42.76). Repeat eighteen times.
- To end the exercise, draw the Qi back into the Lower Dantian and return to a Wuji posture.

THE THREE DANTIAN'S MANTRA FOR TONIFICATION

Each time a Mantra is used, its power is increased due to the body's familiarity and cellular resonation within the sound's vibrational essence. One example of a sound resonance Mantra used to Tonify the Three Dantians is described as follows:

TONIFYING THE UPPER DANTIAN

Begin from a Wuji posture: keep the spine straight, Mingmen pressed back, anal sphincter closed, tongue on the upper palate, and breathe naturally. Inhale as both hands gather energy while moving up the sides of the body and embrace the Qi into the Upper Dantian (Yintang area). Inhale, while continuing to imagine bright white light glowing within the Upper Dantian and the pineal gland at the center of the brain (Figure 42.77). Imagine the light of the Upper Dantian getting brighter as the Qi begins to increase.

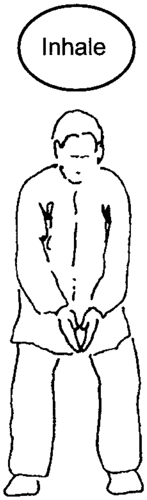


Figure 42.75. Purging the Lower Burner (A)

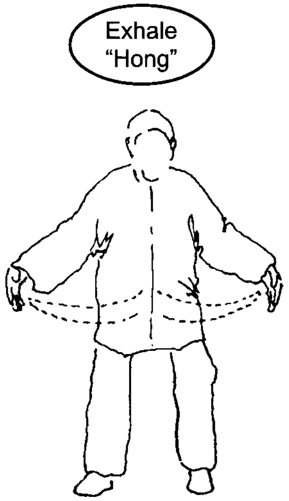


Figure 42.76. Purging the the Lower Burner (B)

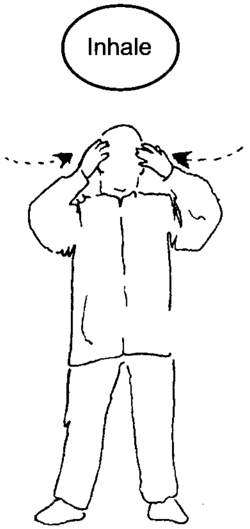


Figure 42.77. Tonifying the Upper Dantian (A)

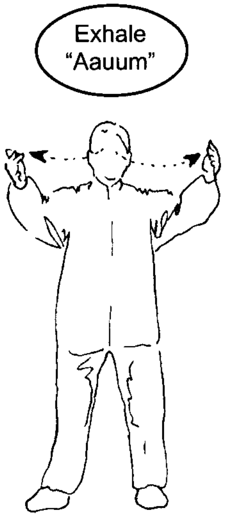


Figure 42.78. Tonifying the Upper Dantian (B)

To open, energize and regulate the Upper Dantian, use the sound of "Oomm" (pronounced Aum). The arms separate and come together above the Baihui area (above the head) in order to open and close the Upper Dantian. The focus of the mind's intention is placed on drawing in divine healing light while inhaling to fill the Taiji Pole. When exhaling, imagine the energy rushing into the Upper Dantian from the Taiji Pole while toning the first vowel sound "Aaaa." Next, imagine light shining outside of the various sutures of the cranium while sounding the vowel sound "Uuuu." Then imagine light shining outside of the Upper Dantian while sounding the consonant sound "Mmmm" (Figure 42.78). On the beginning of the vowel sound, the tongue is placed on the lower palate. As the tone and breath reach their midpoint, the tongue rises to connect with the upper palate to finish the sound "Mmmm." Repeat this exercise for eighteen to twenty-four breaths.

TONIFYING THE MIDDLE DANTIAN

To open, energize, and regulate the Middle Dantian use the sound of "Haar." The arms separate and come together in front of the chest at the CV-17 point while opening and closing the Middle Dantian. The focus of the mind's intention is placed on drawing in divine healing light into the Taiji Pole when inhaling (Figure 42.79).

When exhaling the tone "Haar," separate the arms and imagine the Qi rushing into the Middle Dantian and then expanding to shine outside of the body (Figure 42.80). On the beginning of the tone "Ha," the tongue should be placed on the lower palate. As the tone and breath reach their midpoint, the tongue maintains its connection to the lower palate. Towards the end of the tone (during the "arrr" sound), the tongue releases its position and suspends. Repeat this exercise for eighteen to twenty-four breaths.

TONIFYING THE LOWER DANTIAN

To open, energize, and regulate the Lower Dantian use the sound of "Hai-Reem." The arms separate and come together in front of the lower abdomen at the CV-8 point while opening and closing the Lower Dantian. The focus of mind's intention is placed on drawing in divine healing light into the Taiji Pole when inhaling (Figure 42.81).

When exhaling, imagine the Qi rushing into the Lower Dantian with the first syllable "Hai," then shining outside the body when the syllable "Reem" is pronounced (Figure 42.82). At the beginning, the tongue is placed on the lower palate to pronounce the sound "Hai." As the tone and breath reach their midpoint, the tongue changes its position to behind the teeth to tone the sound "Reem." Repeat this exercise for eighteen to twenty-four breaths.

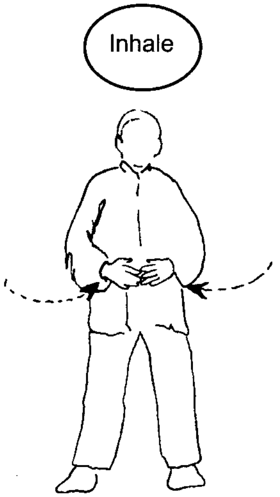


Figure 42.79. Tonifying the Middle Dantian (B)

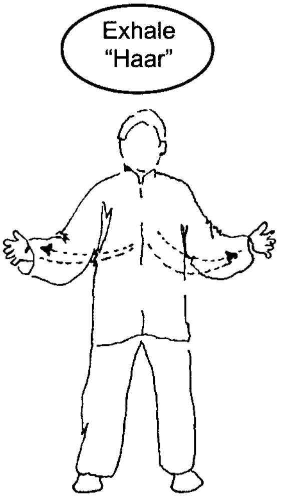


Figure 42.80. Tonifying the Middle Dantian (B)

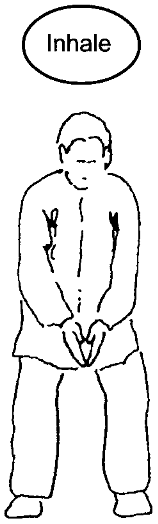


Figure 42.81. Tonifying the Lower Dantian (A)

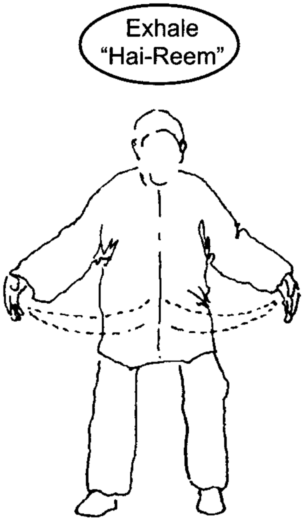


Figure 42.82. Tonifying the Lower Dantian (B)

SOUND RESONATION THERAPY FOR CANCER AND DISEASED INTERNAL ORGANS

Cancer Sound Therapy involves a special series of tone resonation exercises which are utilized to disperse stagnations. Diseased internal organs, cysts, tumors, and cancer are characteristic of Excess conditions, and result from: Stagnation of Qi and Blood, Stagnation of Phlegm, or Stagnation of Heat and Cold. Chronic diseases, marked by obstruction of channel Qi, disorders of Qi and Blood, and the imbalance of Yin and Yang are also categorized as excess stagnation syndromes. The following sound methods involve a special series of tone resonation exercises (similar to, though stronger than, the six healing sounds) which are utilized to disperse stagnations. There are specific clinical relationships that exist between the five cancer tones and the five solid organs, as well as the number of pronunciations (Figure 42.83).

PITCH AND TONE

In order to find the correct tone, the patient starts with a soft volume sound while raising and lowering the pitch until he or she experiences the physical sensation of the internal organ vibrating. Once the proper tone is found, the patient gradually increases the sound to a louder volume while keeping the vocal cords relaxed.

While exhaling the sound, the patient focuses on dispersing the toxic and stagnant Qi from the diseased tissue area. The patient must actually hear and feel the sound resonating the body's tissues, saturating the organ with sound vibration, energy, and light.

PATIENT'S PREPARATION FOR TUMOR AND CANCER SOUND PRESCRIPTION

Have the patient begin the Tumor and Cancer Healing Sound Therapy prescription homework exercise from a Wuji posture. Before sounding the cancer tones, encourage the patient through the One Through Four meditation (One-Fun, Two-Shoe, Three-Tree, and Four-Core). This meditation allows the patient to relax, sink, root the mind, and to feel his or her body. This meditation is taught in a rhyming one through four counting format, described as follows:

THE ONE THROUGH FOUR MEDITATION

1. **One Is Fun:** Imagine a smile melting down the front of your body like warm oil, melting all stress and tension into the Earth. A second smile melts down the back of your body, dissolving all stress and tension down into the Earth. A third and final smile melts down the center of your head, relaxing all thoughts, judgments, and feelings as it flows down your shoulders and arms and out your hands. The melting continues to flow down the center of your torso like warm oil, melting all emotional blocks and tension; then it flows down the center of your legs and into the ground. At this point your mind and body should feel content, relaxed, and peaceful.
2. **Two Is Shoe:** Imagine your feet melting into the Earth, like ice melting into water and water absorbing into the soft soil. Feel the energy of the feet fuse with the energy of the Earth. Feel the energy flow in five directions (forward, backward, right, left, and down). Allow your mind and body to connect and fuse with the Earth energy.
3. **Three Is Tree:** Imagine and feel yourself extending tree roots, twice your body's height, deep into the ground. Feel the roots expand in five directions (forward, backward, right, left, and down), securing your root, connecting and fusing with the energy of the Earth.
4. **Four Is Core:** Imagine and feel your roots extending deep into the core of the planet. Imagine the Earth energy flowing into these roots like golden rivers of light; feel the Qi ascend the back of the legs and spine, pouring over the head, down the chest and entering into your Lower Dantian. This energetic movement allows you to draw Earth energy into your body and circulate it through the Microcosmic Orbit (Fire Cycle). A solid connection into the energy of the Earth allows for the rooting of the body's physical, mental, emotional, and spiritual energies and fills the Lower Dantian with Earth Qi.

	Wood Element	**Fire Element**	**Earth Element**	**Metal Element**	**Water Element**
Tissues Associated with Specific Healing Sound	"Guo" Sound for Tendon Cysts,Tumors and Cancer	"Zheng" Sound for Blood Cysts,Tumors and Cancer	"Gong" Sound for Muscle Cysts,Tumors and Cancer	"Shang" Sound for Skin Cysts,Tumors and Cancer	"Yu" Sound for Bone Cysts,Tumors and Cancer
Yin (Zang) Organs and Channels	Liver	Heart	Spleen	Lungs	Kidneys
	Guo	Zheng (Jong)	Gong	Shang	Yu
Yang (Fu) Organs and Channels	Gall Bladder	Small Intestine	Stomach	Large Intestine	Urinary Bladder
	Guo	Zheng	Dong	Shang	Yu
To Target and Purge a Specific Internal Organ use a Straight Tone	— Guo	— Zheng	— Gong	— Shang	— Yu
To Purge a Specific Channel use a Descending Tone Starting from the Organ	╲ Guo	╲ Zheng	╲ Gong	╲ Shang	╲ Yu
To Regulate a Specific Organ and Channel System by using a Descending then Ascending Tone	∨ Guo	∨ Zheng	∨ Gong	∨ Shang	∨ Yu
The Number of Breaths in a set of Repetitions	Light 8 Med. 16 Strong 24	Light 7 Med. 14 Strong 21	Light 10 Med. 20 Strong 30	Light 9 Med. 18 Strong 27	Light 6 Med. 12 Strong 18

Figure 42.83. Tumor and Cancer Sound Therapy Chart

THREE TYPES OF PRESCRIPTION SOUNDS EXHALATIONS

The cancer healing tones are designed to target specific diseased states within the internal organs, and to initiate a vibrational resonance that will disrupt Qi and Blood Stagnation as well as remove Excess conditions. This is generally accomplished through three means of sound resonance application: straight tone exhalation, descending tone exhalation, and descending and ascending tone exhalation, described as follows:

STRAIGHT TONE EXHALATIONS

When a tumor and cancer healing sound is pronounced in a straight tone, it allows the patients to focus their intention into the specific diseased tissues of the cancer or tumor. This not only allows the patients to target and Purge the energetic clusters responsible for maintaining the pathogenic state of a diseased internal organ, but it also allows the patients to experience the maximum results of their own projected vibrational resonance.

After completing the required number of Straight Tone exhalations, the patients should pause, take a few cleansing breaths, and end the prescription exercise with "Pulling Down the Heavens" (Figure 42.84). Then, the patients should be encouraged to rebuild their Righteous Qi by inhaling specific colors into the affected deficient internal organs, and by inhaling divine healing white light into the their Lower Dantian.

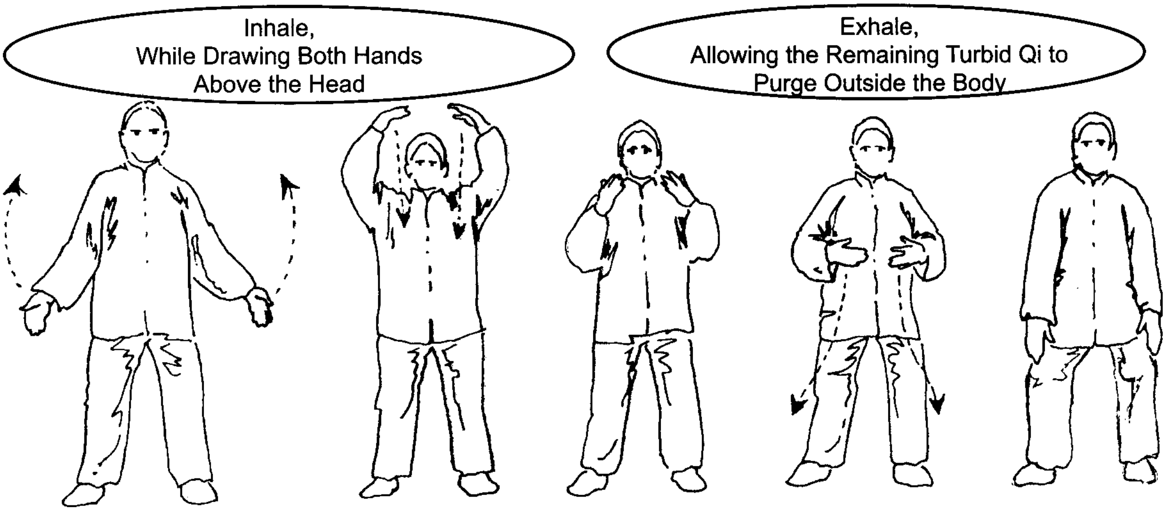


Figure 42.84. The Pulling Down the Heavens Exercise

DESCENDING TONE EXHALATIONS

When a tumor and cancer healing sound is pronounced in a descending tone, it allows the patients to focus their intention on Purging toxic pathogens downward and out of the body through specific channels. Because of its descending action, this particular type of sound effectively removes any Toxic Heat, or any Qi and Blood Stagnation that is still contained within the internal organs and channels. This descending action can also be used for removing Toxic Qi that has been diagnosed as flowing either upwards towards the diseased tissues, or downwards away from the diseased tissues.

After completing the required number of descending tone exhalations, the patients should pause, and take a few cleansing breaths while performing the "Pulling Down the Heavens" exercise. Then, the patients should be encouraged to rebuild their Righteous Qi by inhaling specific colors into the affected deficient internal organs, and by inhaling divine healing white light into the their Lower Dantian.

DESCENDING AND ASCENDING TONE EXHALATION

When a tumor and cancer healing sound is pronounced in a descending and ascending tone, it allows the patients to focus their intention on targeting and Purging the diseased organ's specific channels. This effectively removes any Toxic Qi still contained within the internal channels, whether it is flowing to or from the diseased organ.

When exhaling a descending tone, the sound vibration pulls the Qi along the channel from "Heaven to Earth" (moving from the internal organ into the ground to be absorbed). When the patients begin the rising tone, it allows the Qi to move from "Earth to Heaven" (moving the Earth Qi from the ground into the channel and back into the internal organ). The down and up application of energetic movement causes the patient's channels to become completely Purged of Toxic Qi.

After completing the required number of descending and ascending tone exhalations, the patients should pause, and take a few cleansing breaths while performing the "Pulling Down the Heavens" exercise.

THE PROPER AMOUNT OF TONE REPETITIONS

The beginning patient should not be too anxious to perform the required number of tone repetitions. By gradually reaching the required number and slowly adapting to the Tone Resonation method, the patient avoids getting tired. The sound "Shang," for example, is pronounced nine

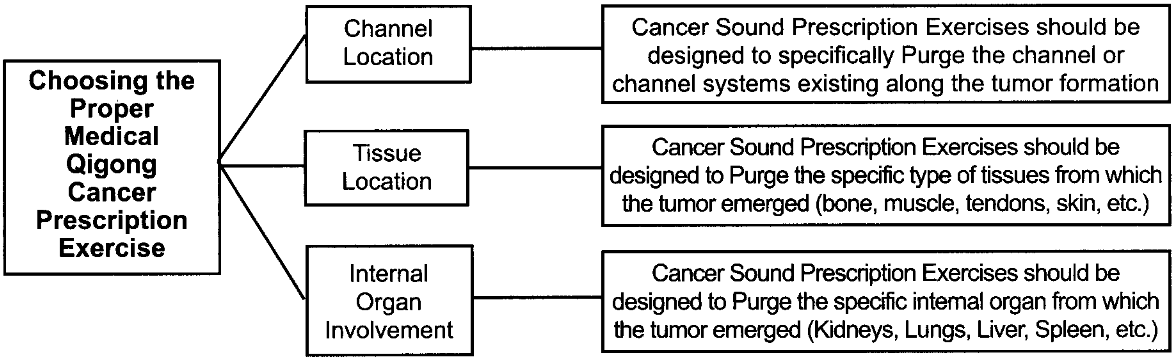

Choosing the Proper Medical Qigong Cancer Prescription Exercise
Channel Location
Tissue Location
Internal Organ Involvement
Cancer Sound Prescription Exercises should be designed to specifically Purge the channel or channel systems existing along the tumor formation
Cancer Sound Prescription Exercises should be designed to Purge the specific type of tissues from which the tumor emerged (bone, muscle, tendons, skin, etc.)
Cancer Sound Prescription Exercises should be designed to Purge the specific internal organ from which the tumor emerged (Kidneys, Lungs, Liver, Spleen, etc.)

Figure 42.85. Choosing the Proper Medical Qigong Cancer Prescription Exercise

times for each exercise in the case of Lung disease. However, a beginner may start by pronouncing the tone three times and gradually progress to six times in twenty days. Then, in another thirty days, the patient can reach the required number of sounds. The number of repetitions is always dependent upon the patient's age, his or her constitution, and the severity of the disease.

In other words, the amount of times in a day that the patient performs the healing sounds depends upon the patient's general condition. The sounds used in tumor and cancer therapy will be prescribed more frequently with less volume than those prescription exercises used in the regular six healing sound therapies. For example, for treating Lung cancer, the patient should perform the "Shang" sound eighteen times a day, 18 breaths per set (nine breaths moving from right and left, and nine breaths moving from left to right). However, for Lung congestion, the patient will perform the "Sss" sound three times a day, thirty-six breaths per each set.

CHOOSING THE PROPER SOUND PRESCRIPTION

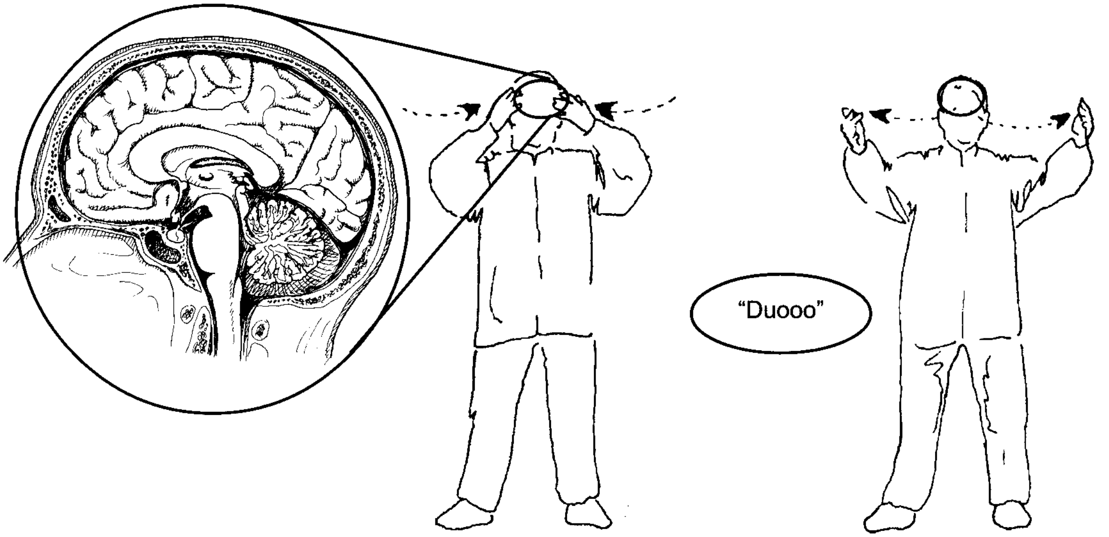
The choice of Medical Qigong Cancer Sound prescription should be based on the cancer's location, as well as internal organ involvement. Since cancers are primarily caused by a combination of emotional strains, strong pathogenic Evils, and a weakness of the patient's Yuan Qi. Medical Qigong exercise prescriptions should be focused on Purging the Evil pathogenic factors, Tonifying the patient's Yuan Qi and Regulating the patient's Yin and Yang.

Choosing the appropriate Medical Qigong Prescription exercises and meditations involves the three primary factors of channel location, tissue location, and internal organ involvement, described as follows (Figure 42.85):

- **Channel Location:** Cancer Sound Prescription exercises should be specifically designed to Purge the channel or channel systems existing along the tumor formation.
- **Tissue Location:** Cancer Sound Prescription exercises should be designed to Purge the specific type of tissues from which the tumor emerged (bone, muscle, tendons, skin, etc.).
- **Internal Organ Involvement:** Cancer Sound Prescription exercises should be designed to Purge the specific internal organ from which the tumor emerged (Kidneys, Lungs, Liver, Spleen, etc.).

SPECIALIZED PRESCRIPTIONS FOR TUMORS AND CANCER

The sound therapies used for treating tumors and cancer are quite different and much more powerful than the Six Healing Sound Prescriptions. Because of the dramatic difference in energetic potential between these two healing sound systems, the cancer patient will be given a lower number of tone repetitions but an increased number of practice sessions per day. The healing sounds used for treating tumors and cancers are as follows:

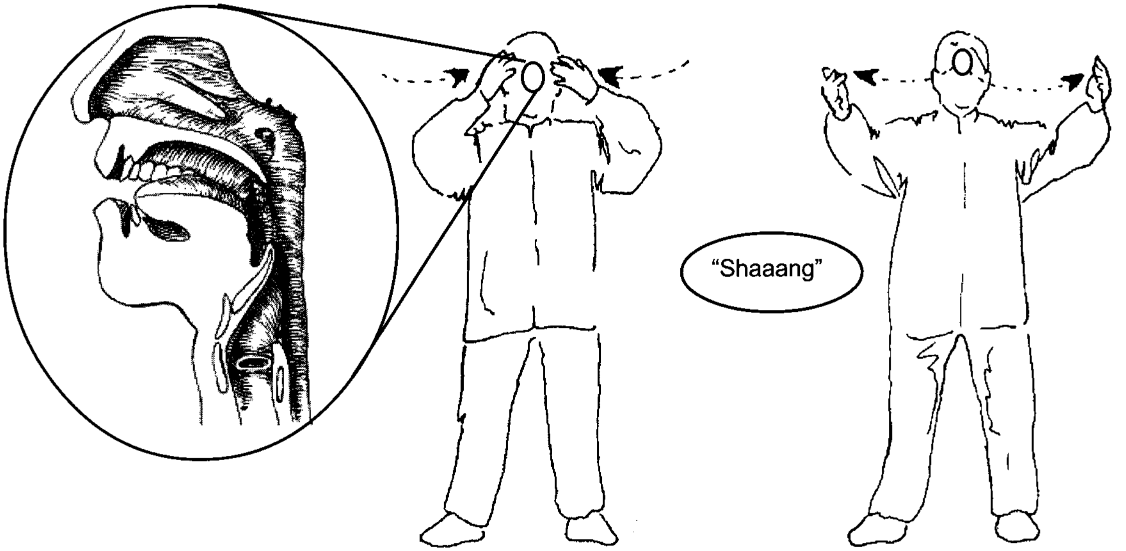


Inhale and focus the mind on divine light filling the entire cerebral cavity

Exhale, and feel the Brain vibrate, releasing Toxic Qi while sounding "Duo"

Figure 42.86. For Brain Cancer, the sound is "Duo."
(Inspired from the Original Artwork of Dr. Frank H. Netter)

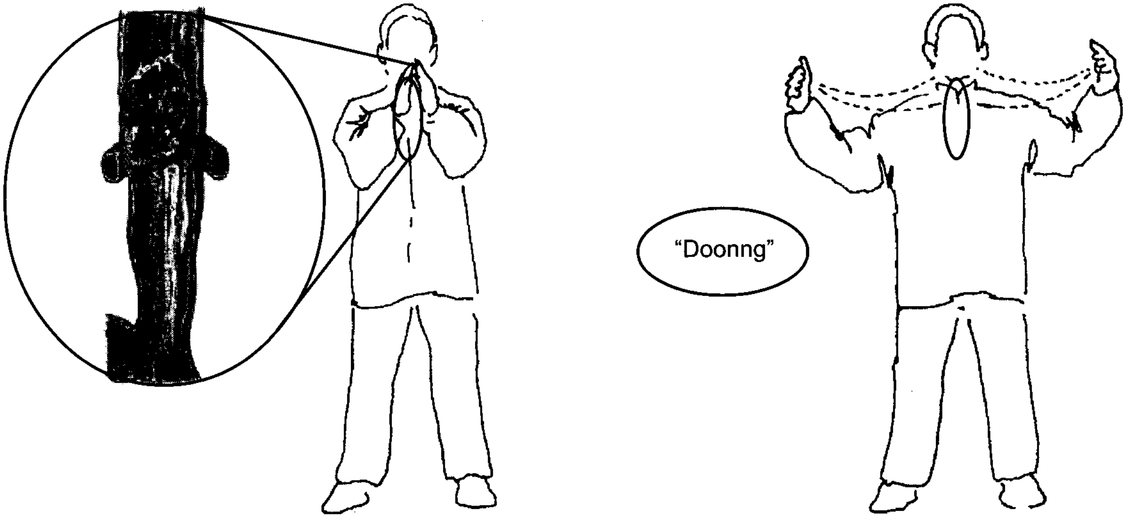
- **Brain Tumors and Cerebral Carcinomas:** Inhale and focus the mind on divine healing white light energy filling the entire cerebral cavity. Exhale while sounding "Duo," and imagine the diseased portion of the Brain tissues vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Brain tumors or cerebral carcinomas should practice the "Duo" sound for eighteen breaths, several times a day (Figure 42.86). In addition the patient should also practice techniques to strengthen the Kidneys and Heart.
- **Nasopharyngeal Tumors:** Inhale and focus the mind on divine healing white light energy filling the entire nasopharyngeal cavity. Exhale while sounding "Shang," and imagine the diseased portion of the nasopharyngeal tissues vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with nasopharyngeal tumors should practice the "Shang" sound for nine breaths, several times a day (Figure 42.87). The patient should use the Fast Breathing Method technique (2 inhalations into the nasopharyngeal cavity, followed by 1 exhalation of the sound "Shang"), in addition to practicing Lung strengthening exercises.
- **Esophageal Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire esophageal area. Exhale while sounding "Dong," and imagine the diseased portion of the esophageal tissues vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with esophageal cancer should pronounce the "Dong" sound for ten breaths, several times a day (Figure 42.88). When exhaling, the patient should use a high-pitched "Dong" sound in the straight tone (for ten breaths), then exhale its low-pitched "Dong" in the dropping and rising tone (for ten breaths); this completes one set.



Inhale and focus the mind on divine light filling the entire nasopharyngeal area

Exhale, and feel the entire nasopharyngeal area vibrate, releasing Toxic Qi while sounding "Shang"

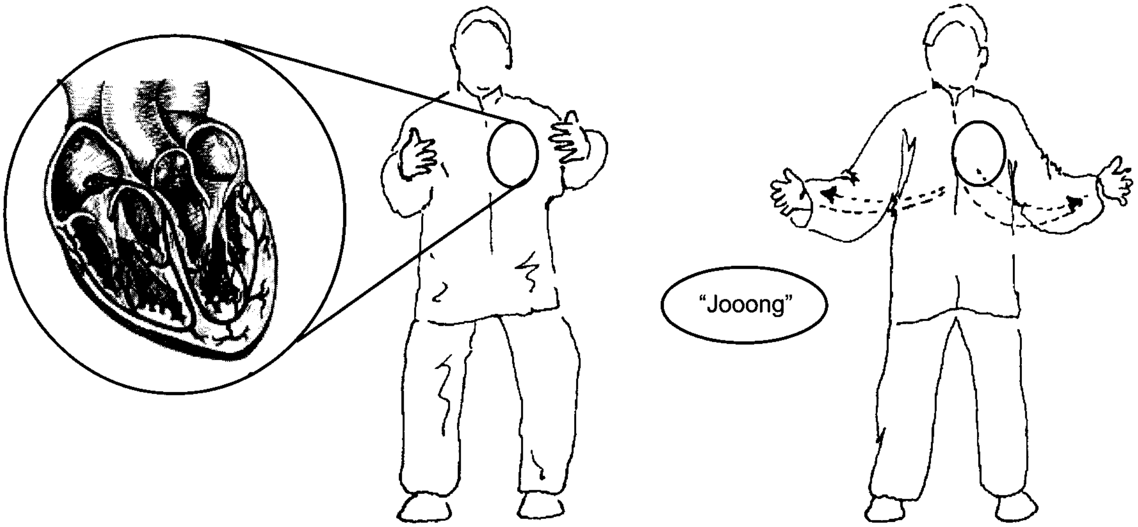
Figure 42.87. For Nasopharyngeal Tumors, the sound is "Shang."



Inhale and focus the mind on divine light filling the entire esophagus area

Exhale, and feel the esophagus vibrate, releasing Toxic Qi while sounding "Dong"

Figure 42.88. For Esophageal Cancer, the sound is "Dong."
(Inspired from the original artwork of Dr. Frank H. Netter)

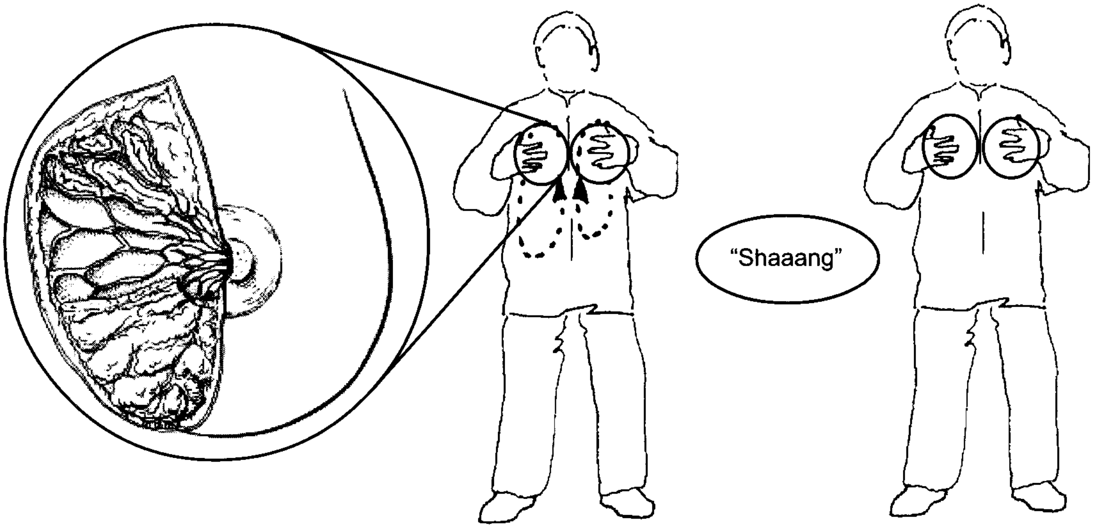


Inhale and focus the mind on divine light filling the entire Heart organ area

Exhale, and feel the Heart organ tissues vibrate, releasing Toxic Qi while sounding "Zheng"

Figure 42.89. For Heart Disease, the sound is "Zheng" (Pronounced Jong).

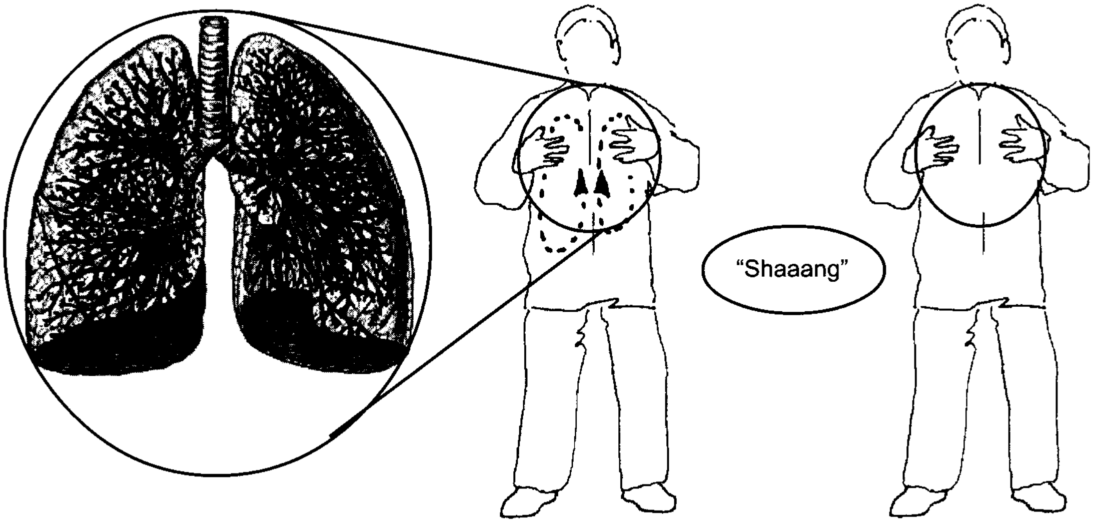
- **Heart Disease:** Inhale and focus the mind on divine healing white light energy filling the entire Heart organ. Exhale while sounding "Zheng" (pronounced Jong), and imagine the diseased portion of the Heart organ vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Heart disease should practice the "Zheng" sound for seven breaths, several times a day (Figure 42.89). The patient should use the Fast Breathing Method technique (two inhalations into the Heart organ, followed by one exhalation of the sound "Zheng"), in addition to practicing Heart strengthening exercises.
- **Breast Cancer:** Inhale and focus the mind on divine healing white light energy filling the breasts. Exhale while sounding "Shang," and imagine the diseased portion of the breast tissues vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with breast cancer should pronounce the "Shang" sound for nine breaths, several times a day (Figure 42.90). The patient should use the Fast Breathing Method technique (two inhalations into the Breasts, followed by one exhalation of the sound "Shang"), in addition to practicing Lung and Kidney strengthening exercises.
- **Lung Cancer:** Inhale and focus the mind on divine healing white light energy filling the Lungs. Exhale while sounding "Shang," and imagine the diseased portion of the Lung organs vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Lung cancer should pronounce the "Shang" sound for nine breaths, several times a day (Figure 42.91). The patient should use the Fast Breathing Method technique (two inhalations into the Lungs, followed by one exhalation of the sound "Shang"), in addition to practicing Lung and Kidney strengthening exercises.



Inhale and focus the mind on divine light filling the entire breast areas

Exhale, and feel the breast tissues vibrate, releasing Toxic Qi while sounding "Sheng"

Figure 42.90. For Breast Cancer, the sound is "Shang."



Inhale and focus the mind on divine light filling the entire Lung organ areas

Exhale, and feel the Lung organ tissues vibrate, releasing Toxic Qi while sounding "Shang"

Figure 42.91. For Lung Cancer, the sound is "Shang."

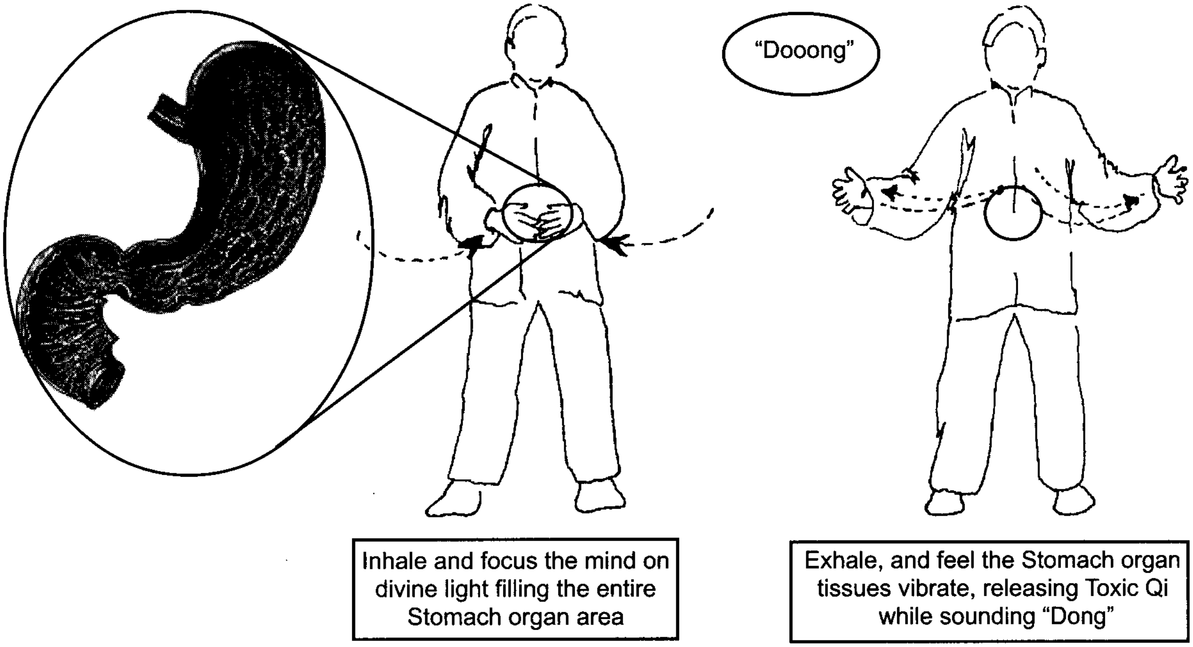
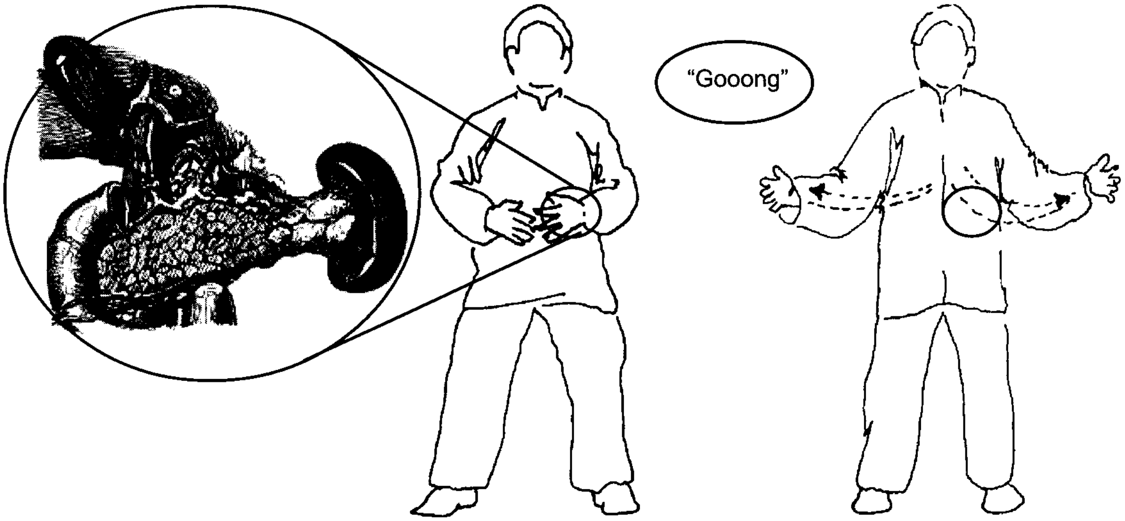

"Dooong"
Inhale and focus the mind on divine light filling the entire Stomach organ area
Exhale, and feel the Stomach organ tissues vibrate, releasing Toxic Qi while sounding "Dong"

Figure 42.92. For Stomach Cancer, the sound is "Dong."

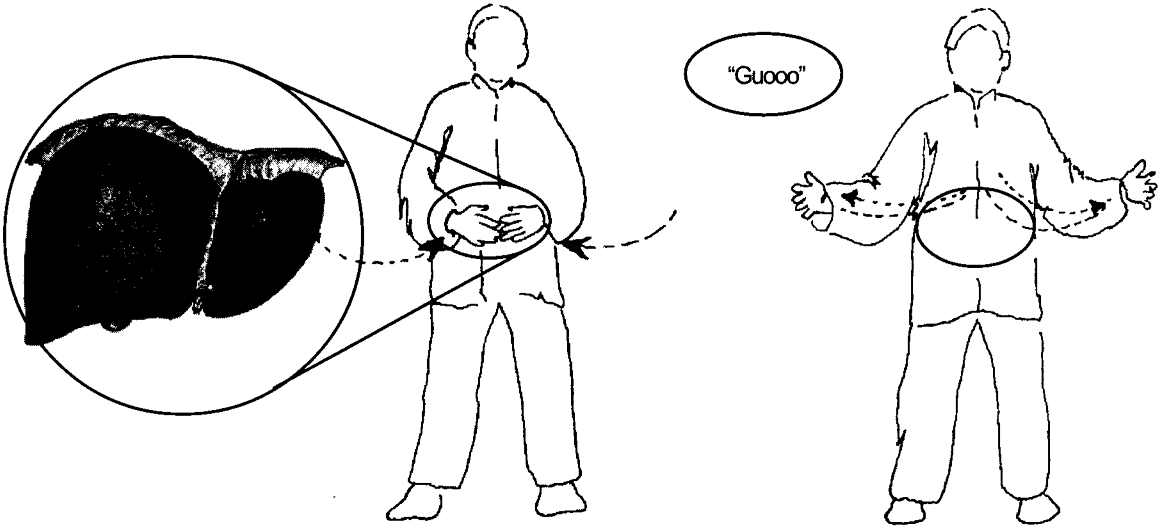
- **Stomach Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire Stomach organ. Exhale while sounding "Dong," and imagine the diseased portion of the Stomach organ vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Stomach cancer should pronounce the "Dong" sound for ten breaths, several times a day (Figure 42.92). When exhaling, the patient should use a high-pitched "Dong" sound in the straight tone (for ten breaths), then exhale its low-pitched "Dong" in the dropping and rising tone (for ten breaths); this completes one set.
- **Spleen Disease and Pancreatic Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire Spleen and pancreatic organs. Exhale while sounding "Gong," and imagine the diseased portion of the Spleen and pancreatic organs vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Spleen disease or pancreatic cancer should pronounce the "Gong" sound for ten breaths, several times a day (Figure 42.93). When exhaling, the patient should use a high-pitched "Gong" sound in the straight tone (for ten breaths), then exhale its low-pitched "Gong" in the dropping and rising tone (for ten breaths); this completes one set.
- **Liver Cancer and Gall Bladder Tumors:** Inhale and focus the mind on divine healing white light energy filling the entire Liver and Gall Bladder organs. Exhale while sounding "Guo," and imagine the diseased portion of the Liver and Gall Bladder organs vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Liver Cancer or Gall Bladder carcinomas should practice the "Guo" sound prescription for eight breaths, several times a day (Figure 42.94). The patient should use the Fast Breathing Method technique (two inhalations into the Liver and Gall Bladder organ followed by one exhalation of the sound "Guo"), in addition to practicing Lung, Liver, and Spleen strengthening exercises.



Inhale and focus the mind on divine light filling the entire Spleen and pancreatic organ areas

Exhale, and feel the Spleen and pancreatic organ tissues vibrate, releasing Toxic Qi while sounding "Gong"

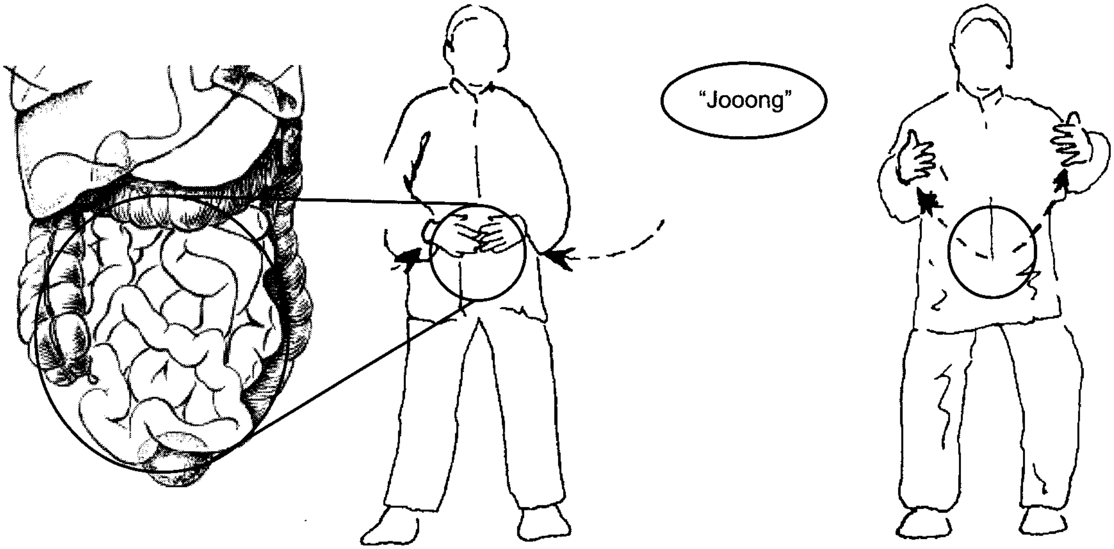
Figure 42.93. For Spleen Diseases or Pancreatic Cancer, the sound is "Gong."
(Inspired from the original artwork of Dr. Frank H. Netter)



Inhale and focus the mind on divine light filling the entire Liver and Gall Bladder organ areas

Exhale, and feel the Liver and Gall Bladder organ tissues vibrate, releasing Toxic Qi while sounding "Guo."

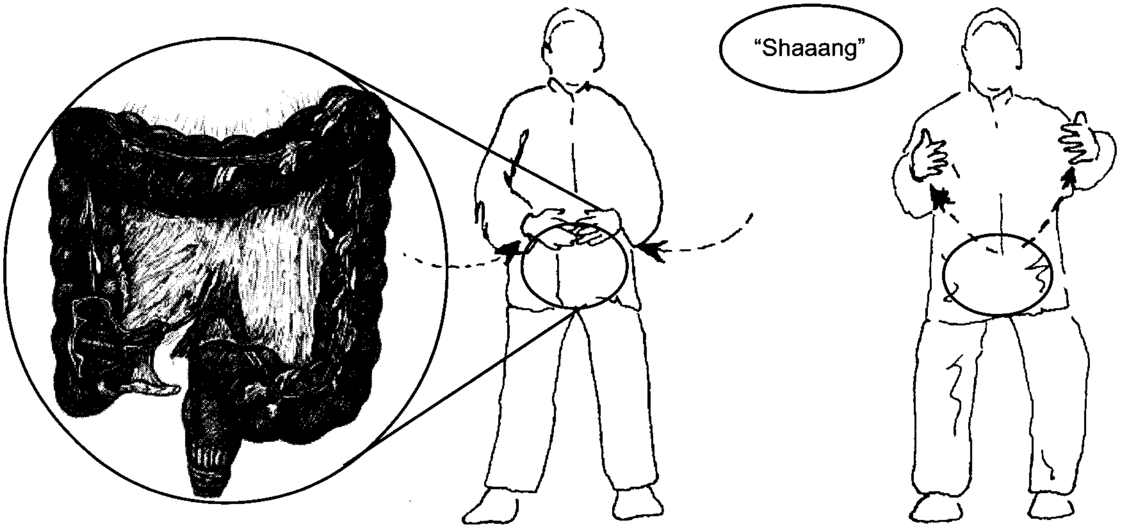
Figure 42.94. For Liver cancer and Gall Bladder tumors, the sound "Guo."



Inhale and focus the mind on divine light filling the entire Small Intestine organ area

Exhale, and feel the Small Intestine organ tissues vibrate, releasing Toxic Qi while sounding "Zheng"

Figure 42.95. For Small Intestine Cancer, the sound is "Zheng" (Pronounced Jong).

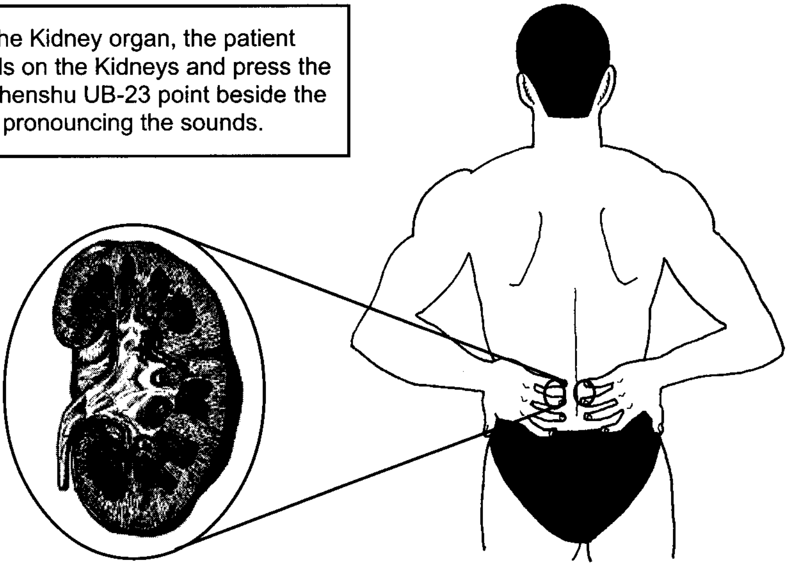


Inhale and focus the mind on divine light filling the entire Large Intestine organ area

Exhale, and feel the Large Intestines organ tissues vibrate, releasing Toxic Qi while sounding "Shang"

Figure 42.96. For Large Intestine Cancer, the sound is "Shang."
(Inspired from the original artwork of Dr. Frank H. Netter)

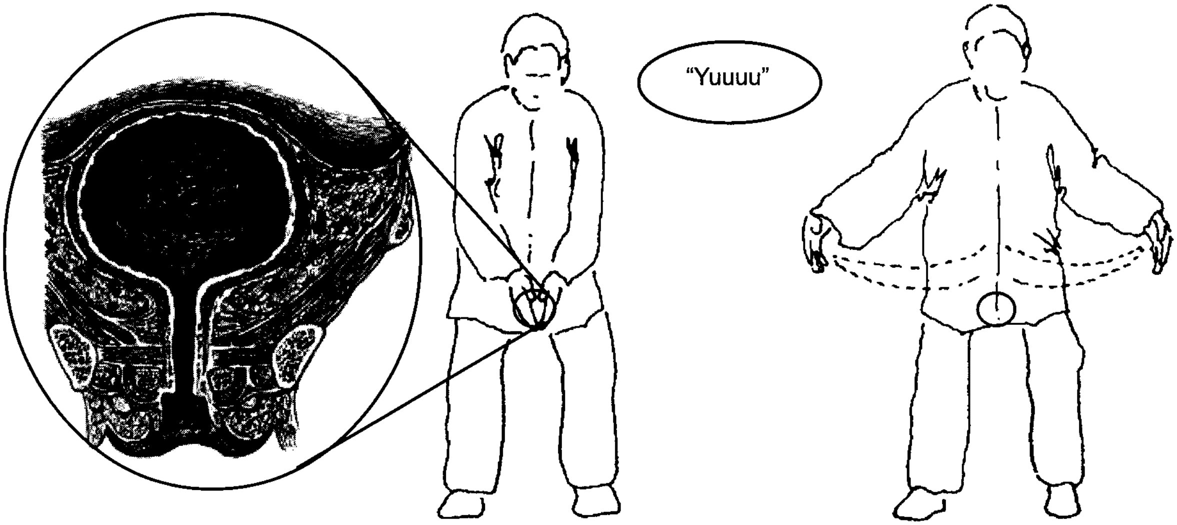
When focusing on the Kidney organ, the patient should place both hands on the Kidneys and press the middle fingers at the Shenshu UB-23 point beside the Mingmen before pronouncing the sounds.



Both Hands Are Placed On The Kidneys

Figure 42.97. For Kidney Disease, the sound is "Yu."

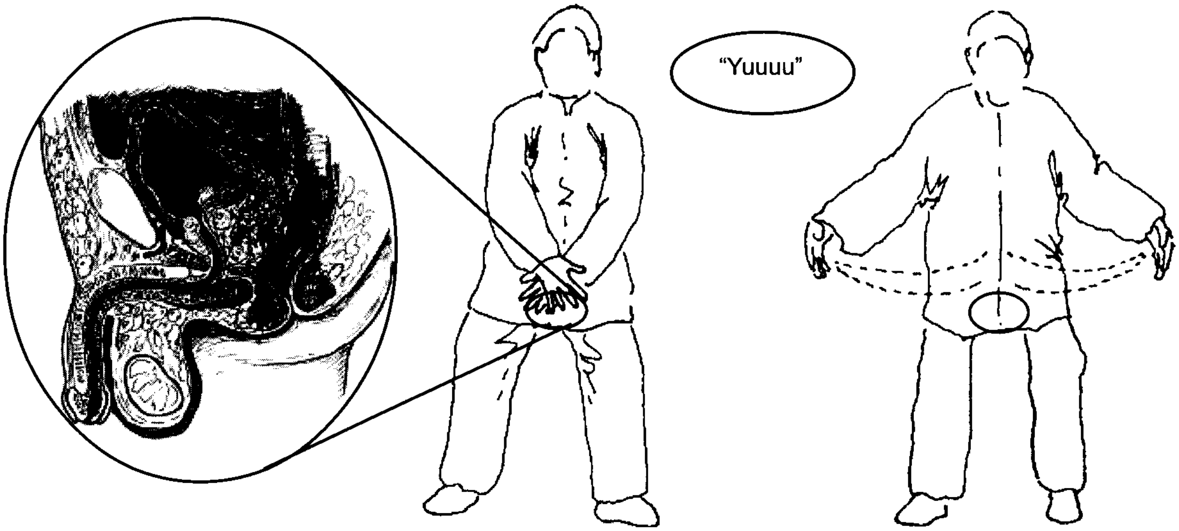
- **Small Intestine Tumors:** Inhale and focus the mind on divine healing white light energy filling the entire Small Intestine organ. Exhale while sounding "Zheng" (pronounced Jong), and imagine the diseased portion of the Small Intestine organ vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Small Intestine carcinomas should practice the "Zheng" sound for seven breaths, several times a day (Figure 42.95). The patient should use the Fast Breathing Method technique (two inhalations into the Small Intestine organ, followed by one exhalation of the sound "Zheng"), in addition to practicing Heart strengthening exercises.
- **Large Intestine Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire Large Intestine organ. Exhale while sounding "Shang," and imagine the diseased portion of the Large Intestine organ vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Large Intestine cancer should pronounce the "Shang" sound for nine breaths, several times a day (Figure 42.96). The patient should use the Fast Breathing Method technique (2 inhalations into the Large Intestine organ, followed by 1 exhalation of the sound "Shang"), in addition to practicing Lung and Kidney strengthening exercises.
- **Kidney Disease:** Inhale and focus the mind on divine healing white light energy filling the entire Kidney organs. Exhale while sounding "Yu," and imagine the diseased portion of the Kidney organs vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Kidney disease should practice the "Yu" sound for six breaths, several times a day. The patient should use the Fast Breathing Method technique (two inhalations into the Kidney organs, followed by one exhalation of the sound "Yu"), in addition to practicing Kidney strengthening exercises. It is important that the patient place both hands on the Kidneys and press the middle fingers at the Shenshu UB-23 point beside the Mingmen before pronouncing the sounds (Figure 42.97).



Inhale and focus the mind on divine light filling the entire Urinary Bladder organ area

Exhale, and feel the Urinary Bladder organ tissues vibrate, releasing Toxic Qi while sounding "Yu"

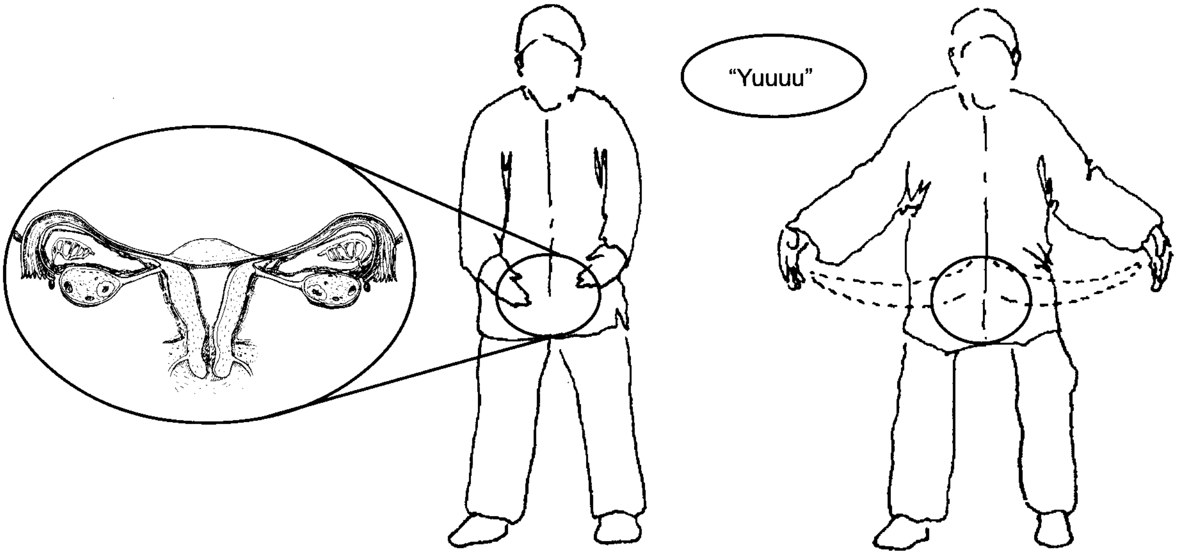
Figure 42.98. For Urinary Bladder Cancer, the sound is "Yu." (Inspired from the original artwork of Dr. Frank H. Netter)



Inhale and focus the mind on divine light filling the entire prostate area

Exhale, and feel the prostate tissues vibrate, releasing Toxic Qi while sounding "Yu"

Figure 42.99. For Cancer of the Male Reproductive Organs (Prostate Cancer and Testicular Cancer), the sound is "Yu." (Inspired from the original artwork of Dr. Frank H. Netter)

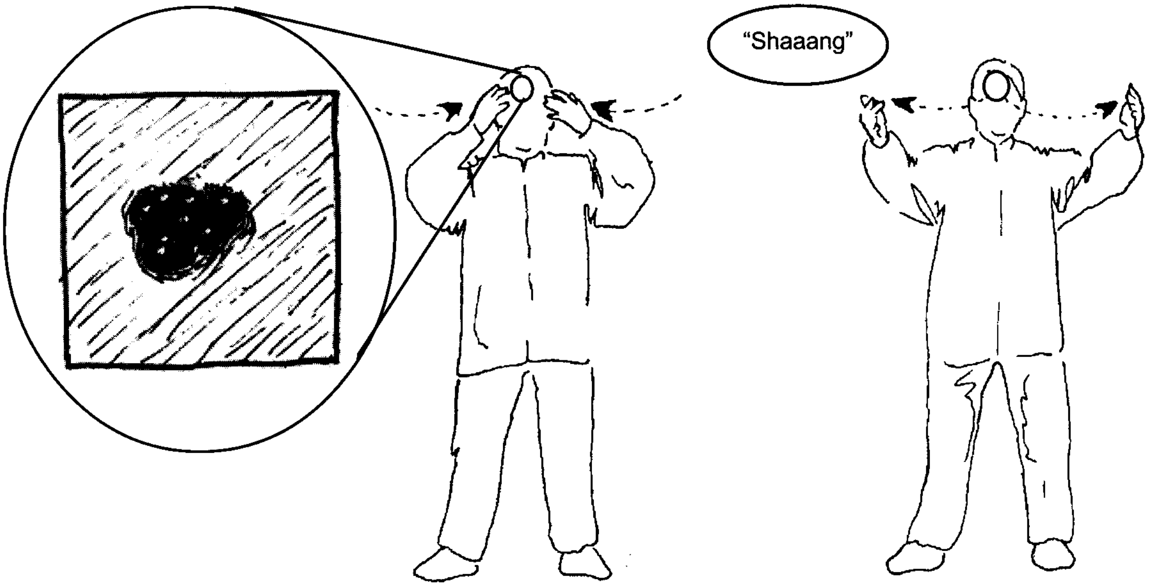


Inhale and focus the mind on divine light filling the entire female reproductive organ area

Exhale, and feel the reproductive organ tissues vibrate, releasing Toxic Qi while sounding "Yu"

Figure 42.100. For Cancer of the Female Reproductive Organs (Ovarian Cancer, Uterine Cancer and Cervical Cancer), the sound is "Yu." (Inspired from the Original Artwork of Dr. Frank H. Netter)

- **Urinary Bladder Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire Urinary Bladder organ. Exhale while sounding "Yu," and imagine the diseased portion of the Urinary Bladder organ vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Urinary Bladder cancer should practice the "Yu" sound for six breaths, several times a day (Figure 42.98). The patient should use the Fast Breathing Method technique (two inhalations into the Urinary Bladder organ, followed by one exhalation of the sound "Yu"), in addition to practicing Kidney strengthening exercises.
- **Cancer of the Male Reproductive Organs (Prostate Cancer and Testicular Cancer):** Inhale and focus the mind on divine healing white light energy filling the entire male reproductive organ area. Exhale while sounding "Yu," and imagine the diseased portion of the reproductive organ area vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with cancer of the male reproductive organ area should practice the "Yu" sound for six breaths, several times a day (Figure 42.99). The patient should use the Fast Breathing Method technique (two inhalations into the prostate organ, followed by one exhalation of the sound "Yu"), in addition to practicing Kidney strengthening exercises.
- **Cancer of the Female Reproductive Organs (Ovarian Cancer, Uterine Cancer and Cervical Cancer):** Inhale and focus the mind on divine healing white light energy filling the entire female reproductive organ area. Exhale while sounding "Yu," and imagine the diseased portion of the reproductive organ area vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with cancer of the female reproductive organs should practice the "Yu" sound for six breaths, several times a day (Figure 42.100). The patient should use the Fast Breathing Method tech-



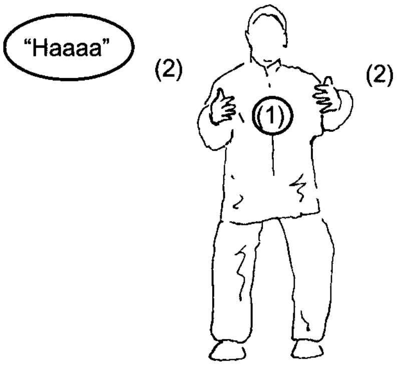
Inhale and focus the mind on divine light filling the specific skin cancer tissue area (e.g., a malignant melanoma located on the forehead)

Exhale, and feel the skin tissue area vibrate, releasing Toxic Qi while sounding "Shang"

Figure 42.101. For Skin Cancer, the sound is "Shang."

nique (two inhalations into the female reproductive organs, followed by one exhalation of the sound "Yu"), in addition to practicing Kidney strengthening exercises.

- **Skin Cancer (with Dermal Carcinomas):** The skin cancer tones should include the "Shang" sound, and should be practiced nine times each set. The patient should use the Fast Breathing Method technique, in addition to practicing Lung, Liver, and Spleen strengthening exercises. After the Qigong doctor has determined which tissue area on which the patient will place his or her focused attention, the purgation sound prescription exercise is practiced. It is important that the patient direct his or her attention into the diseased portion of that area, allowing the imagination to penetrate deep into the skin's tissue (not superficially); this allows for increased amounts of Toxic Heat to be dispersed from the patient's skin (Figure 42.101).



Exhale, and feel the Heart vibrate, releasing Toxic Qi while sounding "Haa"

Figure 42.102. For releasing trapped unresolved emotions in cancer patients, the Purgation sound commonly used in China is "Haa."

SPECIALIZED PRESCRIPTIONS

The following are specialized or additional prescriptions used to treat various condition. The choice of sound resonation must suit the patient's specific constitution and emotional state, as well as his or her disease syndrome.

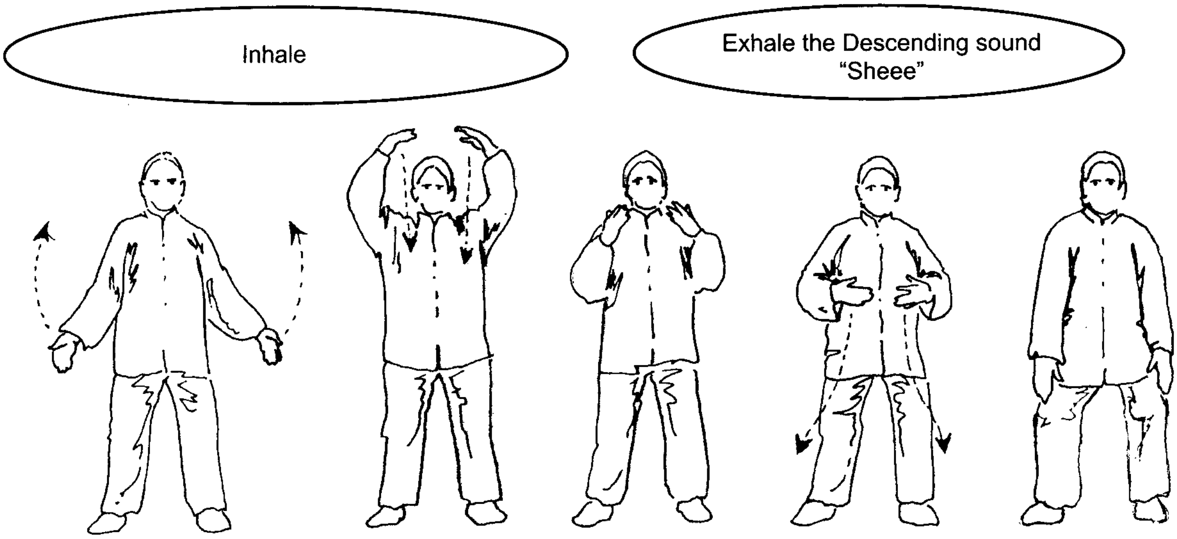

Inhale
Exhale the Descending sound "Sheee"

Figure 42.103. After Radiation and Chemotherapy, the sound is "Xi" (Pronounced "She"), used to Purge the Toxic Heat from the patient's tissues.

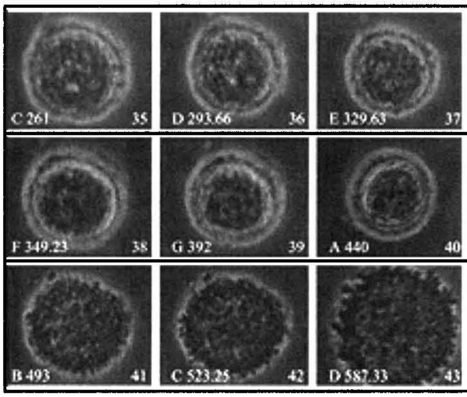
- **Emotional Purgation:** Generally, in China, patients begin their Medical Qigong cancer prescriptions by pronouncing the purgation sound "Haa." This sound prescription is given in order to purge the patient's Heart of stagnant emotions, as well as "open the Heart" to experience the full range of emotional feelings (Figure 42.102). After pronouncing the sound "Haa" for a certain time period, the patient will become less emotionally armored. This state of vulnerability allows the Qigong doctor the ability to target the cancer by prescribing the specific sounds needed for the dispersion of Qi, Blood, and Phlegm Stagnations located within the patient's internal organs.

  Although the "Haa" sound has been successfully used in China for many years as a way of purging the patient's emotional memories, we have discovered that in the U.S. Medical Qigong clinics the "Old Man Searching for the Reflection of the Moon at the Bottom of Tide Pool" prescription (found in this Chapter) tends to be more effective in releasing the patient's trapped emotions.
- **Purging Toxic Heat from the Body:** For patients who have undergone radiation and chemotherapy, the tones should include the Triple Burners' descending sound "Xi" (pronounced "She"). This toning should be done after chemotherapy or radiation therapy when the blood count is low. As a prescription for purging Excess Heat from the body, the sound "She" is pronounced thirty-six times. The sound is exhaled from a high-pitched to a low-pitched sound by dropping the tone (Figure 42.103).

  After the patient has stabilized and the red and white blood count has reached a normal level, the "She" sound is discontinued and replaced by the sound "Haa." This is done to stabilize the patient's emotions. Instead of "Haa," the doctor can also replace the sound with the specific healing sound needed to treat the diseased internal organ.

CONTRAINDICATIONS FOR TUMOR AND CANCER SOUND THERAPY

Tumor and cancer healing sounds are only prescribed for purging excess conditions within the patient's diseased organs, and are not to be used for treating deficient organ conditions. If a specific internal organ is already in a state of deficiency and



Exposure to notes C, D and E show the progressive "destabilization" of the Hela cell structure, as the cell's nucleus begins to disorganize its features.

After exposure to notes F, G and A, the cell can no longer maintain its structure as the sound frequencies continue to "push back" the cytoplasmic and nuclear membranes.

After exposure to notes B, the First Octave C and D, the cell membrane explodes.

Figure 42.104. A Hela cancer cell (derived from a cervical carcinoma) being destroyed by sound.

the patient is allowed to focus on that organ with one of the tumor and cancer purging sounds, the patient's condition will worsen. This increases the potential for rapid growth of the disease.

AMERICAN RESEARCH USING SOUND THERAPY TO DESTROY CANCER CELLS

The following research was conducted by Fabian Maman, L.Ac., who combined both energy and sound therapy to destroy cancer cells. Featured are the results of Dr. Maman's research using Kirlian photography. In the following experiment, the cancer cell was the Hela type (derived from cervical carcinoma). It was photographed under magnification while Dr. Maman played the Ionian scale on the xylophone note by note in the progressive pattern of: C, D, E, F, G, A, B, and then C and D of the next octave. Doctor Maman took one photograph per minute, looking at the same Hela cells. Fourteen minutes was enough to explode the cell when he used nine different frequencies (Figure 42.104).

According to Dr. Maman's clinical observations, healthy cells seem to breathe in a way that allows them to absorb and integrate the sound resonance. They did not appear to keep the power of the sound frequency inside themselves like the cancer cells did. The healthy cells appeared supple and able to freely receive, absorb, and return the sound energy. In contrast, the cancer cells appeared inflexible and unchanging in their nature.

CHAPTER 43
PRESCRIPTION EXERCISES AND MEDITATIONS

INTRODUCTION

The following chapters explore several systems of Medical Qigong prescription exercises and meditations used in regulating, purging, and tonifying the body. Conceived in ancient China, these exercises originate from the various medical, martial, and spiritual schools of energy cultivation. It is from these ancient energetic systems that today's modern clinical Qigong prescriptions originate.

Each Qigong system has its own unique approach to circulating, balancing, and storing the body's life-force energy. No one particular style of energetic healing is superior to the next, only different in its approach. The primary goal of each of these systems is removing stagnant pathogenic energy and replenishing and circulating clean life-force energy.

The Xi Yuan Hospital in Beijing, China, was famous at one time for its advanced Medical Qigong clinics and Medical Qigong prescriptions. The exercises taught at the hospital utilized both static and dynamic postures and were generally taught in both the inpatient and outpatient clinics. The static exercises were used to store the Qi, while Dynamic Qigong exercises were used to open the patient's channels and circulate the Qi.

Each prescription should be practiced for five to ten minutes per each organ or organ system on a daily basis; or, if the patient is practicing only one set (such as Regulation of Spleen and Stomach Qi), he or she should practice for thirty minutes. Unless otherwise indicated, all breathing should be Natural Lower Dantian Breathing.

In the Medical Qigong clinics in China there was a saying, "The patients can only heal what they feel." The goal is for patients to empty their bodies and minds, so that their emotions can be felt and released.

STARTING AND ENDING PRESCRIPTION EXERCISES AND MEDITATIONS

Before starting any Medical Qigong exercise or meditation, it is important for the patient to understand that every Qigong prescription must start and end with specific protocols. These methods are described as follows:

- **Starting:** When starting a Medical Qigong prescription, the patient must always purge his or her body. It does not matter if the following exercise is used to purge, tonify, or regulate the internal energy; one must always purge first. This is similar to washing a dirty glass before filling it with clean water.
- **Ending:** When ending the Medical Qigong prescription, the patient must always gather the generated Internal Qi and return it to its origin. The phrase "Return the Qi to its Origin" refers to a threefold process:
    1. Cultivating, collecting, and accumulating the prenatal energy
    2. Developing and transforming it into postnatal Jing, Qi, and Shen
    3. Returning it back to prenatal Jing, Qi, and Shen

This allows the Postheaven Kan and Li (Water and Fire energies) to return to their origin and restores them to their Preheaven Qi state (Heaven and Earth energies). This fusion into one energy (often called the Hun Yuan or "Blended Originals"), requires the patient's original substances to condense into one energetic substance and be merged with the patient's Lower Dantian energy.

In order to collect the energy, the patient is taught to apply the Three Natures Become One technique of focused concentration (all thinking, seeing, and listening is focused into the Lower Dantian). The Three Natures are as follows:

- The eyes represent the perceptive nature.

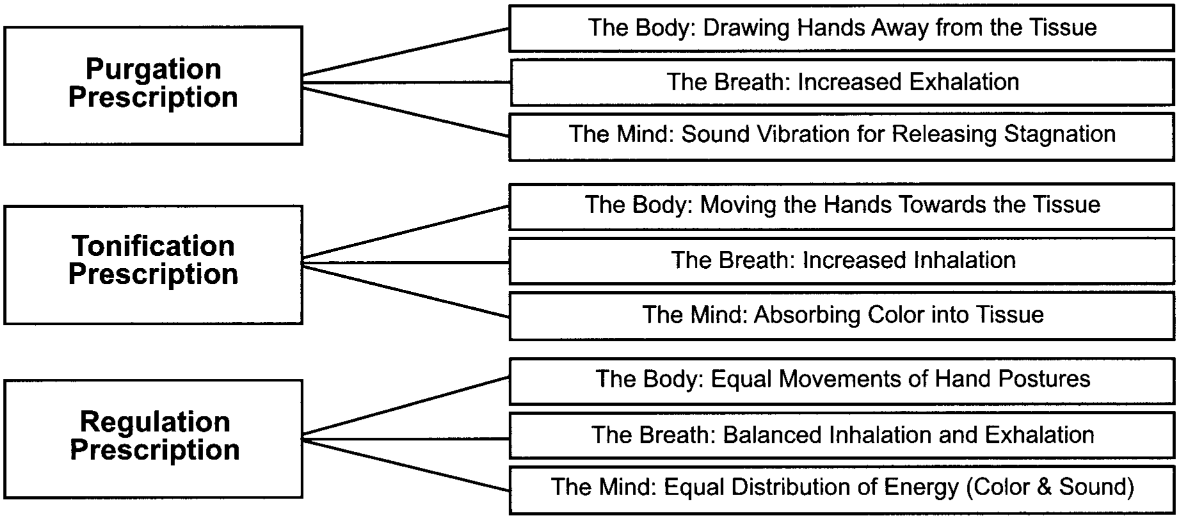

Purgation Prescription
The Body: Drawing Hands Away from the Tissue
The Breath: Increased Exhalation
The Mind: Sound Vibration for Releasing Stagnation
Tonification Prescription
The Body: Moving the Hands Towards the Tissue
The Breath: Increased Inhalation
The Mind: Absorbing Color into Tissue
Regulation Prescription
The Body: Equal Movements of Hand Postures
The Breath: Balanced Inhalation and Exhalation
The Mind: Equal Distribution of Energy (Color & Sound)

Figure 43.1. Medical Qigong Prescription Exercises or Meditations can be Modified to Address the Patient's Condition.

- The ears represent the spiritual nature.
- The Heart represents the courageous nature.

When all three natures unite into one, the energetic refinement is called "collecting the body's true nature." The patient can then collect the body's power.

PRESCRIPTION MODIFICATIONS

It is important for the doctor to understand that every Medical Qigong prescription exercise or meditation can be modified in order to address the patient's specific condition. Each exercise can be transformed into either a Purgation, Tonification, or Regulation exercise by adjusting the Dao Yin approach (Posture, Respiration, and Mental Imagery). The physical exercises inherent in Medical Qigong prescriptions are only considered vehicles through which to introduce the patient to the body's life-force energy and its movement. Medical Qigong prescription exercises and meditations can be modified by changing the way the patient uses the body, breath, and mind, described as follows (Figure 43.1):

1. To change a Medical Qigong prescription exercise into a Purgation Prescription:
   - **The Body:** the Qigong doctor will have the patient perform movements that emphasize drawing the hands away from the specific tissue area.
   - **The Breath:** the Qigong doctor will have the patient focus on increasing the exhalation while moving the hands away from the body.
   - **The Mind:** the Qigong doctor will have the patient focus on vibrating and releasing stagnation from a specific tissue area when exhaling and moving the hands away from the body.
2. To change a Medical Qigong prescription exercise into a Tonification Prescription:
   - **The Body:** the Qigong doctor will have the patient focus on moving the hands towards a specific tissue area.
   - **The Breath:** the Qigong doctor will have the patient focus on increased inhalation while moving the hands towards the body.
   - **The Mind:** the Qigong doctor will have the patient focus on absorbing color into a specific tissue area when inhaling and moving the hands towards the body.
3. To change a Medical Qigong prescription exercise into a Regulation Prescription:
   - **The Body:** the Qigong doctor will have the patient focus on equal movements of dispersing and gathering hand postures in order to regulate the body's internal and external Qi.
   - **The Breath:** the Qigong doctor will have the patient focus on a even, balanced inhalation and exhalation.

- **The Mind:** the Qigong doctor will have the patient focus on equal distribution of energy circulating within the front, back, up, down, right and left sides of the body.

PRESCRIPTIONS FOR QI CULTIVATION

The body is composed of different densities of energy and matter in the form of internal organs, organ systems, channels, and collaterals. When practicing Qi cultivation methods, both students and patients are instructed to train in a progressive order of Qi cultivation.

First, the students and patients are taught how to purge, tonify, and regulate their internal and external channels. Once the Yin and Yang energy of the channels are balanced, the practitioners learn how to balance the Yin and Yang energy of the internal organs. This training likewise involves purging, tonifying, and cultivating methods. The directed focus of intention on specific points, channels, or areas of the body causes the Qi to gather in those locations and to be absorbed into the body's tissues through the mind's intention (whole body awareness and consciousness). The final step of training the Yuan (Original) Qi is undertaken only after the first two steps have been accomplished.

All cultivation practices of Medical Qigong therapy can be divided into two main categories of gathering and training Qi: External Elixir Cultivation (Wai Dan Xiu) and Internal Elixir Cultivation (Nei Dan Xiu). These two Qi cultivation training methods are described as follows.

EXTERNAL QI CULTIVATION

External Elixir Cultivation (Wai Dan Shu) involves methods of gathering energy from the external environment (Heaven and Earth) to strengthen the body's organs, organ systems, channels, and collaterals.

HERBS AND FOOD

The first method of gathering energy from the external environment is developed through the consumption of specific foods, herbal soups, teas, and herbal pills that increase the body's Qi. When herbs are prescribed as a tonic, they stimulate the organ's energy by increasing the flow of Qi in the patient's channels. In External Elixir Cultivation, Qigong and herbology are combined to enhance the energetic regulation and balance of the body's life-force energy. Herbs can be extremely important for maintaining the physiological balance of the metabolism and restoring any depletion of the body's energy. Herbs also act as a form of energetic nutrient, allowing the Earth energy to be ingested into the body through a natural substance.

MEDITATION

The second method of gathering energy from the external environment is developed through meditation. In this method, Qi from the surrounding environment is drawn into the body through the extremities (palms of the hands, soles of the feet, and top of the head). External Elixir Cultivation meditation focuses the concentration on gathering Qi from Heaven and Earth. Both universal and environmental energetic fields are used to draw Qi into the torso, increasing the body's Yin or Yang Qi. The Postural Dao Yin method utilized in External Elixir Cultivation may be either static or dynamic.

Two examples of External Elixir Cultivations are: the Earth Yin Qi Regulation and the Heaven Yang Qi Regulation. The Earth Yin and Heaven Yang Qi Regulations are used to balance the energy along the body's ascending and descending energetic channels. To balance along the horizontal energetic channel, perform the Turning and Winding the Belt Vessel exercise described later in this chapter.

- **Earth Yin Qi Tonification**

  The Earth Qi is considered Yin Qi, or electronegative energy. Blood also pertains to Yin Qi. Through Earth Regulating Qigong meditations, the body's Blood cells can be replenished with Earth Yin energy.

  Begin the Earth Qi Tonification meditation from a Wuji posture while using Natural Breathing. In this particular exercise, the practitioner takes advantage of the Kd-1 points at the bottom of the feet and the Pc-8 points at the center of the palms, which are sensitive to the magnetic pull of the Earth.

After standing in the Wuji posture for several minutes, inhale and begin to absorb the Earth Qi up from the ground through the centers of the palms and the bottom of the feet (Figure 43.2). After several more minutes of drawing the Earth energy into the Lower Dantian, begin circulating the energy through the Microcosmic Orbit's Fire Cycle. The palms should begin to expand and feel almost swollen; red and white blotches on the palms and feet indicate that the exercise has been practiced correctly.

- **Heaven Yang Qi Tonification**

  Heaven energy pertains to the Sun's Yang Qi, or electropositive energy, which is used to tonify the body's Yang Qi.

  Begin from a Wuji posture, placing both palms above the head, facing upwards, like two antennas collecting the Sun (or Heaven's) Qi into the Middle Dantian (Figure 43.3). Use Natural Breathing. Imagine the Sun's golden light showering the outside of your body. Next, open your mouth and imagine swallowing the Sun's Qi, allowing it to mix with your saliva. As you swallow, feel the energy flow down into your Lower Dantian, and out your pores. Once the Dantian is full, the body should feel expansive. Always end the meditation by returning the energy to the Lower Dantian to avoid any Qi deviations.

INTERNAL QI CULTIVATION

Internal Elixir Cultivation (Nei Dan Shu) first focuses on training the energetic substances already gathered and existing inside the torso, and then extends this accumulated energy into the extremities. Ever since its first introduction to the public during the Han Dynasty (206 B.C. - 220 A.D.), the training and theory of Internal Elixir Cultivation have become the primary focus of many Qigong masters working with postnatal energy transformations. Internal Elixir Cultivation focuses on transforming the body's Jing, Qi, and Shen. When practicing these exercises and meditations, ancient Qigong masters imagined the Lower Dantian as a stove, the Shen as a Fire, and the body's Jing, Qi, and Shen as the internal medicine.

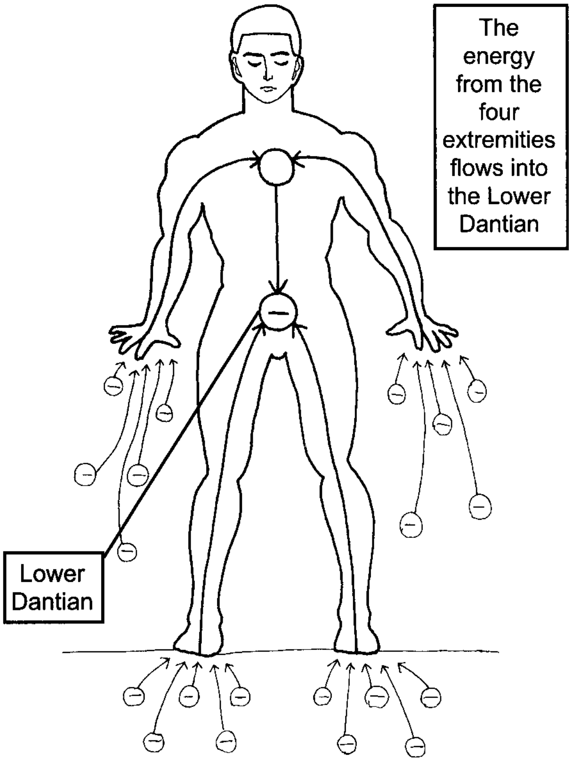

The energy from the four extremities flows into the Lower Dantian
Lower Dantian

Figure 43.2. Absorb the Earth Qi into the body through both hands and feet, and store the Qi in the Lower Dantian.

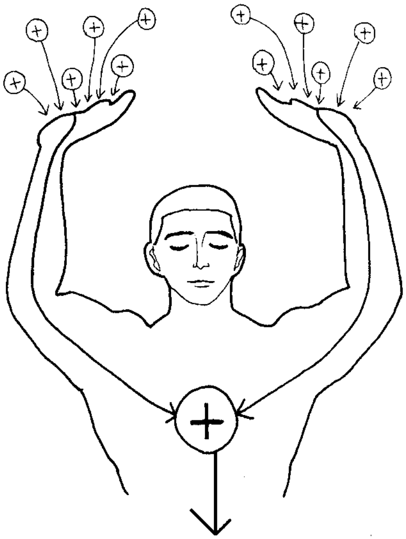


Figure 43.3. Absorb the Sun's energy into the body through both palms, move it into the Middle Dantian, and store the Qi in the Lower Dantian.

At birth, the energy naturally flows up the front of the body (via the Conception Vessel) and down the back (via the Governing Vessel). This is considered the circulation of the Yuan Qi (generated from the prenatal Jing stored in the Kidneys), and is considered the perceptive, Yin, or Water Cycle of the Microcosmic Orbit. This perceptive, Yin cycle allows the newborn child to possess powerful psychic, empathic, and kinetic abilities. It also enables the child to energetically connect with the environment in order to ensure survival.

As the child advances in age, he or she begins to encounter and experience hostile messages in the form of physical or emotional frustration and pain from parents, siblings, and the environment. For protection, the child armors and creates a denial system which insulates him or her from energetic and emotional wounding. As part of this process, the child begins to instinctively stop the energetic flow of the Yin Water Cycle and begins to activate the acquired rational mind in an effort to cope with his or her feelings and the stress of his or her surroundings. Whenever the child begins to experience painful emotions, he or she learns to avoid and suppress experiencing these hurtful feelings through certain mental and physical actions (e.g., contracting the throat and thorax). These actions create further energetic restrictions and impede the flow of Qi along the Conception and Governing Vessels. This physical activity naturally causes the Yin Water Cycle to stop its perceptual flow of energy and allows the child's body to deal with the trapped emotional experiences by storing them within the tissues. Although this is not a healthy long-term response, it allows the child to survive and develop in a sometimes difficult environment. In cases of deep traumatic wounding (e.g., physical, emotional, or sexual abuse), the child becomes void of deep emotional connections, while still allowing for certain perceptive survival instincts.

In addition, modern Western culture emphasizes left brain thinking for educational purposes and to enable young adults to rival others in the competitive job market. The child thus must forgo most of his or her innate intuitive perceptions to succeed in school and integrate society's values and belief structures. Very little encouragement is given to right brain activity; it is, in fact, often discouraged by society at large.

PRESCRIPTION MEDITATIONS FOR REGULATING THE QI

One of the first stages in cultivating, circulating and balancing the body's Qi is to regulate the body's Yin and Yang energy. One of the most popular meditations used for this type of regulation is called the Xiao Zhoutian (Microcosmic Orbit: Small Heavenly Cycle), also known as the "Water-Wheel."

When utilizing the Microcosmic Orbit as a regulation tool, it is important to note that there are three primary methods or cycles used for moving and balancing the body's energy. Each separate cycle or energetic orbit is specifically used to cultivate and regulate the body's Jing, Qi, or Shen.

The Fire Cycle of the Microcosmic Orbit, for example, focuses its regulation on the body's Jing, and it energetically relates to the Sun, Heaven, and Yang energy; the Water Cycle of the Microcosmic Orbit focuses its regulation on the body's Qi, and it energetically relates to the Moon, Earth, and Yin energy; and the Wind Cycle of the Microcosmic Orbit focuses its regulation on the body's Shen, and it energetically relates to the Stars, Man, and Yin and Yang energy in harmony (Figure 43.4).

Microcosmic Orbit	Type of Transformation	Regulation	Tongue Position
Fire Cycle (Postnatal)	Jing Transforming into Qi	Yang Qi and Acquired Emotions	Front Upper Hard Palate
Water Cycle (Prenatal)	Qi Transforming into Shen	Yin Qi and Spiritual States	Back Upper Soft Palate
Wind Cycle (Divine)	Shen Transforming into Wuji	Yin and Yang Qi and Divine States	Middle Upper Soft Palate

Figure 43.4. The Three Microcosmic Orbits

THE FIRE CYCLE OF THE MICROCOSMIC ORBIT

The Yang or Fire Cycle is the most popular method of cultivating Qi along the Microcosmic Orbit because of its ability to purify the Yin by burning off impurities. Because this cycle joins together the body's Yin and Yang rivers of Qi (which regulate the Twelve Primary Channels) it is considered the foundational meditation of the Internal Elixir Cultivation methods.

The Fire Cycle is considered the circulation of the Postnatal Qi, generated from both the acquired Essence of food, air, and water, and the acquired emotional energy. In this cycle, the Qi moves up the Governing Vessel and down the Conception Vessel and is considered the ascension of Yang or the opening of the Fire channel (Figure 43.5). The initial goal is to circulate the Fire energy from Yang to Yin in order to convert Jing to Qi in the Lower Dantian, Qi to Shen in the Middle Dantian, and Shen to Wuji in the Upper Dantian. Through the process of the Fire Cycle, the body's Yin and Yang eventually begin to fuse. The Yang becomes more stable, while the Yin becomes more pure.

FUSION OF FIRE AND WATER

The Heart and Middle Dantian are considered the House of Shen, Fire, and sensual passion (Qi that manifests through strong emotional excitement such as anger, rage, love, or compassion), and are related to the flow of energy along the Conception Vessel. The Kidneys and Lower Dantian are considered the House of Jing, Water, and sensual pleasure (Qi that manifests through emotions such as happiness, joy, ecstasy and delight), and are related to the flow of energy along the Governing Vessel. By uniting the Heart's Fire and the Kidneys' Water, the practitioner begins the process of alchemically transforming the body's Jing, Qi, and Shen.

THE FIVE GATES

The Yang (Fire) Qi supports the awareness and transformation of the emotional side of consciousness. When first moving the Qi through the Fire Cycle, practitioners must allow the energy to flow through Five Gates along the Governing Vessel (see Volume 3, Chapter 32). At first, the energy will

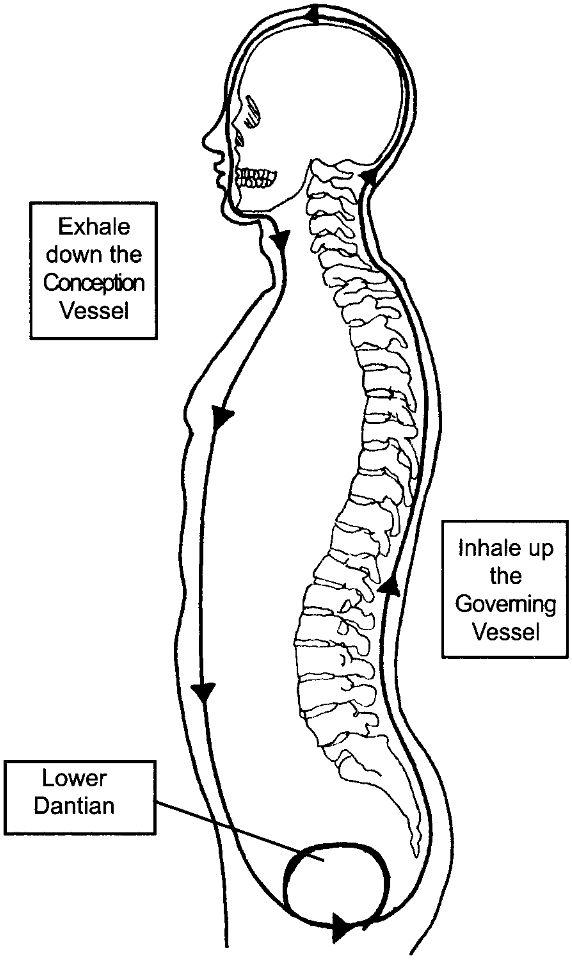

Exhale down the Conception Vessel
Inhale up the Governing Vessel
Lower Dantian

Figure 43.5. The Fire Path of the Microcosmic Orbit flows up the back and down the front of the body.

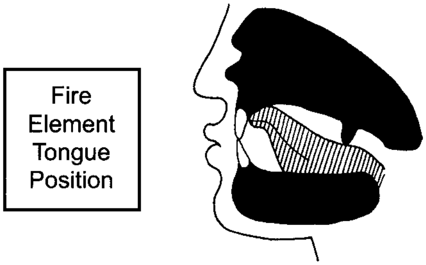


Figure 43.6. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

gather at the Lower Dantian, collecting, building, and increasing. Then, the Lower Dantian energy will overflow into the Governing Vessel, before passing up the spine to the next gate, one gate at a time. As the energy gathers at each of these gates, the Qi and Blood begin to Heat and vibrate the tissues. This energetic reaction affects the patient's emotions that correspond to or are embedded in each specific gate, causing a powerful emotional release. As the Qi passes up the spine to the next gate, a new set of emotions is experienced, and then released.

TONGUE POSITION

When the tongue touches the upper hard palate, it forms what is called the "Bird's Bridge." The connection of the tongue with the roof of the mouth links both the Governing Vessel (which passes through the nose and upper palate) and the Conception Vessel (which passes through the mouth). When practicing the Microcosmic Orbit Fire Cycle, the tongue touches the Fire position, which is related to the Heart (Figure 43.6).

THE ANAL SPHINCTER

The anus is called the Lower Bridge, and it is where the Yang and Yin channels meet and combine. The anus is held closed in all Microcosmic Orbit meditations. Although the anal sphincter is held closed, it is important that the perineum remain relaxed.

When practicing the Microcosmic Orbit Fire Cycle, the constriction of the anus is used to lead the energy up the Governing Vessel. Upon inhalation, draw the mind's intention from the navel towards the anus and then down to the tip of the spine (the coccyx), allowing the Qi to flow up the spinal column towards the Mingmen, past the Shendao to the base of the skull. Upon exhalation, roll the eyes back into the head and use the intention to meet the energy at the base of the skull. Next, lead the energy over the Baihui at the top of the head, down the Conception Vessel and back down to the navel.

EMOTIONAL REACTION

Initially, all students begin their regulation training by practicing the Fire Cycle of the Microcosmic Orbit. The purpose of this meditation is to allow trapped emotions stored within the tissues to become released. The movement of Qi is initiated through mental concentration, focusing specifically on the flow of energy. It is extremely important to allow the trapped energy to release itself naturally from the body through the Fire Cycle of the Microcosmic Orbit.

Trapped emotions deep within the tissues can cause Qi deviations within the body, which can lead to energetically induced psychosis. If the student fails to purge the toxic emotions and chooses instead to practice the more advanced meditations to increase psychic perceptions and intuitions (the Water and Wind Cycles of the Microcosmic Orbit), the student may inadvertently increase energetic, emotional, and spiritual sensitivity while unintentionally empowering his or her unprocessed wounds.

THE JIAJI POINTS' EFFECT ON THE GOVERNING VESSEL'S ENERGETIC FLOW

The Jiaji Points, sometimes called the "Hua Tuo Lining the Spine Points," are named after the famous Chinese doctor Hua Tuo, who lived during the Han Dynasty (206 B.C.-220 A.D.). It is reported that Dr. Tuo used these specific points as "Back Transporting Points" to correct Qi deviations, structural subluxations, and misalignments occurring along the spine.

Jia translates to as "beside," and Ji translates as "the spinal column." Together they represent the paravertebral points, located lateral to the lower border of each spinous process of the cervical, thoracic, and lumbar vertebrae.

Some Medical Qigong schools teach that there are 48 Jiaji points, bilaterally located beside the seven cervical, twelve thoracic, and five lumbar vertebrae. Other schools acknowledge only 34 Jiaji points, excluding the 14 bilateral points along the seven cervical vertebrae.

Each point is supplied by a medial branch of the dorsal ramus through its corresponding spinal nerve (accompanied by an artery and vein). Additionally, each point has its own Luo pathway (energetic channel) which intersects with the spine and connects to the Jiaji point located on the opposite side of the Governing Vessel. It is believed that one pair of the ascending Governing Vessel's Luo Channels intersects and connects to all of the

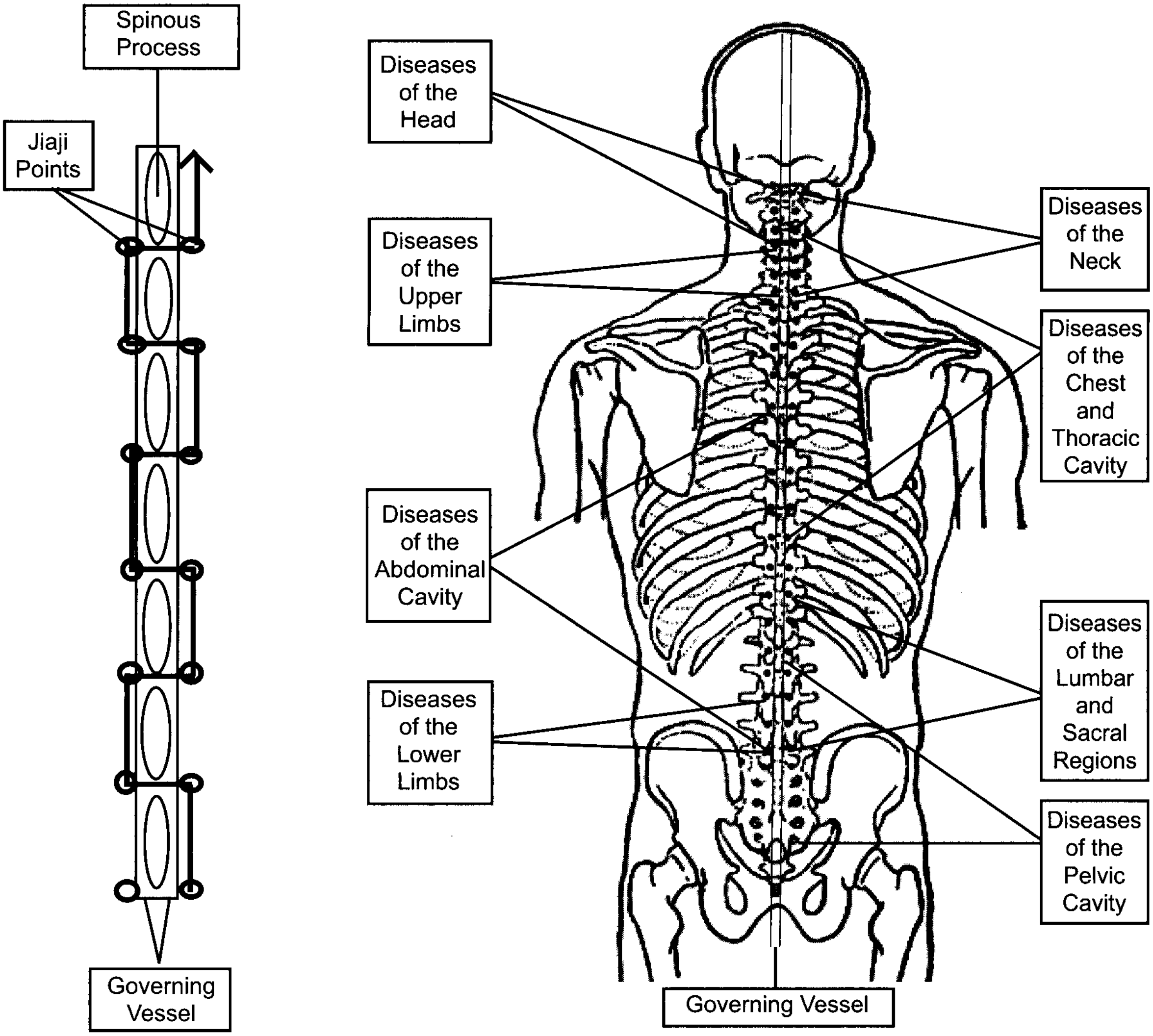

Spinous Process
Jiaji Points
Governing Vessel
Diseases of the Head
Diseases of the Upper Limbs
Diseases of the Abdominal Cavity
Diseases of the Lower Limbs
Diseases of the Neck
Diseases of the Chest and Thoracic Cavity
Diseases of the Lumbar and Sacral Regions
Diseases of the Pelvic Cavity
Governing Vessel

Figure 43.7. The Jiaji Points Along the Spine

Jiaji points along the spine (Figure 43.7).

When the two energetic flows from both sides of the Jiaji points (via the Luo pathways) are superimposed, the reaction causes a criss-crossing and intertwining of Qi flow which resembles the intertwining energies of the caduceus or double snakes. When stimulated, the crisscrossing and intertwining of Qi flowing along the Governing Vessel creates a powerful electromagnetic field, increasing the energetic flux along the current carrying conductor known as the "Sea of Yang Qi."

THE TWELVE EARTHLY BRANCHES AND THE MICROCOSMIC ORBIT

Within the Fire Cycle of the Microcosmic Orbit, there are twelve channel points located along the Governing and Conception Vessels which relate to the Twelve Earthly Branches and the waxing and waning of the Yin and Yang cycles (see "Earthly Branches, Heavenly Stems and Nine Palaces," Volume 2, Chapter 12).

The Heavenly power of the Wai Dan (External Energetic Field) affects the energetic move-

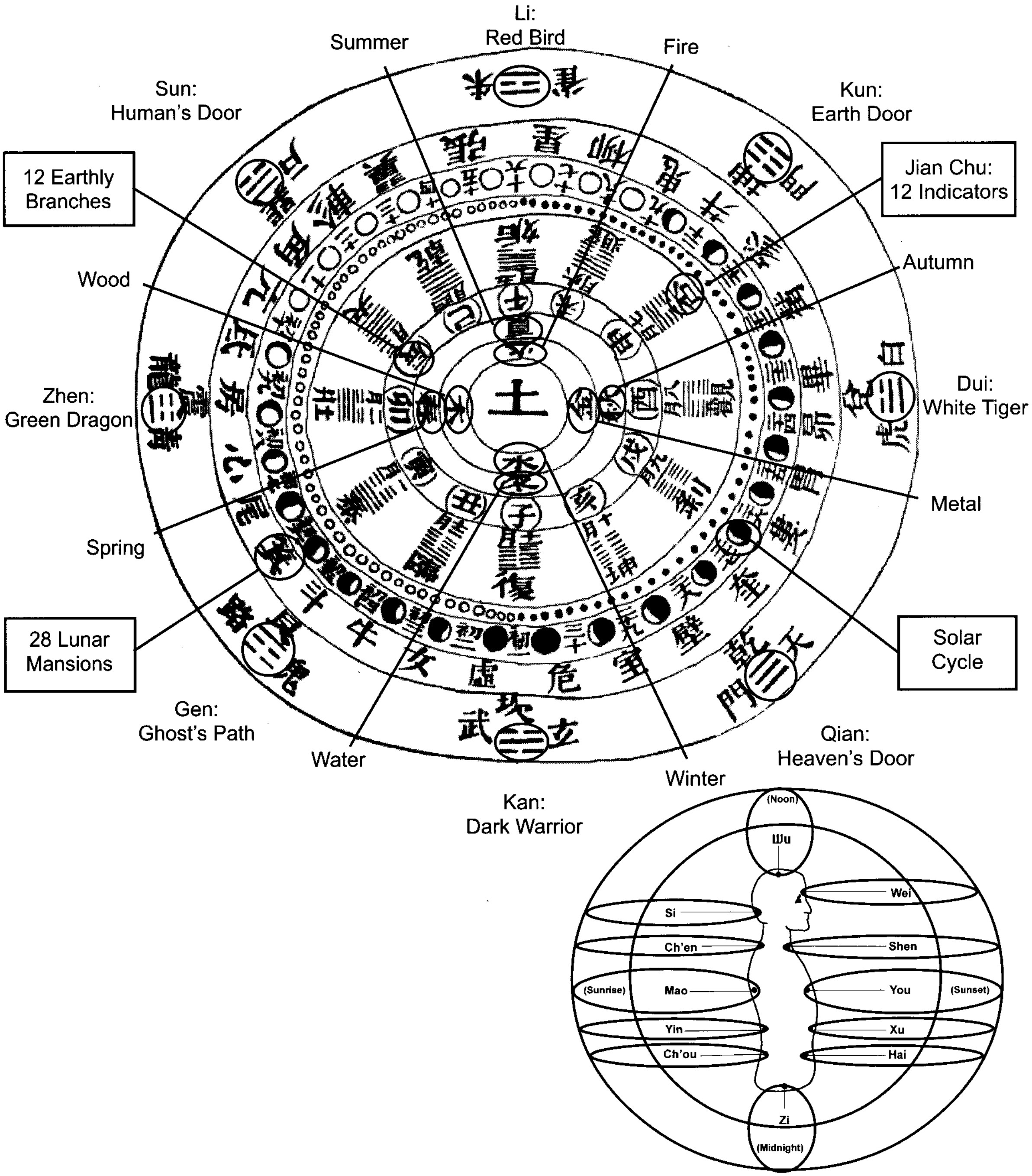

Li:
Red Bird
Summer
Fire
Sun:
Human's Door
Kun:
Earth Door
12 Earthly Branches
Jian Chu:
12 Indicators
Autumn
Wood
Zhen:
Green Dragon
Dui:
White Tiger
土
Metal
Spring
28 Lunar Mansions
Solar Cycle
Gen:
Ghost's Path
Water
Winter
Qian:
Heaven's Door
Kan:
Dark Warrior
(Noon)
Wu
Wei
Si
Ch'en
Shen
(Sunrise)
Mao
You
(Sunset)
Yin
Xu
Ch'ou
Hai
Zi
(Midnight)

Figure 43.8. The Movement of the Body's Qi as Depicted by the Ancient Chinese "Bright Mirror of Physiological Alchemy" Chart. The Twelve Earthly Branch Relation with the Microcosmic Orbit: The main channels of the back and front of the body correspond to the ecliptic path of the Earth around the Sun. These twelve special energy points are associated with the Twelve Chakra Gates.

ment of the Nei Dan (Internal Energetic Field). The movement of the Body's Qi in relationship to the forces of universal energy was depicted by the ancient Chinese Daoists through the "Bright Mirror of Physiological Alchemy" chart (Figure 43.8).

Within the human body, the Fire phase of the Microcosmic Orbit was believed to start at the Zi branch located at the Sheng Si Qiao area at the root of the penis in men and at the root of the vagina in women. Moving up the back of the body, it was believed that there are four phases of Qi ascending within the Governing Vessel. The four phases are described as follows:

- From Zi to Chou (Sheng Si Qiao area to the Gate of Life, and into the back gate of the Lower Dantian)
- From Zi to Yin (Sheng Si Qiao area to the back of the Yellow Court)
- From Zi to Chen (Sheng Si Qiao area to the Big Hammer, where the Qi of all of the Yang channels converge)
- From Zi to Si (Sheng Si Qiao area to the Jade Pillow, and into the back gate of the Upper Dantian)

While at the perineum and Zi point in the orbit, the Yang Qi begins to develop as the Yin Qi reaches its zenith. At the Zi hour (11 p.m.–1 a.m.), the Jing naturally collects at the Sheng Si Qiao point at the root of the penis (prostate area) in men and causes a natural erection while the man is sleeping. This period also marks the commencement of the Yang half of the day. This time of the day is the best for collecting Jing, and is the best time to perform Wuji standing practice.

At the Wu point at the top of the head, the Yin Qi begins to develop while the Yang Qi reaches its zenith. This point (also known as the "ascending point") represents the turning point from Yang to Yin. When the energy reaches the Wu point, it stays there briefly before beginning the descent of Yin in the Conception Vessel. The descent down the Conception Vessel purifies the energy. If the energy is to flow properly down the Conception Vessel, there must be an opening of the energy centers via a connection with the Shen. This purification of energy commences at the Wu point when the Yang Qi turns to Yin Qi. While the Earth's daily rotation has the same Yin-Yang transitions, the body absorbs the Yang energy during the hours of Zi and Wu, and it expels Yin energy during the hours of Mao and You.

Once the energy reaches the Mao point at the middle of the back, the Yang energy has developed fully and begins to prosper. The Mao point is one of the four cardinal points of purification, along with Zi, Wu, and You. These four cardinal points help cleanse the energy as it flows up the Governing Vessel.

CONTRAINDICATIONS

Whenever practitioners are weak, it is important that they practice Natural Dantian Breathing and avoid practicing the Microcosmic Orbit meditations. If a patient attempts to practice Circular Breathing while in a depleted state, the Qi may become trapped in the head, causing Qi Deviations and initiating more problems. Circular Breathing is achieved by guiding the Qi in a circular pattern through even inhalation (up the spine) and exhalation (down the front of the body).

THE WATER CYCLE OF THE MICROCOSMIC ORBIT

The Water Cycle of the Microcosmic Orbit is practiced only after the individual has successfully purged and eliminated the emotional stagnations stored and suppressed along the pathway of the Fire Cycle. After the individual's Prenatal Qi has been cultivated and accumulated to a substantial level (through prayer, meditation, and quiescent sleep), he or she may then begin to lead the refined Qi up the Conception Vessel and down the Governing Vessel along the Water Cycle of the Microcosmic Orbit (Figure 43.9).

This flow of Qi is opposite from the direction of the Fire Cycle and is considered the Ascension of Yin or the Opening of the Water Channel. When in utero and from the time a child is born until sometime around the age of seven or eight, the body's energy naturally follows the flow of the Water cycle. After birth, as a child suppresses his or her emotions, the Water cycle becomes obstructed and the child's natural psychic abilities (connected to the Yuan Shen) become adversely affected. Through constant emotional suppression the flow of energy along the child's Water cycle becomes obstructed and an energetic reversal is created. This reversal will cause the energy to flow along the direction of the Fire Cycle, allowing the Qi to become stagnated and suppressed within the child's tissues. The Fire Cycle's energetic flow will dominate the child's life.

The energetic flow of the Fire Cycle governs the individual's life, only reversing its cycle when the individual is having an orgasm. When an individual achieves orgasm, the energetic charge created from the spiritual and sexual energy causes a reversal in the flow of the Fire Cycle. Just before orgasm, the spiritual and sexual energy will rush up the Conception Vessel into the head, then explode down the Governing Vessel and out the body upon sexual discharge (following the energetic flow of the Water Cycle).

The purpose of the Water Cycle circulation is to change, regulate, and charge the body's Yuan Shen. The Water cycle supports the perceptions of the individual's consciousness, cools down the body's overheated Yang Qi, and regulates the Qi circulation of the Fire Path to rebalance the body.

TONGUE POSITION

When practicing the Microcosmic Orbit Water Cycle, the tongue touches the Water position, which is related to the Kidneys. For the Water position, the tongue is placed on the soft palate at the back of the upper palate (Figure 43.10).

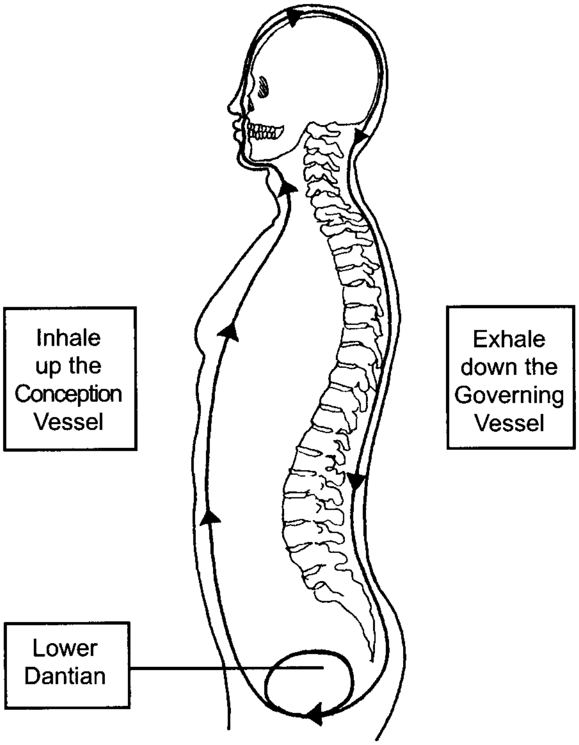

Inhale up the Conception Vessel
Exhale down the Governing Vessel
Lower Dantian

Figure 43.9. The Water Path of the Microcosmic Orbit travels up the front and down the back of the body, ending at the Lower Dantian.

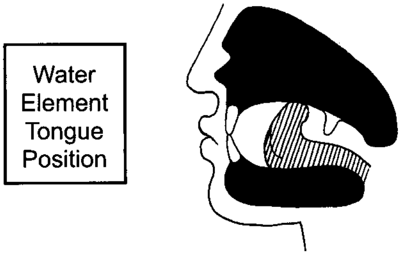


Figure 43.10. For the Water position, which is related to the Kidneys, the tongue is placed on the soft palate at the back of the upper palate.

THE WIND CYCLE OF THE MICROCOSMIC ORBIT

The Wind Cycle of the Microcosmic Orbit (sometimes called the "Great Enlightenment Meditation") is the third method of circulation and regulation. This energetic pathway stimulates the pineal gland, pituitary gland, and the hypothalamic limbic system (or reptilian brain) located within the third ventricle of the brain.

It requires the practitioner to lead the Qi from the Lower Dantian into the tip of the coccyx and follow the energetic pathway that flows up through the Sea of Marrow (located within the cerebrospinal fluid and brain); stimulating the cerebral cortex and the falx cerebri of the brain.

Begin by leading the Qi up the outside of the spine and over the back of the brain to the medulla oblongata. From there, move the Qi over the brain along the atlas plate and down the spine, following the anterior portion of the spine down to the tip of the coccyx. At the tip of the coccyx draw the Qi in to the center of the spine and follow the energy all the way up into the Ni Wan Palace located at the third ventricle of the brain. From the Ni Wan Palace draw the Qi down the center of the spine into the Lower Dantian, and then begin again following the energy pathway that flows around the spine and brain (Figure 43.11).

The purpose of the Wind Cycle is to increase divine perception of the Wuji by accessing the intuitive energy of the Eternal Soul and Wu Jing Shen, regulate the body's glandular and endocrine systems, and enable the practitioner to slow down the aging process.

TONGUE POSITION

When practicing the Microcosmic Orbit Wind Cycle, the tongue touches the Wood position, which is related to the Liver. For the Wood position, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth (Figure 43.12).

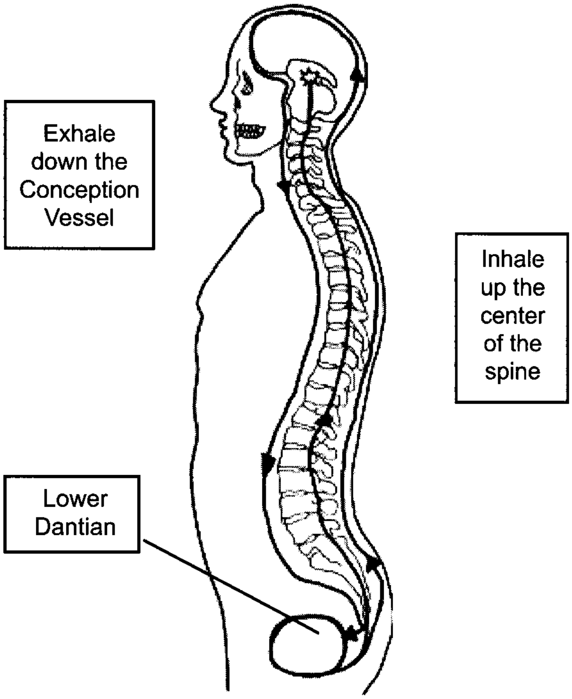

Exhale down the Conception Vessel
Inhale up the center of the spine
Lower Dantian

Figure 43.11. The Wind Path of the Microcosmic Orbit circles the spine and brain, then travels up the center of the spine into the Brain, ending in the Crystal Chamber.

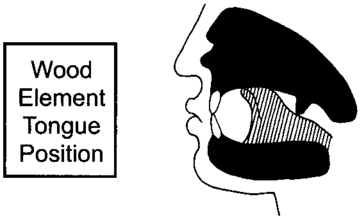


Figure 43.12. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

MEDICAL QIGONG WU DANG PRESCRIPTION EXERCISES

The following exercises were introduced to the public by Taiji Master Feng Zhiqiang in Beijing, China. These particular exercises are practiced in various hospitals, universities, and institutes of Medical Qigong as well as Taijiquan schools.

DESCEND THE QI AND CLEANSE THE ORGANS: PULLING DOWN THE HEAVENS

This exercise was developed to utilize the body's Hun Yuan Qi internal combined organ energy) to flush and cleanse the Triple Burners and the Five Yin Organs. This can be used as a Purging exercise Prescription to:

- Eliminate the body's Turbid Qi.
- Unclog the channels and collaterals.
- Wash the Bones and Transform the Marrow.
- Move Rebellious Qi Downward.
- Combine the remaining pure energy with the body's Yuan Qi.

It can be prescribed for patients with Excess conditions (such as Hypertension) to descend the Liver Fire or Heart Fire.

CONTRAINDICATION:

Patients who have the following conditions should not practice the Pulling Down the Heavens exercise: diarrhea, prolapse, hypotension, hemorrhagia, and excess menstrual flow.

PULLING DOWN THE HEAVENS

This exercise focuses on leading the energy and directing it to flow down the body in three passes (front, center, and back). All three passes are required to complete one set.

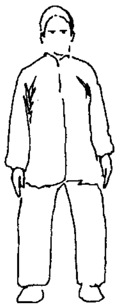


Figure 43.13. Wuji Posture

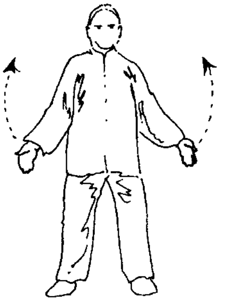


Figure 43.14. Pulling Down the Heavens (A)

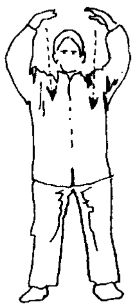


Figure 43.15. Pulling Down the Heavens (B)

As A Tonification Exercise, This Prescription Cam Be Used To:

- Store Excess Qi into the Lower Dantian After an Exercise (Inhale White Light)
- Regulate the Qi in the Microcosmic Orbit, After an Exercise (Fire Cycle)
- Wash the Bones and Transform the Marrow (Inhale White Light)

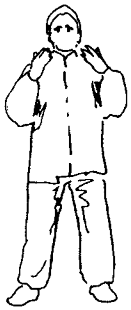


Figure 43.16. Pulling Down the Heavens (C)

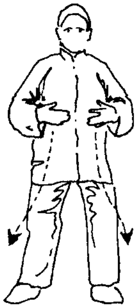


Figure 43.17. Pulling Down the Heavens (D)

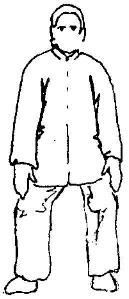


Figure 43.18. Pulling Down the Heavens (E)

As A Purgation Exercise, This Prescription Cam Be Used To:

- Eliminate the Body's Turbid Qi
- Unclog the Channels and Collaterals
- Move Rebellious Qi, Liver Fire, or Heart Fire Downward (Exhale Specific Organ Sound)

1. Begin in a Wuji posture, with both feet facing forward, placed a little wider than shoulder's width apart. Both hands are at the sides of the body. The spine is kept straight, with the body relaxed and centered (see "The Eighteen Rules of Proper Dao Yin Posture," Volume 2, Section 3, Chapter 16). Stand with the eyes focused on the horizon. Pull the Qi from the horizon into the eyes and down to the Lower Dantian, filling the entire body. Hold this posture for one to three minutes (Figure 43.13).
   - Inhale through the nose. With the palms facing downward, begin to pull the energy from the Earth into the body, gathering and absorbing the environmental energy. Focus on slowly filling the body with Earth Qi while moving the hands upwards to about waist level (Figure 43.14).
   - Continue inhaling, while turning the palms to face the Heavens and drawing both hands upwards at a forty-five degree angle. As both palms continue to move upwards, begin pulling in and absorbing the Heavenly Qi while guiding the hands above the head. Complete the inhalation with the arms above the head, palms facing the top of the head. Pause when the hands are above the Baihui (Figure 43.15).
   - Exhale through the nose and begin descending the palms in front of the body. Allow the palms to face the body and direct the Qi to flow through the head and throat area (Figure 43.16).
   - Imagine the energy continuing to pour down through the chest and abdomen (Figure 43.17).
   - While exhaling, slowly lower the hands in front of the body in one continuous movement, until they reach just above the knees (Figure 43.18).
2. Inhale and begin the sequence again. Each time the hands pass in front of the body, exhale and imagine the Qi being emitted through the hands into the tissues. Three passes over the front of the body equal one set, practice 36 sets. The energetic pathway of each set is explained as follows:
   - The first pass begins by leading the Qi down

the front of the body from the Baihui area at the top of the head. Each palm facing the body divides the energy into two rivers which flow from the top of the head, over the ears, and down the throat. Continue guiding the two rivers down the front of the chest, joining again at the navel. From there, lead the Qi down into the Huiyin CV-1 point at the perineum, then separate the energy again into two rivers that continue to flow down the Yin channels on the inside of each leg, ending at the Yongquan Kd-1 point at the bottom of each foot.

- Start the next pass at the middle of the head above the Baihui area. Lead the Qi down the center of the body and absorb the Heavenly Qi as it passes through all the body's internal organs, until it reaches the Lower Dantian area. From the Lower Dantian divide the energy into two rivers and descend the Qi down the center of the legs ending at the Yongquan Kd-1 point at the bottom of each foot.
- The final pass, likewise, begins at the top of the head at the Baihui area. Imagine the energy flowing like a river, down the midline of the back of the head and back, until it reaches the Mingmen GV-4 point. From there it divides into two rivers that descend into the Huantiao GB-30 point at the side of each buttock and continue to flow down the outside of each leg, ending at the Yongquan Kd-1 point at the bottom of each foot. As the Qi descends (on each pass), it washes the organs from the top of the head (Baihui point) to the bottom of the feet.
- To end the exercise, relax the whole body and return to the Wuji posture, allowing the Qi to return to its origin. As the Qi descends through the body, imagine the environmental energy fusing with the body's Yuan Qi, forming a mist. Imagine this mist slowly flowing downwards through the tissues (from the top of the head to the bottom of the feet) bathing, cleansing, and purifying the entire body. As the mist descends, if a certain organ is diseased, pause for a while to bathe the area with the vapor before continuing the flow of energy. Consciously disperse the pathogens out the extremities.

GATHERING QI IN THE UPPER AND LOWER DANTIANS

The following three exercises can be used for either Tonification or Purgation.

- **As a Tonification Exercise:** This prescription is designed to strengthen and regulate the body's internal organs and energetic fields. It is excellent for promoting and maintaining health, and it can be used for Tonifying the Kidneys as well as for treating impotence, premature ejaculation, lumbago, lower back problems, and pelvic inflammatory disease (PID). When treating PID, use Reverse Breathing.

  It is also used to increase the production of Jing (sperm or ovarian energy), transforming it up the spinal cord to support the Brain and nurture the Bone Marrow. Prescribed as a Tonification exercise, it can be used to increase the patient's Mingmen Fire, simmering the condensed Qi within the Kidneys. When the Kidney (Water) and Heart (Fire) Qi is sufficient, their energies merge to form the True Qi which cultivates one's nature, spirit, and life. This exercise also assists the Microcosmic Orbit and establishes a base for refining and gathering energy in the Upper and Lower Dantians and Kidney areas.
- **As a Purgation Exercise:** This prescription can be combined with the Healing Sounds to disperse Qi and Blood stagnations in the Brain, Ovaries, Uterus, Kidney, Cervix, and Prostate.

GATHERING QI IN THE UPPER DANTIAN

Begin from a Wuji posture. Inhale as both hands gather energy while moving up the sides of the body and embrace the Qi into the Upper Dantian. Imagine the middle fingers of each hand gathering the Heaven and Earth Qi into the Upper Dantian. Imagine the body absorbing these energies through the Yin Tang point (Third Eye) into the pineal gland at the center of the Brain. Imagine the light of the Upper Dantian getting brighter as the energy begins to increase (Figure 43.19). Pause and exhale while separating the hands (Figure 43.20). Repeat this exercise nine times.

Upon completion, focus on the Upper Dantian and begin to gather and fuse the body's Yuan Shen

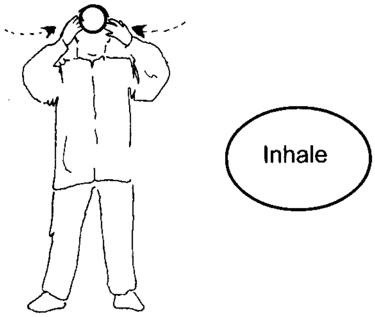


Figure 43.19. Gathering Qi in the Upper Dantian (A)

As A Tonification Exercise,
This Prescription Can Be Used To:

- Strengthen the Sixth Chakra and increase Intuitive Perceptions (Inhale Violet Light)
- Tonify the Pituitary and Pineal Gland (Inhale Violet Light)
- Tonify the Sea of Marrow (Inhale Flame Blue Light)
- Tonify the Shen (Inhale Violet or White Light)

Inhale Color into Tissue Area
Exhale and Vibrate

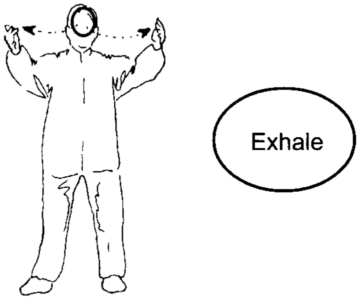


Figure 43.20. Gathering Qi in the Upper Dantian (B)

As A Purgation Exercise,
This Prescription Can Be Used To:

- Treat Brain Tumors (Exhale "Duo" Sound)
- Unclog the Channels and Collaterals Leading into the Brain, Yin Tang (Third Eye), Upper Dantian, and Sixth Chakra Area (Inhale Violet Light-Exhale "Aung" Sound)

Inhale into Tissue Area
Exhale Sound

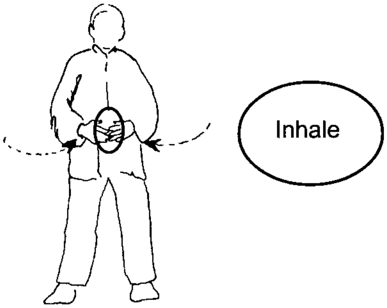


Figure 43.21. Gathering Qi in the Lower Dantian (A)

As A Tonification Exercise,
This Prescription Can Be Used To:

- Strengthen Uterus and Ovaries (Inhale Dark "Midnight" Blue or Orange Light)
- Tonify the Large Intestine (Inhale White Light)
- Tonify the Small Intestine (Inhale Red or Pink Light)
- Tonify the Second Chakra (Inhale Orange Light)

Inhale Color into Tissue Area
Exhale and Vibrate

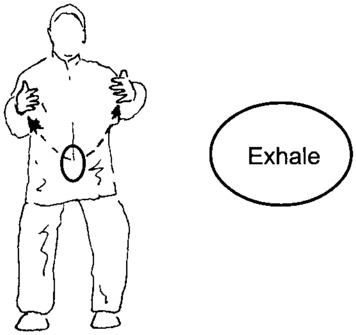


Figure 43.22. Gathering Qi in the Lower Dantian (B)

As A Purgation Exercise,
This Prescription Can Be Used To:

- Treat Uterine and Ovarian Tumors (Exhale "Yu" Sound)
- Unclog the Channels and Collaterals Leading into the Small Intestine (Exhale "Zheng" Sound)
- Purge the Second Chakra (Exhale "Haireem" Sound)

Inhale into Tissue Area
Exhale Sound

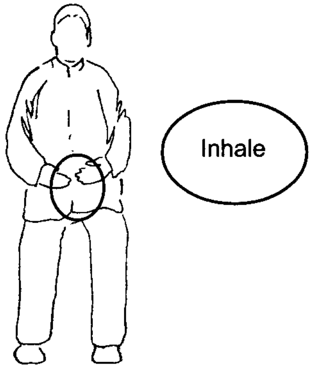


Figure 43.23. Gathering Qi in the Kidneys (A)

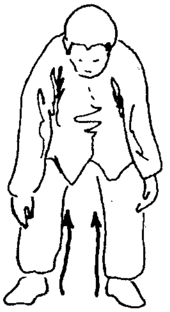


Figure 43.24. Gathering Qi in the Kidneys (B)

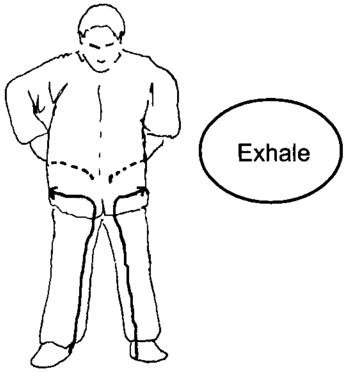


Figure 43.25. Gathering Qi in the Kidneys (C)

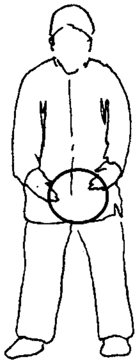


Figure 43.26. Gathering Qi in the Kidneys (D)

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Strengthen the Kidneys, Treat Impotence and Premature Ejaculation, Increase Sperm or Ovary Qi (Inhale Flame Blue Light)
- Increase Mingmen Fire or Treat Lumbago and Lower Back Pain due to Deficiency (Inhale Flame Blue Light)
- Tonify the Urinary Bladder (Inhale Dark Blue Light)
- Tonify the Prostate Gland (Inhale Dark Blue Light)
- Tonify the First Chakra (Inhale Red Light)

Inhale Color into Tissue Area
Exhale and Vibrate

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Treat Lumbago and Lower Back Pain due to Qi and Blood Stagnation (Exhale Descending "Fu" Sound)
- Treat Pelvic Inflammatory Disease (PID) (Inhale Blue Light-Exhale "Yu" Sound)
- Unclog the Channels and Collaterals Leading into the Uterus and Kidney Area (Inhale Dark Blue Light-Exhale "Yu" Sound)
- Treat Colorectal Cancer (Exhale "Shang" Sound)
- Treat Prostate Cancer (Exhale "Yu" Sound)

Inhale into Tissue Area
Exhale Sound

along with the collected Heaven and Earth energies into one energy. As this energy collects, imagine it forming into an energetic ball of white light and allow the hands to guide the light downward into the Lower Dantian.

During the process of descending the Qi from the Upper Dantian to the Lower Dantian, focus on feeling, guiding, and seeing the energy traveling downward. As the energy of the Shen descends, the Jing energy naturally ascends. This descending and ascending action of Jing and Shen energies cultivates an abundant amount of Qi in the Lower Dantian. After the Qi has been gathered and stored there, pause a moment, allowing the energy to settle. Then, proceed to regulate the Lower Dantian.

GATHERING QI IN THE LOWER DANTIAN

Both hands sink down to waist level and form an embracing posture in front of the navel. Inhale while slowly drawing the palms inward towards the navel, gathering the Qi into the center of the Lower Dantian. As you inhale, imagine the body absorbing the universal and environmental energies in through the navel and Lower Dantian areas (Figure 43.21). Pause a moment and relax, allowing the energy to settle; then, exhale and separate the hands (Figure 43.22). Repeat this exercise nine times.

Imagine the Lower Dantian as a reservoir, storing but never overflowing. The expansion and contraction of the abdominal muscles creates a "beating and drumming" movement which improves the abdominal muscles' elasticity while massaging the digestive system. The "beating and drumming" movement strengthens and increases peristalsis.

GATHERING QI INTO THE KIDNEYS

Continuing from the last posture, both hands begin to move downward from the Lower Dantian (Figure 43.23).

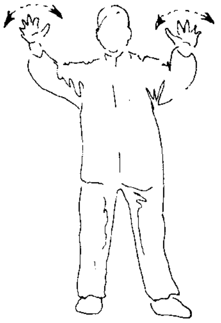


Figure 43.27. Shaking the Sun and Moon (A)

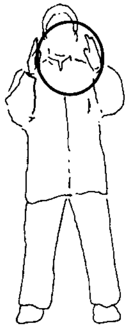


Figure 43.28. Shaking the Sun and Moon (B)

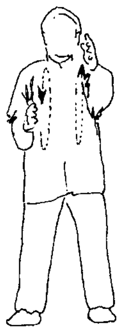
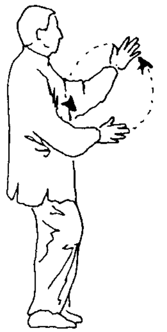


Figure 43.29. Rolling the Ball Clockwise with Both Palms (A)



Rolling the Ball Counterclockwise with Both Palms (Side View)

As you inhale, bend over and imagine scooping the Earth energy along the insides of the legs, directing the Qi through the three Yin channels into the body's Huiyin, coccyx, and Kidney and Mingmen areas (Figure 43.24). While inhaling, it is important to pull up the anal sphincter and imagine gathering the Earth Qi directly through the lower body's orifices (testicles and penis, or vagina) into the Kidneys and Mingmen area.

Move both hands from the insides of the thighs, groin, and lower abdomen backwards along the Belt Vessel, expanding the energy into the Kidneys and Mingmen area. Hold this posture for several heartbeats and than exhale, imagining the Qi flowing into the Kidneys and the Lower Dantian (Figure 43.25).

Next, circle the Qi down to the Lower Dantian. Pause for a moment to allow the Qi to settle and root (Figure 43.26). Repeat this exercise nine times.

As A Tonification Exercise, This Prescription Can Be Used To:

- Tonify and Regulate the Yin and Yang Energy in the Body
- Increase the Capillaries along the Microcosmic Orbit, Causing them to Open
- Tonify and Improve the Qi Circulation and Nerve Stimulation in the Extremities.

When Tonifying the Body's Yin and Yang Qi, Focus on the Balanced Movement of Energy Ascending the G.V. and Descending the C.V. in Conjunction with the Movement of the Hands

As A Purgation Exercise, This Prescription Can Be Used To:

- Purge and Regulate Emotions from the Heart and Yellow Court
- Purge Yang Qi Rising
- Move Rebellious Lung Qi Downward
- Move Rebellious Liver Qi Downward
- Move Rebellious Stomach Qi Downward

When Purging Rebellious Qi, Focus on the Descending Action of the Hands in Conjunction with the Downward Movement of the Qi

ROLLING THE BALL WITH BOTH PALMS

The purpose of this exercise is to regulate the Yin and Yang balance of energy in the body. This exercise also causes the capillaries along the Microcosmic Orbit to open, improving the Qi circulation and nerve stimulation in the extremities.

It is excellent for purging and regulating emotions from the Heart and Yellow Court, as well as for descending Rebellious Lung Qi downward and purging Yang Qi Rising.

SHAKING THE SUN AND MOON

Begin from a Wuji posture. Both arms raise up in front of the shoulders, palms and fingertips pointing upward. Imagine the left palm embracing the Sun and the right palm embracing the Moon. Vigorously shake the palms, focusing the mind's intention on the center of the palms and fingers (Figure 43.27).

Place both palms in front of the chest and Middle Dantian area, and imagine the energy of the Sun and Moon melting into each other creating a huge ball of energy. Make sure the eyes focus on the center of the ball (Figure 43.28).

ROLLING THE BALL

Wait until you can feel the sensation of the energy ball before beginning the rotations. Imagine the energy ball in the hands and the energy ball in the Lower Dantian blending naturally into one energy, simultaneously rotating and rolling together both internally and externally.

Begin rolling the ball, keeping the mind's intention focused on the center of each palm. Imagine the ball is slowly growing between the hands. Roll the ball, with the hands opposite each other (one hand is up while the other is down), eighteen times in a forward direction (out and down); then, reverse the direction and repeat another eighteen times (Figure 43.29). After the last rotation, relax the arms and return to Wuji posture.

OPENING AND CLOSING THE UPPER, MIDDLE, AND LOWER BURNERS

There is an ancient Chinese saying, "Open, close, and come and go, one hundred illnesses will be healed." When opening, the Qi circulates into the muscles. When closing, the Qi sinks and gathers into the Bones. The purpose of this exercise is to train the mind's intention, making it easier to increase the body's external field of Wei Qi.

When used for Tonification, this exercise will regulate the body's Yin and Yang energy, tonify the Yin organs, calm and harmonize the Yang organs, Regulate the Triple Burners, and help open the Conception and Governing Vessels.

When combined with the Healing Sounds, it is an excellent exercise for purging and regulating Excess conditions within the Triple Burners and the Liver, as well as for targeting Excess conditions within the patient's thyroid gland, Yellow Court, Stomach, Uterus, ovaries, Small Intestine, and Urinary Bladder areas.

OPENING AND CLOSING THE UPPER BURNER

Begin from a Wuji posture. Both arms raise to shoulder level. Vigorously shake the hands, palms facing down (Figure 43.30). Before opening and closing the Upper, Middle, and Lower Burner areas, the awareness must settle in the Laogong (Pc-8) area for a few minutes, until heat is felt in the center of the palms.

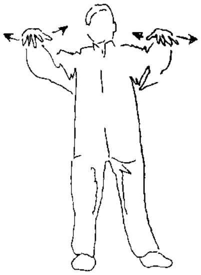


Figure 43.30. Vigorously Shake the Hands

Once the palms are Hot, bring both hands close to each other in front of the throat and manubrium sterni area (the upper segment of the sternum). Both palms face each other with the fingers facing upwards (Figure 43.31). Pause a moment, focusing the mind's attention on the center of the palms forming an energetic ball.

Slowly begin to open by pulling the arms apart while imagining the energy between the center of the palms stretching like warm taffy (Figure 43.32). When the hands separate and open, the mind and body (chest and abdomen) also open.

Slowly begin to close by inhaling and bringing both palms together, pushing and condensing the stretched energy to form an energetic ball. When the hands close, the mind and body close by removing the attention away from the outside world.

When inhaling, imagine extending the fingers deep into the body and the Qi pouring into the tissues. When exhaling, separate the hands while imagining the Excess Heat and toxic energy being purged from the body. Repeat the exercise eighteen times.

OPEN AND CLOSE THE MIDDLE BURNER

Both hands sink down in front of the diaphragm and xiphoid process (just above the navel). Pause a moment, keeping the eyes on the energy ball and an imaginary line which connects the inner Laogong Pc-8 points at the center of the palms (Figure 43.33).

Slowly begin to open by pulling the arms apart, while imagining the energy between the center of the palms stretching like warm taffy. While exhaling, separate the hands while imag-

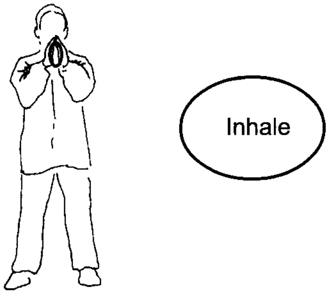


Figure 43.31. Open and Close the Upper Burner (A)

As A Tonification Exercise,
This Prescription Can Be Used To:

- Tonify and Regulate the Upper Burner Qi (Inhale White Light)
- Tonify the Thyroid Gland (Inhale White Light)
- Tonify the Esophagus (Inhale Yelow Light)
- Tonify the Fifth Chakra (Inhale Blue Light)

Inhale Color into Tissue Area
Exhale and Vibrate

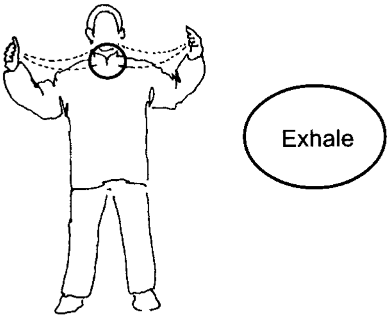


Figure 43.32. Open and Close the Upper Burner (B)

As A Purgation Exercise,
This Prescription Can Be Used To:

- Purge Excess Heat in Upper Burner (Exhale Descending "She" Sound)
- Treat Esophageal Tumors (Exhale "Dong" Sound)
- Treat Thyroid Gland Tumors (Exhale "Shang" Sound)
- Treat Plum Pit Syndromes (Exhale "Guo" Sound)
- Purge the Fifth Chakra (Exhale "Guo" Sound)

Inhale into Tissue Area
Exhale Sound

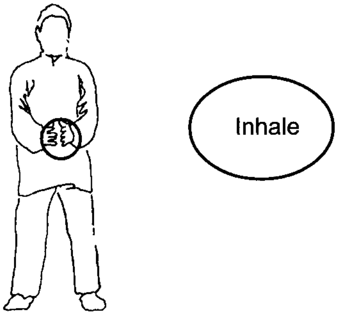


Figure 43.33. Open and Close the Middle Burner (A)

As A Tonification Exercise,
This Prescription Can Be Used To:

- Tonify the Heart (Inhale Red or Pink Light)
- Tonify theYellow Court and Third Chakra (Inhale Golden Yellow Light)
- Tonify the Stomach, Spleen, and Pancreas (Inhale Yellow Light)
- Tonify the Liver (Inhale Green/Blue Light)
- Tonify Middle Burner Qi (Inhale White Light)

Inhale Color into Tissue Area
Exhale and Vibrate

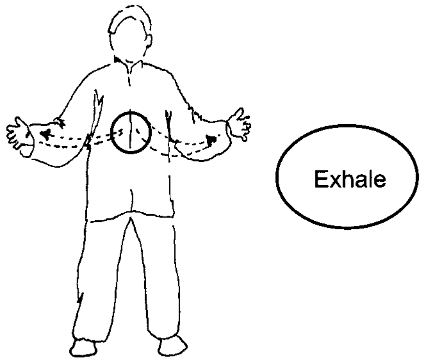


Figure 43.34. Open and Close the Middle Burner (B)

As A Purgation Exercise,
This Prescription Can Be Used To:

- Treat Heart Disease (Exhale "Jong" Sound)
- Treat Liver Cancer or Gall Bladder Diseases (Exhale "Guo" Sound)
- Treat Tumors in the Spleen and Pancreas (Exhale "Gong" Sound)
- Treat Tumors in the Stomach (Exhale "Dong" Sound)
- Purge the Middle Burner (Exhale "She" Sound)

Inhale into Tissue Area
Exhale Sound

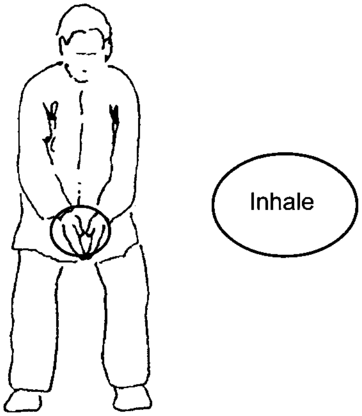


Figure 43.35. Open and Close the Lower Burner (A)

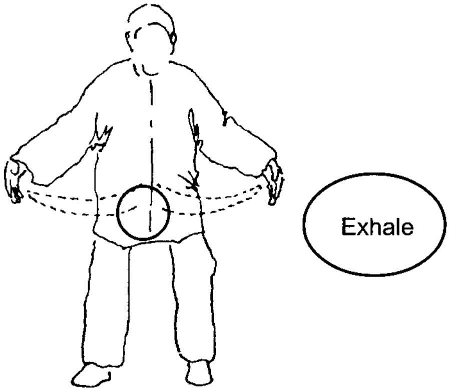


Figure 43.36. Open and Close the Lower Burner (B)

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Tonify and Regulate the Lower Burner Qi (Inhale White Light)
- Tonify the Uterus (Inhale Dark Blue or White Light)
- Tonify the Ovaries (Inhale Dark Blue or White Light)
- Tonify the Large Intestine (Inhale White Light)
- Tonify the Small Intestine (Inhale Red or Pink Light)
- Tonify the Urinary Bladder (Inhale Dark Blue Light)
- Tonify the Prostate Gland (Inhale Dark Blue Light)
- Tonify the Second Chakra (Inhale Orange Light)

Inhale Color into Tissue Area
Exhale and Vibrate

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Purge Excess Heat in Lower Burner (Exhale Descending "She" Sound)
- Treat Pelvic Inflammatory Disease (PID) (Inhale Dark Blue Light-Exhale "Yu" Sound)
- Treat Uterine Cancer (Exhale "Yu" Sound)
- Treat Ovarian Cancer (Exhale "Yu" Sound)
- Treat Small Intestine Cancer (Exhale "Jong" Sound)
- Treat Urinary Bladder Disease (Exhale "Yu" Sound)
- Purge Second Chakra Stagnation (Exhale "Hairem" Sound)

Inhale into Tissue Area
Exhale Sound

ining the Excess Heat and toxic energy being purged from the body (Figure 43.34).

Slowly close by inhaling and bringing both palms together, forming an energetic ball as you push and condense the energy. While inhaling, imagine extending the fingers deep into the body and the Qi pouring deep into the tissues. Repeat the exercise eighteen times.

OPENING AND CLOSING THE LOWER BURNER

Both hands sink down in front of the reproductive organs and perineal area (just below the navel). Pause a moment, keeping the eyes on an imaginary line which connects the inner Laogong Pc-8 points at the center of the palms (Figure 43.35).

Slowly begin to open by pulling the arms apart, imagining the energy between the center of the palms stretching like warm taffy. When exhaling, separate the hands while imagining the Excess Heat and toxic energy being purged from the body (Figure 43.36).

Slowly close by inhaling and bringing both palms together, forming an energetic ball by pushing and condensing the Qi. While inhaling, imagine extending the fingers deep into the body and the Qi pouring deep into the tissues. Repeat eighteen times.

To end the exercise, draw the Qi back into the Lower Dantian and return to a Wuji posture.

SUN AND MOON ROTATING TECHNIQUE

This exercise massages the Heart and the Lungs. In Medical Qigong, the Sun is sometimes referred to as the energy of the Heart, which is considered the master of the three Yang energies. The Moon pertains to the Lungs which are the

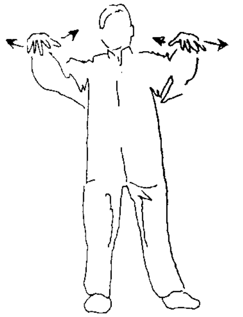


Figure 43.37. Vigorously Shake the Hands

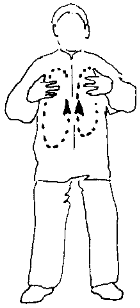


Figure 43.38. Sun and Moon Rotating Technique (A)

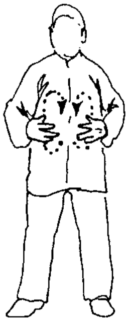


Figure 43.39. Sun and Moon Rotating Technique (B)

masters of the three Yin energies. Through the harmony of these dual powers the body's Yuan (Original) Qi is born.

In ancient Chinese Daoism, below the left nipple was considered the Sun and the residence of the King Father of the East; below the right nipple was considered the Moon and the residence of the Queen Mother of the West. Together they rule in the center of the eyes and play at the top of the head.

As a Tonification exercise, this prescription will increase the elasticity of the Heart muscles and arteries and improve Blood circulation. It also flushes the Eight Extraordinary Vessels, increases vitality, and causes the upper half of the body to become lighter while making the lower half more solid.

As a Purgation exercise, this prescription can also be used in conjunction with the healing sound "Shang" to treat Lung diseases (asthma and chronic bronchitis), as well as breast cysts and tumors, by purging Toxic Qi and Blood stagnations from the tissues of the Lung.

As A Tonification Exercise, This Prescription Can Be Used To:

- Tonify the Heart and Pericardium (Inhale Red Light)
- Tonify the Lungs (Inhale White Light)
- Improve Qi, Blood, and Lymph Circulation
- Increase Vitality

When Tonifying the Body's Heart and Lung Qi, Focus on the Balanced Movement of Energy Ascending and Descending within the Torso in Conjunction with the Movement of the Hands

As A Purgation Exercise, This Prescription Can Be Used To:

- Disperse and Purge Lung Stagnation
- Disperse and Purge Phlegm Stagnation
- Treat Breast Cysts, Tumors, and Cancer
- Move Rebellious Lung Qi Downward
- Treat Asthma and Chronic Bronchitis (Exhale "Shang" Sound)
- Move Rebellious Stomach Qi Downward (Exhale "Gong" Sound)
- Purge Upper Lymph Glands (Exhale "Gong" Sound)

When Purging Qi Stagnations, Focus on the Dispersing Action of the Hands in Conjunction with the Downward and Outward Movement of the Qi

ROTATING THE PALMS

Begin from a Wuji posture; start by vigorously shaking the hands and then rubbing the palms together (Figure 43.37). Place both hands on the chest and draw the Heat from the center of the palms into the chest, inhaling three times. Once the chest has absorbed a certain amount of Heat, both palms begin to rotate up the center line of the chest. The rotation of the arms forms two circles that circulate the energy from the inside to the outside of the breasts (Figure 43.38). The focus of the intention should be on the "chest opening and the back closing." Repeat this exercise eighteen to thirty-six rotations, depending on the severity of the condition.

Next, rotate the circles in the opposite direction, moving from the outside towards the center line of the chest and then down, circulating the energy from the outside to the inside of the breast (Figure 43.39). Repeat for eighteen to thirty-six rotations, depending on the severity of the condition.

When the rotations are completed, the middle fingers of both hands slightly press the Conception Vessel downward to descend the Qi into the Lower Dantian. Rub the abdomen three times in a circular motion and resume a Wuji posture.

EXPAND AND CONTRACT THE RINGS

Expand and contract the rings refers to the expansion and contraction of the spinal vertebrae and the joints of the extremities. This Tonification exercise reinforces the flow of the Microcosmic Orbit, invigorates and strengthens the Yuan Qi, aids in transforming Jing to Qi, and strengthens the entire spine. The patient's coordination and balance are also positively affected.

While performing this exercise, the body should move like a "dragon playing in the ocean waves" by appearing and disappearing, rising and sinking, and twisting and coiling. The goal is to stretch and loosen the spinal column, rib articulations, and the back. This will cause the body's Fire to descend and Water energy to ascend naturally through the body's center channels.

This exercise can be modified into a stationary position for convalescing patients or patient's confined to a wheelchair. The patient bends forward, allowing the spine to slowly stretch, shifting the body to a forty-five degree angle.

Begin this exercise from a right Bow Stance (weight is shifting 70% to the back, 30% forward) with both hands positioned in front of the Lower Dantian (Figure 43.40).

Both hands raise upward and stretch forward, creating an arc and stretching the spinal column. When extending and stretching the spine forward, imagine the Earth Qi traveling up the back leg, through the spine and Governing Vessel to the top of the head (Baihui point), and extending down to the Yin Tang and both Laogong (Pc-8) points at the center of the palms (Figure 43.41).

While extending the energy outward, use intention to connect with the Heavenly Qi, the energy of the horizon, or a healthy tree (Figure 43.42).

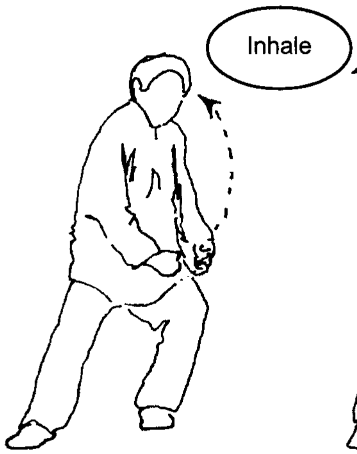


Figure 43.40. Expand and Contract the Rings (Forward-A)

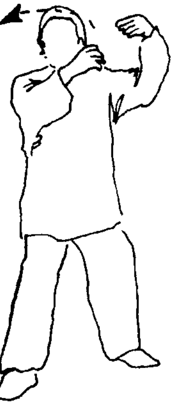


Figure 43.41. Expand and Contract the Rings (Forward-B)

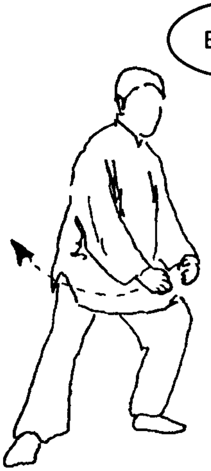


Figure 43.44. Expand and Contract the Rings (Reverse-A)

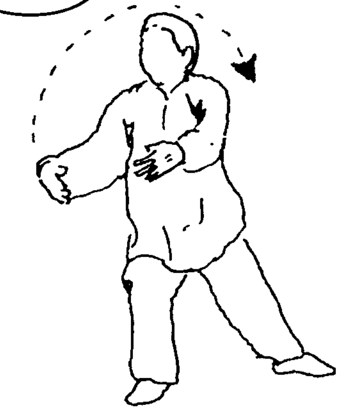


Figure 43.45. Expand and Contract the Rings (Reverse-B)

As both hands withdraw, shift the weight to the back leg, allowing the spinal column to contract. As you shift your weight back to the starting position, imagine drawing Qi up from the Earth into your body (Figure 43.43). Repeat nine times. End in the Wuji posture. Then, switch directions and repeat the entire sequence while reversing the rotation.

To perform the second half of the exercise, shift the body's weight forward and begin moving the

Exhale

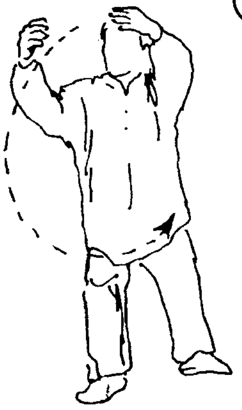


Figure 43.42. Expand and Contract the Rings (Forward-C)

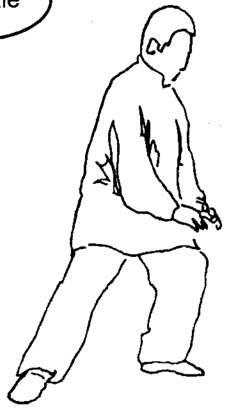


Figure 43.43. Expand and Contract the Rings (Forward-D)

As A Tonification Exercise, This Prescription Can Be Used To:

- Tonify the Kidneys and Mingmen (Inhale Dark Blue Light)
- Tonify the Spine and Sea of Marrow (Inhale Dark Blue Light)
- Tonify the Yin and Yang Channels (Inhale White Light)
- Tonify the Gastrointestinal Tract (Inhale Golden Yellow Light)

When Tonifying the Body's Channel Qi, Focus on the Balanced Movement of Energy Ascending and Descending within the Torso in Conjunction with the Movement of the Hands

Inhale

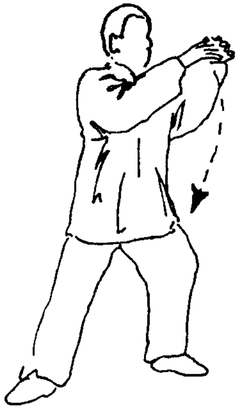


Figure 43.46. Expand and Contracting the Rings (Reverse-C)

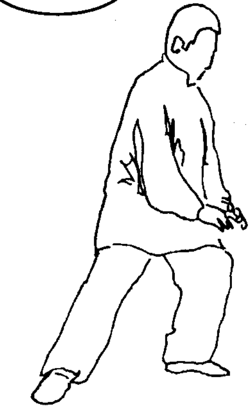


Figure 43.47. Expand and Contracting the Rings (Reverse-D)

As A Purgation Exercise, This Prescription Can Be Used To:

- Disperse and Purge Lumbar Stagnation
- Disperse and Purge Kidney Qi Stagnation
- To Move Qi Stagnation
- Treat Gastrointestinal Tract Disorders

When Purging Qi Stagnations, Focus on the Dispersing Action of the Hands in Conjunction with the Downward and Outward Movement of the Qi

body in the reverse circular direction (Figure 43.44).

Imagine the Heaven Qi traveling from the Baihui (GV-20) point down the Conception Vessel and out the front foot, extending deep into the Earth (Figure 43.45).

As the weight shifts back, imagine drawing Qi from the Heavens back into the body through the head and hands (Figure 43.46).

Sink the Qi deep into the Earth, allowing the body to be cleansed and purified (Figure 43.47). Repeat the exercise nine times. End in the Wuji posture. Then switch directions and repeat the entire sequence.

ASCENDING THE YIN AND DESCENDING THE YANG TECHNIQUE

This prescription exercise can be modified in order to target specific internal organs. It is advisable for the patient to perform the Single Ascend the Yin and Descend the Yang Technique first, then practice the Double Ascend the Yin and Descend the Yang Technique.

As a Tonification exercise, this prescription will cultivate Qi in the channels and collaterals of the lower body, aid the free flow of Qi to the Lower Dantian, and strengthen the Kidneys, Spleen, and Stomach, while regulating the Liver and Gall Bladder Qi.

As a Purgation exercise, this prescription can be used in conjunction with the healing sound "Yu" to treat reproductive organ diseases (uterine and ovarian cysts, tumors, and cancer, as well as prostate cancer). The patient should practice a total of one to four hours each day, depending on the severity of the condition.

This is an excellent exercise for pulling up the Earth Qi (Spleen Qi) while sinking the Stomach Qi, and it is good for treating disorders such as irritable bowel syndrome and problems caused from Excess Heat in the Middle and Lower Burners. In order to treat such conditions, the exercise should be performed for twenty minutes, twice a day.

Begin from a Wuji posture and embrace the abdomen (Figure 43.48).

Gather Qi into the Lower Dantian and turn towards the left, both hands move into the Huantiao GB-30 point at the side of the hip (Figure 43.49).

Both hands slowly descend the three Yang channels down the outside of the left leg with a "pushing" action, ending on the outside of the left foot at the Yongquan point (Kd-1) at the bottom of the foot. As both hands reach downward to the foot, stretch the body and allow the waist to follow the descending Qi with a downward crouching movement (Figure 43.50).

Next, shift the hands around to the inside of the foot and begin ascending the three Yin channels with the hands inside the left leg (Figure 43.51). Continue the movement all the way up into the Huiyin point, pubic bone, and Lower Dantian area with a "pulling" and "drawing" action. Pull the anal sphincter upward while drawing the Earth Qi into the body. When both hands raise and gather Qi upward, the body and waist must follow the ascending and rising movements.

Pause for a few seconds and let the Qi settle into the Lower Dantian (Figure 43.52).

Shift the body's weight and repeat the entire sequence on the opposite leg. The turning of the waist should match the movements of the thighs. The toes should naturally grasp the ground and the

As A Tonification Exercise,
This Prescription Can Be Used To:

- Tonify and Regulate the Lower Burner Qi (Inhale White Light)
- Tonify the Stomach, Spleen, and Pancreas (Inhale Golden Yellow Light)
- Tonify the Kidneys and Urinary Bladder (Inhale Dark Blue Light)
- Tonify the Uterus (Inhale White Light)
- Tonify the Ovaries (Inhale White Light)
- Tonify the Large Intestine (Inhale White Light)
- Tonify the Small Intestine (Inhale Red Light)
- Tonify the Prostate Gland (Inhale Dark Blue Light)
- Tonify the Second Chakra (Inhale Orange Light)

Inhale Color into Tissue Area
Exhale and Vibrate

As A Purgation Exercise,
This Prescription Can Be Used To:

- Purge Excess Heat in Lower Burner (Exhale Descending "She" Sound)
- Treat Spleen Cancer (Exhale "Gong" Sound)
- Treat Pelvic Inflammatory Disease (PID) (Inhale Blue Light-Exhale "Yu" Sound)
- Treat Uterine Cancer (Exhale "Yu" Sound)
- Treat Ovanian Cancer (Exhale "Yu" Sound)
- Treat Small Intestine Cancer (Exhale "Zheng" Sound)
- Treat Urinary Bladder Disease (Exhale "Yu" Sound)
- Purge Lower Chakra Stagnation (Exhale "Haireem" Sound)

Inhale into Tissue Area
Exhale Sound

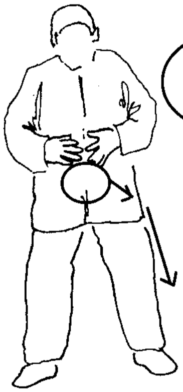


Figure 43.48. Ascend the Yin and Descend the Yang Technique (A)

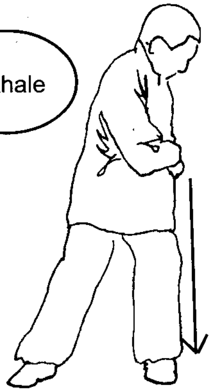


Figure 43.49. Ascend the Yin and Descend the Yang Technique (B)

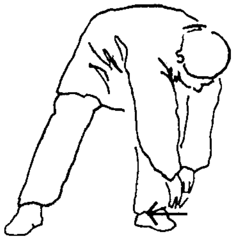


Figure 43.50. Ascend the Yin and Descend the Yang Technique (C)

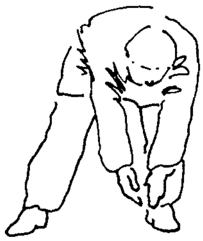


Figure 43.51. Ascend the Yin and Descend the Yang Technique (D)

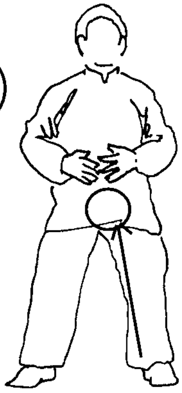


Figure 43.52. Ascend the Yin and Descend the Yang Technique (E)

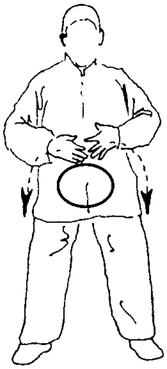


Figure 43.53. Ascend the Yin and Descend the Yang Technique (A)

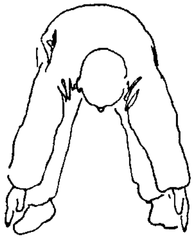


Figure 43.54. Ascend the Yin and Descend the Yang Technique (C)

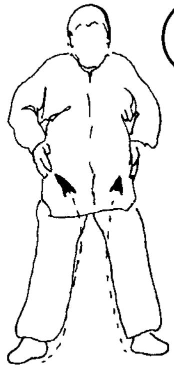


Figure 43.55. Ascend the Yin and Descend the Yang Technique (D)

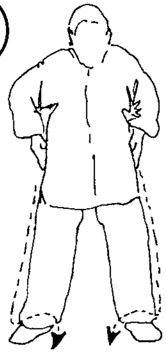


Figure 43.56. Ascend the Yin and Descend the Yang Technique (B)

soles of the feet should feel full of Qi. Repeat nine times on each leg and end in a Wuji posture. End the Single Ascending and Descending the Earth Qi exercise by immediately progressing to the Double Ascend the Yin and Descend the Yang exercise.

Continuing from a Wuji posture, with both hands embracing the Lower Dantian or a specific internal organ, imagine separating the Qi into two balls of energy (Figure 43.53).

Both hands then slowly descend the outside Yang channels of each thigh all the way to the outside of the feet, ending at the Bubbling Well (Kd-1) points (Figure 43.54).

Move the hands along the front of the feet toward the inside of the foot, slowly ascending the inside Yin channels of each thigh all the way up the body into the Huiyin and Lower Dantian areas (Figure 43.55)

Pause and allow the Qi to settle in the Lower Dantian; then begin again (Figure 43.56). Repeat this exercise 18 times; then, return to the Wuji posture and end the exercise.

THE TURNING AND WINDING THE BELT VESSEL TECHNIQUE

The Turning and Winding the Belt Vessel Technique is a Tonification exercise and is divided into two methods: the Small Turning and Winding, and the Large Turning and Winding techniques. Each method of exercise causes a different action between the rotation of the energy's circle, the form's circle, and the internal turning action of the Lower Dantian.

The back and forth, side to side movements of the Turning and Winding action moves the body's Qi and stimulates the energy within the Belt Vessel. This energy also fuses with the external rotation of the hands, allowing the Qi from both external and internal circles to be absorbed into the Lower Dantian. Once absorbed into the Lower Dantian, the Qi expands into the body's center core and blends with the Yuan Qi. This strengthens the waist and spine and enables the Middle Burner's Qi to pervade throughout the upper and lower parts of the body. This exercise also develops strong and vigorous Kidneys and thus promotes the transportation of the Kidney's Jing and Qi.

SMALL TURNING AND WINDING TECHNIQUE

Practice the Small Turning and Winding technique first, then proceed to the Large Turning and Winding technique. The small method uses a 180 degree semicircular rotation in addition to the Belt Vessel and Lower Dantian circle rotation.

From a Wuji posture, step forward with the left foot to form a Leaning Horse stance. Raise both palms to waist level in front of the Lower Dantian, with the palms facing the ground (Figure 43.57).

Inhale, shift the body forward and move towards the right direction. Begin to rotate, turning and twisting the body in a clockwise direction. Imagine gathering the Earth's Qi into the Lower Dantian (Figure 43.58)

Exhale, but allow the mind to focus on absorbing the Earth Qi into the Lower Dantian. Pause for a minute, allowing the Qi to settle after filling the Lower Dantian (Figure 43.59).

After nine circle rotations switch directions, moving in the opposite direction nine times (Figure 43.60).

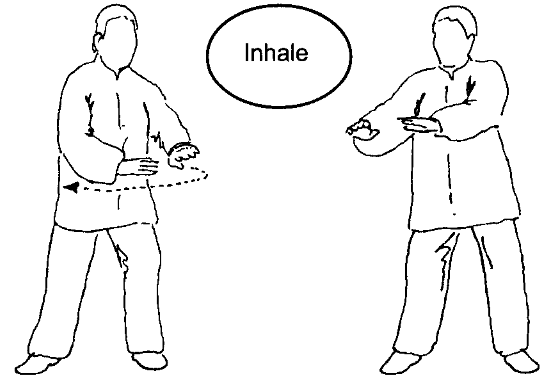


Figure 43.57. Small Turning and Winding (A)

Figure 43.58. Small Turning and Winding (B)

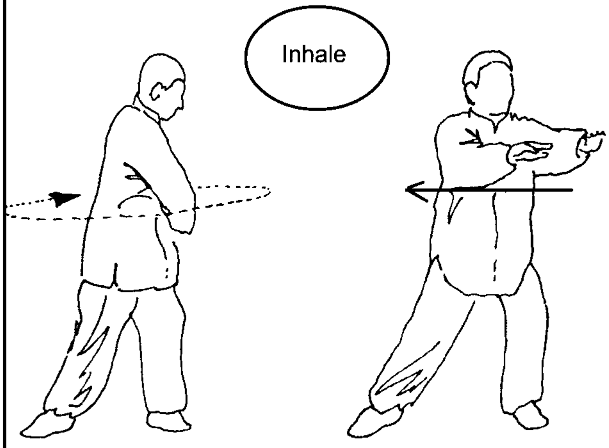


Figure 43.61. Large Turning and Winding (A)

Figure 43.62. Large Turning and Winding (B)

LARGE TURNING AND WINDING TECHNIQUE

When practicing the Large Turning and Winding method, the patient's mind must imagine a 360 degree circle rotation of the Belt Vessel. The body moves externally in one direction while the energy in the Lower Dantian rotates in the reverse direction.

Bring the hands to the left side of the Mingmen and left Kidney area while placing the mind's intention onto the Lower Dantian and navel area (Figure 43.61).

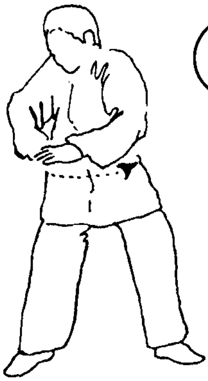


Figure 43.59. Small Turning and Winding (C)

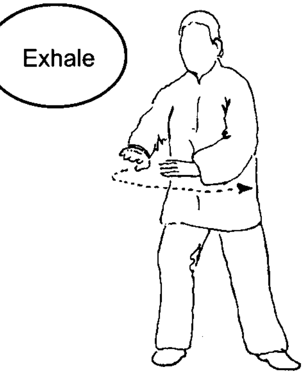


Figure 43.60. Small Turning and Winding (D)

As A Tonification Exercise, This Prescription Can Be Used To:

- Tonify the Middle Burner Qi (Inhale Yellow Light)
- Tonify the Lower Burner Qi (Inhale Red Light)
- Tonify the Lower Dantian and Sea of Marrow (Inhale Dark Blue Light)
- Tonify the Kidneys and Mingmen (Inhale Dark Blue Light)
- Tonify the Belt Vessel (Inhale White Light)
- Tonify the Large Intestine (Inhale White Light)
- Tonify the Small Intestines (Inhale Red Light)
- Tonify the Second Chakra (Inhale Orange Light)

Inhale Color into Tissue Area
Exhale and Vibrate

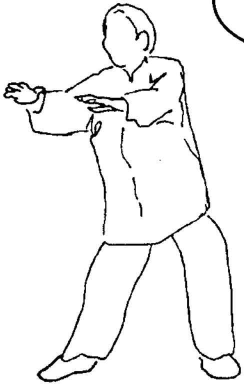


Figure 43.63. Large Turning and Winding (C)

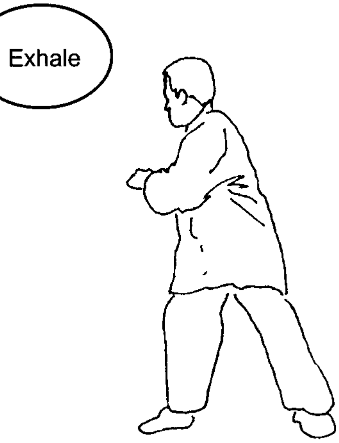


Figure 43.64. Large Turning and Winding (D)

As A Purgation Exercise, This Prescription Can Be Used To:

- Purge Excess Heat in Middle Burner (Exhale Descending "She" Sound)
- Purge Excess Heat in Lower Burner (Exhale Descending "She" Sound)
- Purge Stagnation in the Second Chakra (Exhale "Haireem" Sound)
- Purge Stagnation in the Belt Vessel (Exhale "Chree" Sound)
- Purge Stagnation in the Lower Back (Exhale "Chree" Sound)
- Purge Stagnation in the GI Track (Exhale "Gong" Sound)
- Purge Stagnation in the Uterus and Ovaries (Exhale "Yu" Sound)

Inhale into Tissue Area
Exhale Sound

Inhale as you extend both hands forward and begin gathering the Earth's Qi (Figure 43.62).

Begin to circle rotate a 270 degree turn towards the right, while internally the energy of the Lower Dantian circles in the opposite direction to the left (Figure 43.63). Imagine the navel to be the center of the external circle and the Belt Vessel to be the internal circle. The mind's intention leads the energy which guides the hands and moves the body and the waist. The hand movements and shifting of weight must be synchronized.

Exhale and gather the Earth's Qi into the right Kidney and Mingmen area; repeat nine times. Allow the Qi to fill the Mingmen and Kidneys. Switch sides and perform the exercise in the opposite direction for nine times (Figure 43.64). End in the Wuji position.

OPENING AND CLOSING THE HEAVEN AND EARTH TECHNIQUE

The purpose of the Opening and Closing the Heaven and Earth Technique is to cultivate and strengthen the Lower Dantian energy by blending it together with the Heaven and Earth Qi using the Beating and Drumming the Qi method of Qi cultivation. This cultivation method roots and stabilizes the body, causing the Five Hearts to return to their origin. The Five Hearts (sometimes called the Five Palms) are as follows:

- The Heart of the Baihui (GV-20) area.
- The Hearts of each Laogong (Pc-8) area.
- The Hearts of each Yongquan (Kd-1) area.

As the Mingmen pushes backwards, the energy of the Lower Dantian disperses through the body, and the Yuan Qi returns and gathers into the navel. This gathering and extending, back and forth action of the energy of the Five Hearts transforms the body's Yuan Qi, strengthens the Yin and Yang energy, opens the body's channels, and encourages the merging of the Heart's Fire and the Kidneys' Water Qi. This method is divided into two techniques: The Open the Heavens and Close the Earth technique, and the Open the Earth and Close the Heavens technique.

OPEN THE HEAVENS AND CLOSE THE EARTH

Begin from a Wuji posture with the left hand on the Lower Dantian and the right hand resting on top of it; both Laogong points face the navel (Figure 43.65).

Keep the mind's intention focused on the Lower Dantian as the center base. Inhale as both arms raise up the center line of the body (Figure 43.66).

Extend the intention into the heavens and begin to gather the universal Qi (Figure 43.67).

Imagine Heavenly Qi descending and completely filling the body (Figure 43.68).

Exhale and feel the Heavenly Qi penetrating deep into the body's center core as you bring the hands down along the sides of the torso (Figure 43.69).

Lead the energy from the center core through the body's tissues to the outside of the Wei Qi fields. Imagine the Heavenly Qi washing through the pores and filling up the body's external energy bubble like a brilliant white mist (Figure 43.70). Repeat eighteen times.

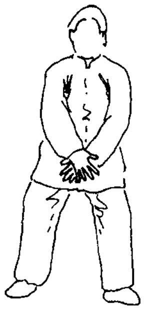


Figure 43.65. Opening the Heavens (A)

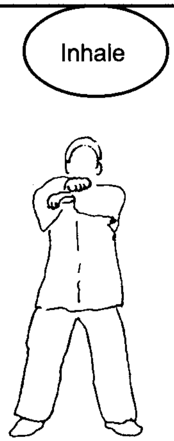


Figure 43.66. Opening the Heavens (B)

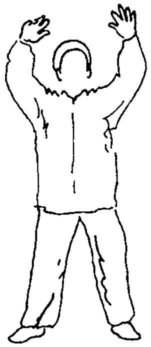


Figure 43.67. Opening the Heavens (C)

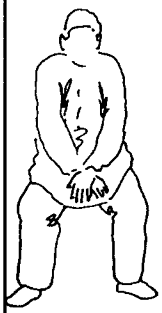


Figure 43.71. Opening the Earth (A)

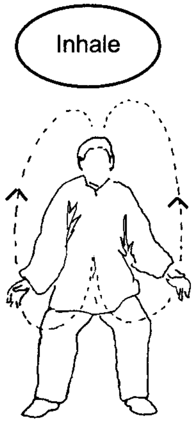


Figure 43.72. Opening the Earth (B)

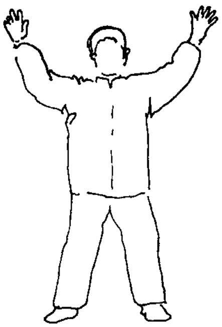


Figure 43.73. Opening the Earth (C)

OPEN THE EARTH AND CLOSE THE HEAVENS

This is the exact reverse action of the Open the Heaven and Close the Earth technique. Begin from a Wuji posture with the left hand on the Lower Dantian and the right hand resting on top of it, both Laogong (Pc-8) points face the navel (Figure 43.71).

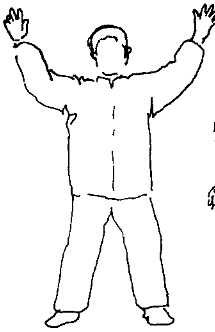


Figure 43.68. Opening the Heavens (D)

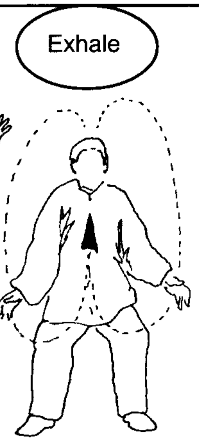


Figure 43.69. Opening the Heavens (E)

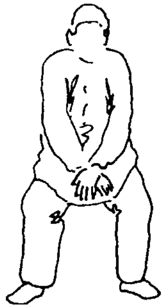


Figure 43.70. Opening the Heavens (F)

As A Tonification Exercise, This Prescription Can Be Used To:

- Tonify and Regulate the Lower Dantian (Inhale White Light)
- Tonify and the Yin and Yang Qi (Inhale White Light)
- Open the Body's Yin and Yang Channels (Inhale White Light)
- Merge the Heart Fire and the Kidney Water (Inhale White Light)
- Tonify Qi and Blood (Inhale White Light)

When Tonifying the Body's Internal Organs, Focus on the Balanced Movement of Energy Ascending and Descending within the Torso in Conjunction with the Movement of the Hands

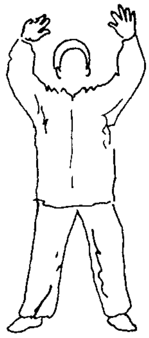


Figure 43.74. Opening the Earth (D)

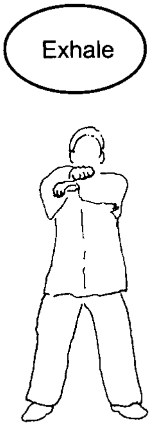


Figure 43.75. Opening the Earth (E)

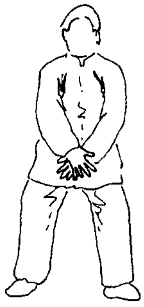


Figure 43.76. Opening the Earth (F)

As A Purgation Exercise, This Prescription Can Be Used To:

- Purge Qi Stagnation (Exhale Descending "She" Sound)
- Eliminate the body's Turbid Qi (Exhale Specific Organ Sound)
- Unclog the Channels and Collaterals (Exhale Specific Organ Sound)
- Wash the Bones and Transform the Marrow (Exhale Specific Organ Sound)
- Move Rebellious Stomach Qi Downward (Exhale Descending "Gong" Sound)
- Purge Liver Fire (Exhale Descending "Guo" Sound)
- Move Heart Fire Downward (Exhale Descending "Zheng" Sound)

When Purging Qi Stagnations, Focus on the Dispersing Action of the Hands in Conjunction with the Downward and Outward Movement of the Qi

Inhale and begin to separate the hands, moving them to the outside of the body (Figure 43.72).

Imagine gathering the Earth Qi into the body as the hands raise upwards towards the head (Figure 43.73).

Imagine the Earth Qi completely covering the entire body (Figure 43.74).

Exhale and feel the Earth Qi penetrating deep into the body's center core as you bring the hands crossed in front of you, parallel to the shoulders (Figure 43.75).

Lead the Earth energy from inside of the body's center core to the outside. Imagine the Earth Qi, like steam, releasing through the pores and filling up the body's external Wei Qi fields bubble like a golden mist (Figure 43.76). Repeat eighteen times; then pause and relax, returning to the Wuji posture.

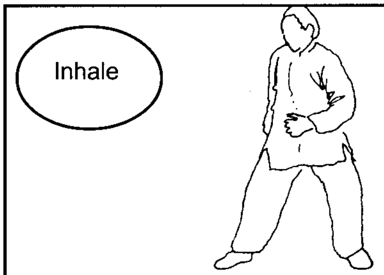


Figure 43.77. Collect the Qi and Return it to the Lower Dantian (A)

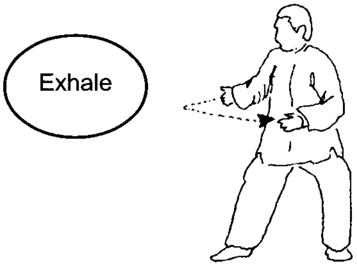


Figure 43.78. Collect the Qi and Return it to the Lower Dantian (B)

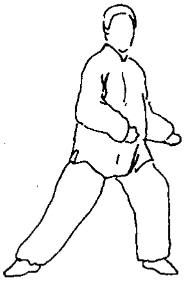


Figure 43.79. Collect the Qi and Return it to the Lower Dantian (C)

As A Tonification Exercise, This Prescription Can Be Used To:

- Absorb Environmental Qi into the Lower Dantian
- Tonify and Regulate the Lower Dantian Qi (Inhale White Light)
- Tonify the Uterus (Inhale White Light)
- Tonify the Ovaries (Inhale White Light)
- Tonify the Large Intestine (Inhale White Light)
- Tonify the Small Intestine (Inhale Red Light)
- Tonify the Urinary Bladder (Inhale Blue Light)
- Tonify the Second Chakra (Inhale Orange Light)

When Tonifying the Body's Internal Organs, Focus on the Balanced Movement of Energy Absorbing and Vibrating within the Torso in Conjunction with gathering the Movement of the Hands

As A Purgation Exercise, This Prescription Can Be Used To:

- Purge Qi Stagnation (Exhale "Haireem" Sound)

When Purging Qi Stagnations, Focus on the Dispersing Action of the Qi in Conjunction with the Outward Movement of the Hands

COLLECT THE QI AND RETURN TO THE LOWER DANTIAN TECHNIQUE

The purpose of this Tonification exercise is to gather both universal and environmental energy and store it in the navel. This exercise is used for treating Deficient conditions.

COLLECT AND RETURN

Begin from a Wuji posture and step out to the right, forming a Horse Stance. The left hand swings to embrace the navel and Lower Dantian as the body shifts its weight and twists toward the right (Figure 43.77).

The body slowly begins to shift from side to side while the opposite hand gathers the universal and environmental Qi, gathering and packing it into the navel and Lower Dantian area (Figure 43.78).

As left and right hands continue collecting Qi, imagine that the body is swimming in water. Imagine the energetic consistency of the air as water, following each arm as it moves and flowing into the center of a whirlpool located in the navel and Lower Dantian area (Figure 43.79). Repeat eighteen times. End in the Wuji posture.

SELF-HEALING MASSAGE AND POINT THERAPY

Qigong Massage and Point therapy is usually practiced after the Qigong meditations and exercise prescriptions. It assists in helping the individual physically, energetically, and spiritually root, and resume contact with the physical world. It involves having the patient lightly massage or tap the skin while extending Qi into the various channels, points, and tissues. These self-healing massage techniques are specifically designed to disperse stagnations and Excess conditions, as well as to activate and regulate the energetic flow within the body's external and internal channels, thereby increasing the energy flow.

These massage techniques can be practiced from either a lying, sitting, or standing posture.

WASH THE FACE

The ancient Daoists taught that rubbing the eyes three times makes the "Three Luminaries" shine, stimulates the skin, and relaxes the facial muscles. The Rubbing the Eyes technique was also called Fa Hou ("Starting the Fire") and was practiced for 36 times in certain Daoist traditions before rubbing the face and body.

Begin from a Wuji posture. Shake the hands vigorously to remove any external pathogenic Qi. Next, exhale the "Xu" (Shuuu) sound into each palm, then slap the palms and rub the hands together vigorously until they get hot. Gently place both hands over the eyes and inhale, absorbing the heat into the face and Upper Dantian. While inhaling, allow the Qi to enter the Taiji Pole. Exhale and imagine the energy gathered in the Upper Dantian descending down the center of the body, flowing into the Lower Dantian. Perform this gathering and descending action three times.

Next, both hands begin to wash the face in an outward circular motion. Allow the hands to massage the face up from the nose, eyes, and forehead, down along the temples, cheeks, and across the chin and mouth, returning back to the nose. Perform this face massage technique for nine breaths.

Finally, comb the hair with the fingertips and drain any excess Qi from the head and neck area out the body, for three breaths. Shake the hands vigorously to remove any external pathogenic Qi, then proceed to the next exercise.

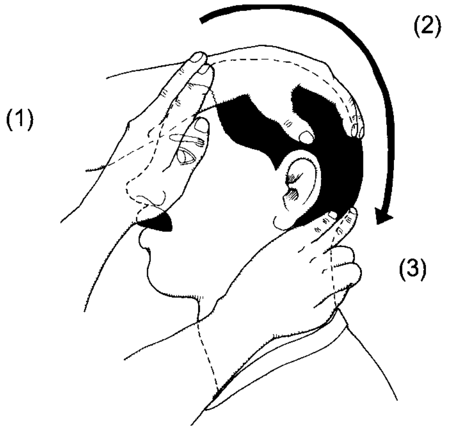


Figure 43.80. Wash the Face and Massage the Head. After rubbing the hands to heat the palms:
(1) Place both hands on the face and draw the heat in through the eyes, into the Upper Dantian
(2) Comb the hair with the fingertips
(3) Drain the Excess Qi from the head and neck area

MASSAGE THE HEAD

Guide all ten fingers over the head and down over the back of the neck (this is called Ten Dragons Run Through the Forest). Repeat nine times. This can be performed either by touching or not touching the head (Figure 43.80).

BEATING THE HEAVENLY DRUM

The ancient Daoists believed that the "Heavenly Drum" is the sound heard inside the ears. The sound of the Heavenly Drum balances the air pressure in the eustachian tubes and ear canals, and it also relieves tinnitus, helps prevent vertigo, relaxes the mind, helps to improve hearing, expels stagnant Qi collected at the back of the head (within the Jade Pillow), stimulates the pineal gland, and strengthens Kidney Qi.

Begin by interlacing the fingers and placing both hands on the back of the head. The palm of each hand should cover the ears. While compressing the ears, close your eyes and practice the Beating and Drumming thumping method at the back of the head in the rhythmic sequence of a heartbeat. This causes relaxation and creates an altered, in-utero state of consciousness. The index fingers of each hand should thump the Jade Pillow (UB-9) at the back of the occiput 36 times (Figure 43.81).

After thumping the back of the occiput, clench the teeth, close the mouth, and bend the body forward at the waist. Exhale while bending over and bringing the head between the legs. While holding the breath, keep the legs straight, the waist and buttocks relaxed, and both eyes looking towards the back from in-between the legs (Figure 43.82).

Next, raise the body up, inhale, and again perform the Beating the Heavenly Drum sequence. It is important to note that if the sound is not strong and continuous, then the Yuan Qi will not gather and the exercise will not be as beneficial. Practice this exercise 14 times. When used for treatment, the patient is encouraged to practice three times a day.

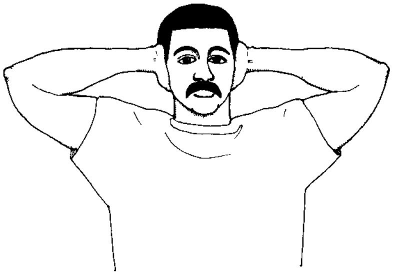


Figure 43.81. Beating the Heavenly Drum

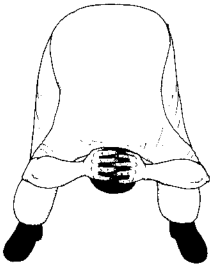


Figure 43.82. Bend the Body Over While Holding the Breath

PRESSING THE EARS

The ancient Daoists used massaging the ears with a circular motion to open the "Heavenly Windows" (the portals of the eyes, ears, nose, and mouth). The *Canon of Destroying Demons* states, "a person's ears should be often massaged numerous times. This will make a person's hearing clear."

This exercise is used in the same way: to enhance hearing, stimulate mental energy and also to stimulate the Kidneys' Qi. Begin by quickly rubbing both hands until they become hot. Then place the Laogong areas (located at the center of each palm) over each ear and compress the ears (like a plunger). This action is called Fa Shui ("Starting the Water"). Repeat this exercise nine times (Figure 43.83).

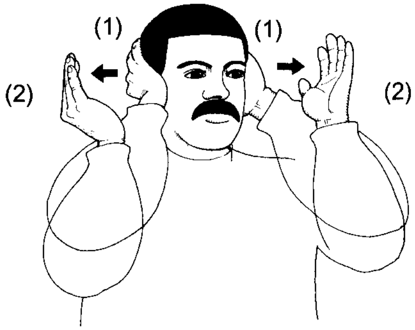


Figure 43.83. Pressing the Ears

Next, move the right hand behind the head and pull the left ear (at a 45 degree angle) towards the back, with the left hand placed on the Lower Dantian. Hold this posture for 9 breaths; then, reverse hand positions and hold for another 9 breaths.

RUBBING THE EYES

The "Rubbing the Eyes" technique is divided into two stages, and is performed immediately after the "Pressing the Ears" technique.

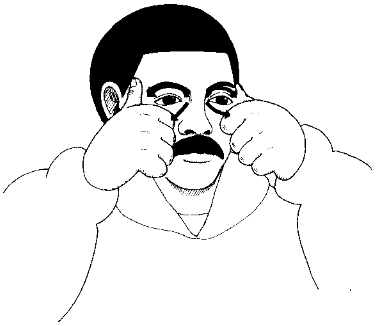


Figure 43.84. Rubbing the Eyes (Sequence 1)

RUBBING THE EYES (SEQUENCE #1)

This exercise is good for enhancing Qi and Blood circulation to the eyes, hence it is used for improving vision, treating eye diseases (especially glaucoma), relieving fatigue (caused by eye strain), and also for stimulating the Liver Qi.

With both thumbs resting on the cheekbones, form two soft fists and, using the edge of the index knuckles, begin to massage in a circle the top of the eyelids (from the bridge of the nose out along the eyebrows). The ancient Daoists called the small points behind the eyebrows the "Palace of Six Directions." They are responsible for harmonizing and managing "bright" essence (which promotes the growth of Qi within the pupils and thoroughly "brightens" them). Next, massage just bellow the bottom of the eyelids from the sides of the nose. Alternate from top to bottom 18 times (Figure 43.84).

RUBBING THE EYES (SEQUENCE #2)

With the thumbs still resting on the cheekbones, use the tip of the index fingers to massage the points around the eyes from the inner corners of the skin, in a circular motion. Start rotating in a small circle at the UB-1 point. Circle nine times towards the inside; then, nine times towards the outside for a total of three breaths.

Next, massage the middle of the eyebrows at the extra point, Yu Yao. Then, proceed to the outside of the eyes at the GB-1 point. End at the base of the eyes at the St-1 point. Each area should be massaged 18 times (9 times towards the inside; then, 9 times towards the outside). The ancient Daoists taught that pressing the two depressions behind the eyebrows (Taiyang) three times would block the sources of evil (Figure 43.85).

MASSAGING THE NOSE

The ancient Daoists would pinch the nose seven times to make the *Ming Liang* (a form of the Yuan Qi) circulate. This circulation of the Ming Liang was performed to treat colds, reduce swelling of the sinus tissues, eliminate mucus from the airways, stimulate the sinus nerves, open the nasal passages, and also to stimulate the Lungs' Qi. In ancient China, the Daoist sages would also use this technique to dispel evil dreams.

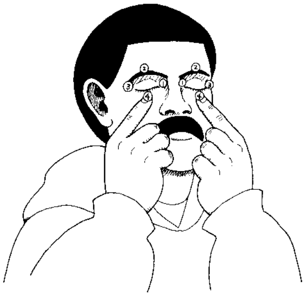


Figure 43.85. Rubbing the Eyes (Sequence 2)

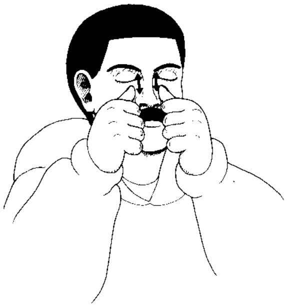


Figure 43.86. Massaging the Nose

Begin by making soft fists and use the sides of the thumbs to massage the sides of the nose at the LI-20 points in an up and down motion 9 times pressing inward; and, then, 9 times pressing outward (Figure 43.86).

Next, use the tips of the index fingers and press deeply at the base of the nose at the LI-20 points for a period of ten seconds, then circle-massage for 18 rotations. Press deeply midway up the nose on both sides for a period of ten seconds, then circle-massage 18 times. Finally, both fingers press deeply at the upper point at the bridge of the nose for ten seconds, then circle-massage 18 times.

CLICKING THE TEETH

The practice of "Clicking the Teeth" is performed both at the beginning and end of meditation practice, and is also accompanied by the swallowing of saliva (see Chapter 16, Volume 2). The ancient Daoists believed that clicking the teeth creates the "heavenly drum" resonation, and serves to call forth divine spirits. Therefore, when Clicking the Teeth, the ancient Daoists would silently chant the name of one of the stars of the Big Dipper (Kui, Shou, Huan, Xing, Bi, Fu, and Piao).

Clicking the Teeth is good for strengthening the teeth and gums, tonifying the jaw muscles, improving the Qi and Blood circulation to the gum tissues, opening the sinus cavities, and for enhancing the Kidney Qi and Sea of Marrow. When practiced correctly, the striking and knocking of the teeth will also send resonant vibrations deep into the Brain to stimulate the pituitary gland and hypothalamus gland. Clamp the jaws shut so that the teeth are pressing together and the jaw muscles flex. Click the teeth thirty-six times.

WAGGING THE TONGUE

This exercise is good for stimulating the salivary ducts beneath the tongue (which assists the Spleen and Stomach Qi), and for stimulating the Heart's Qi. Move the tongue (known to the ancient Daoists as the "Magical Root") on the outside gums, touching the left and right cheeks 18 times in one direction, then 18 times in the opposite direction. Then, move the tongue 18 times from the lower to upper palate (Figure 43.87). Press (hit) the tip of the tongue against the back of the teeth 18 times, then turn the tip of the tongue to point downwards towards the lower jaw and "stir the Jade Pool" three times.

SWALLOWING THE SALIVA

When the tongue touches the upper palate, it forms what is called the Bird's Bridge. This connection of the tongue with the roof of the mouth links together the Governing Vessel (which ends at the nose and upper palate) and the Conception Vessel (which ends in the mouth). As the tongue touches the upper palate, the body's field of Wei Qi expands. This can help to eliminate diseases and prolong life. The belief is that when someone has a disease, the Governing and Conception Vessels are to some extent disconnected.

The center of the mouth is called the "Jade Lake." The tongue, which is considered the "Spiritual Root," is used to stir up and activated the formation of saliva within the Jade Lake. It is the tongue that accumulates, gathers, and directs the saliva to flow down the throat.

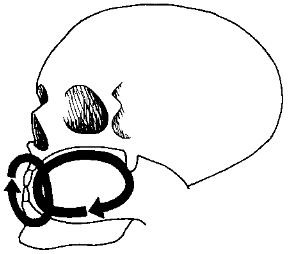


Figure 43.87. Wagging the Tongue

The ancient Daoists believed that, when swallowed, the passage of saliva from the Jade Lake originally flowed into the mouth through four canals: Two Lower Canals, and Two Upper Canals, described as follows:

- **The Lower Canals:** The two lower canals flow from behind the sinciput (located in the anterior aspect of the head, just above the forehead), and descend into the two orifices of the tongue, which terminate at the teeth in the region of the lower jaw.
- **The Upper Canals:** The two upper canals flow from the Niwan point located in the Upper Dantian, and pass through the two orifices of the upper gums which terminate at the teeth in the region of the upper jaw.

When swallowing saliva, the throat is essentially seen as a twelve-story tower, constructed and sequentially arranged in twelve rings which correspond to the Chinese twelve two-hour time periods. The ancient Daoists viewed the throat as the "road of the spirit" where saliva divides itself into liquid pearls. The term, "To String Pearls" is the name given to the act of repeatedly swallowing saliva.

Only when the saliva takes on an oily or thick appearance, it is ready to be rinsed through the mouth and swallowed. The transformation of saliva is called the "Method of the Creating Jade Liquor and Golden Beverage," and consists of six specific juices (Liu Ye) of the body: Jing, tears (two different types), saliva, sweat and urine. Together the six juices are combined with the body's Yuan Qi in order to create the Jade Liquor and Golden Beverage.

According to the ancient Daoist text, *The Scrip-*

ture on the Nourishment of the Vital Principle and the Prolongation of Life, there are several names given to the various states and functions of saliva, for example:

- "Jade Beverage" is the name given to saliva when it is collected within the mouth.
- "Sweet Source" is the name given to saliva that is used to rinse the mouth.
- "Flowery Lake" is the name given to the saliva when it is flowing.
- "Sweet Dew" is the name given to the saliva when it descends.
- "Source of Essence" is the name given to the saliva when it disperses or dissolves.

ANCIENT DAOIST TONGUE TECHNIQUES

In ancient China, when a Daoist shaman began to gather energy in the evening time, he or she would focus on using the tip of the tongue as a brush. On a Yang day (an odd numbered day), the ancient masters would draw the character for Yang on the hard palate on the roof of the mouth. Once the character was completed, the master would exhale through his or her mouth, so that the breath or "Yang Vapor" could mix with the light of the Pole Star and be reabsorbed into the master's body via the nose.

On a Yin day (an even numbered day), the ancient masters would draw the character for Yin on the hard palate on the roof of the mouth.

When called upon, a Daoist shaman could use his or her tongue to draw other magic words or talismans on the upper palate, breathing out and releasing the spirit energy.

GATHERING THE SALIVA

The technique called "Gathering the Saliva" begins with the tongue touching the upper palate, causing the saliva secretion to be increased. Saliva contains many enzymes which not only aid digestion, but also benefit the patient's physiology. In ancient China, the practice of gathering the saliva was called "Gathering the Immortal's Water" (or the "Juice of Jade") to create the Immortal Pill.

There is an exchange of Yin and Yang energy within the saliva, as Heaven Qi and Earth Qi are gathered within man's Fluid Essence in order to create the Immortal Pill.

To the ancient Daoists, saliva was seen as a precious internal nectar, and was given various names, such as the "juice of jade," "divine juice," "golden liqueur," and "mysterious source." The ancient Chinese treated saliva as the water-of-life, which was capable of making one hundred joints supple, as well as moistening and harmonizing the internal viscera. Ancient Daoist texts on Respiratory Dao Yin compare swallowing saliva to the beneficial effects of rain soaking the Earth and "swallowing up dryness." Another ancient Daoist text states, "whereas breath makes the clouds, the act of swallowing saliva spreads the rain and brings life to the hundred thousand spirits."

In Daoist alchemy, saliva has two complementary functions:

- First, it rinses the mouth and has a purifying function.
- Second, it is the nourishment of immortality during the course of meditation.

Since ancient times, the Kidneys have been used as one of the primary places to store Qi. Both of the body's Kidney Channels run along the sides of the base of the tongue. The ancient Chinese Daoists considered the saliva under the tongue to be the "upper source" of the Kidney fluid, and therefore thought to protect and cultivate this Kidney fluid by creating the "Immortal Pill."

SWALLOWING THE SALIVA

Before swallowing the saliva, it is important to tilt the head slightly forward (after inhaling). Swallow the saliva three times with three big gulps, using the breath as a cork to enclose the saliva. Send the Immortal Pill, i.e., the combined saliva and air down the Conception Vessel, bathing the Five Yin Organs, and ending at the Lower Dantian. Next, draw the energy up the Governing Vessel into the Brain to replenish and nurture the Upper Dantian.

Ancient Daoist Shamanic Saliva Gathering

In ancient China, when a Daoist shaman began to gather energy, he or she would focus on gathering the energy of the Bagua (Eight Directions) of Heaven, Man, and Earth into his or her saliva before swallowing. This would allow the master to completely gather the twenty-four cosmological divisions of the world (three times eight directions), with all their realized spirits, while meditating.

Before the Daoist master would swallow his or her saliva during meditation, the master would first grind the teeth on the left side of the jaw, then swallow the saliva and envision gathering and absorbing the spirits of the Eight Directions within the Heavens.

Next, the master would grind the four upper and four lower teeth, swallow the saliva and envision gathering and absorbing the spirits within the central region of his or her chest, in each of the Eight Directions.

Finally, the master would grind the teeth on the right side of the jaw, swallow the saliva, and envision gathering and absorbing the spirits of the lower regions of Earth, stretching out in Eight Directions.

The saliva transforms from an ordinary Body Fluid into a mixture of colored vapors and energies, containing the primary energetic principles of life. This transformed saliva acts as fuel for the alchemical process occurring within the Daoist's Lower Dantian.

WHIRLING THE NAPE AND TURNING THE NECK

The purpose of this exercise is to massage the thyroid and larynx, as well as to stretch the muscles and tendons throughout the neck and cervical vertebrae.

To begin, place the back of the hands on the Kidneys. While relaxing, allow the head to relax and naturally hang; slowly rotate the head to the left and right nine times (Figure 43.88).

Next, suspend the head and slowly twist the nape of the neck to the right and left direction nine times. While performing this exercise, focus the mind's intention on the Lower Dantian. When finishing, focus the mind's attention on the Bubbling Well points at the center of the feet.

MASSAGING THE CHEST AND ABDOMEN

The purpose of this exercise is to disperse Excess Qi from the chest and abdominal area. This allows the body to balance the energy of the upper torso with that of the lower torso.

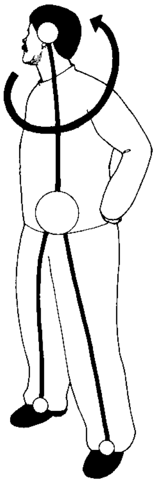


Figure 43.88. Whirling the Nape and Turning the Head

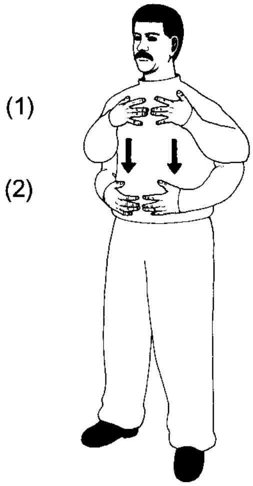


Figure 43.89. Massaging the Chest and Abdomen

Beginning with the mind's attention focused on the Laogong areas (Pc-8) at the center of each palm, brush the chest and abdomen downward nine times, starting from the collar bone and ending by the pubic bone (Figure 43.89).

MASSAGE TAPPING THE HANDS (LI-4)

The purpose of this exercise is to clear and activate the channels and collaterals, regulate, tonify, and promote the circulation of Qi, to dispel pathogenic Wind, clear Fire and Heat, and to tranquilize the mind.

This exercise stimulates the Hegu (Adjoining Valleys) points. Begin by focusing the mind's attention on the Hegu (LI-4) points located between the thumb and first finger. Extend both arms in front of the body and allow both hands to collide into each other; tapping the Hegu points nine times (Figure 43.90).

MASSAGE TAPPING THE HANDS (SI-3)

The purpose of this exercise is to clear and activate the channels and collaterals, regulate, tonify, and promote the circulation of Qi, to dispel pathogenic Wind, clear Heat, and regulate the Governing Vessel.

This exercise stimulates the Houxi (Back Stream) points. Begin by focusing the mind's attention on the Houxi (SI-3) points located on the outside edge of the hand, just below the little finger. Extend both arms in front of the body and allow both hands to collide into each other; tapping the Houxi points nine times.

MASSAGE TAPPING THE FOREARMS (PC-6)

The purpose of this exercise is to regulate and tonify the Qi and Blood of the Heart and Stomach, to clear the Heart Fire, to transform Heart Phlegm, and to calm the Heart.

This exercise stimulates the Neiguan (Inner Gate) points. Begin by forming a hollow fist with the right hand and, then lightly tap the Neiguan (Pc-6) point (located three fingers up from the wrist fold), on the lower left forearm area nine times. Switch arms and repeat (Figure 43.91).

MASSAGE TAPPING THE ELBOWS (LI-11)

The purpose of this exercise is to help dispel pathogenic Wind from the body, regulate the Stomach and Large Intestine, eliminate stasis, relax the muscles and tendons, lubricate the joints, and cool the heat in the Blood.

This exercise stimulates the Quchi (Crooked Pond) points. To begin, the right hand forms a hollow fist and lightly taps the Quchi (LI-11) point (located at the end of the left elbow-fold), nine times. Switch arms and repeat (Figure 43.92).

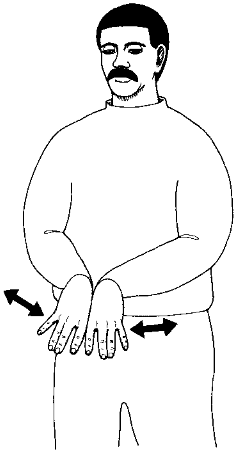


Figure 43.90. Massage Tapping LI-4

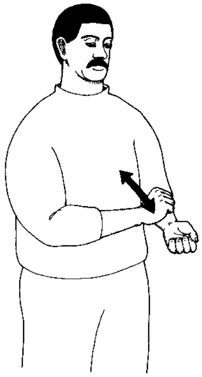


Figure 43.91. Massage Tapping Pc-6

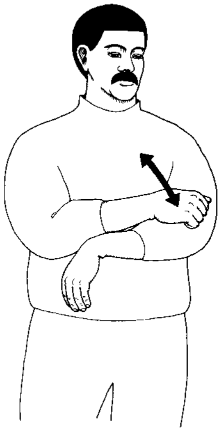


Figure 43.92. Massage Tapping LI-11

MASSAGING UNDER THE ARMS (HT-1)

The purpose of this exercise is to regulate the Qi of the Lungs and Heart, promoting the circulation of Qi and Blood, and regulating the Blood Vessels.

This exercise stimulates the Jiquan (Supreme Spring) points. To begin, the right hand reaches under the left armpit and circle massages nine times. Switch sides and repeat nine times (Figure 43.93).

MASSAGE TAPPING THE UPPER SHOULDERS (GB-21)

The purpose of this exercise is to Regulate the body's Qi activities, disperse Liver Qi stagnation, extinguish Liver Wind, dispel Wind and Cold, redirect Rebellious Qi downward, and dredge Excess Qi from all the Yang channels.

This exercise stimulates the Jianjing (Shoulder Well) GB-21 points. To begin, the right hand forms a hollow fist or soft palm and taps the left Jianjing point located on the upper ridge of the neck, then the left hand alternately taps the right Jianjing point. Both left and right tapping count as one set. Perform nine times (Figure 43.94).

MASSAGING THE ARMS (YIN AND YANG ARM CHANNELS)

This exercise stimulates the Qi flow of the three Yin and Yang arm channels.

Begin by placing the right palm on the inside of the left shoulder. Exhale and rub the entire arm from inside the shoulder and arm to the fingers. Next, inhale and rub the entire outside of the arm from the fingers to the outside of the shoulder. Continue this movement for 18 breaths, then repeat on the other side (Figure 43.95).

MASSAGE TAPPING THE LOWER DANTIAN (CV-6)

The purpose of this exercise is to energize and tonify the lower abdominal organs, as well as to stimulate the Qi of the Lower Dantian.

This exercise stimulates the Qihai (Sea of Qi) points. Begin by stroking the chest, gathering the body's Qi down into the Lower Dantian. Using either soft fists, palms, or fingers, both hands

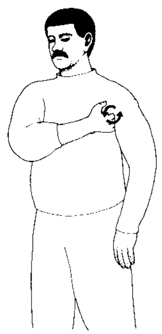


Figure 43.93. Massaging Under the Arm Ht-1

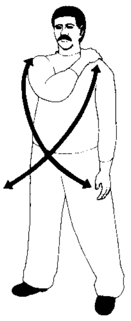


Figure 43.94. Massage Tapping GB-21

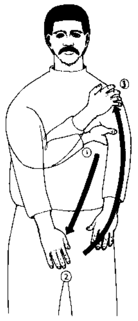


Figure 43.95. Massaging the Arm Channels

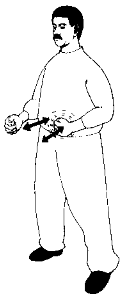


Figure 43.96. Massage Tapping the Lower Dantian

lightly tap the Lower Dantian and navel area for three breaths (Figure 43.96).

MASSAGE TAPPING THE BACK OF THE WAIST (GV-4)

The purpose of this exercise is to stimulate and tonify the Kidneys, adrenal glands, and Mingmen. It is used to regulate the Governing Vessel, excite and strengthen Kidneys' Yang Qi, replenish the Kidneys, and strengthen the lower back and Bones.

This exercise stimulates the Mingmen (Gate of Destiny) point. Begin by slightly leaning the body forward. Using the right and left soft palms or hollow fists, lightly tap the back of the waist, Mingmen (GV-4), and the Kidney area for three breaths (Figure 43.97).

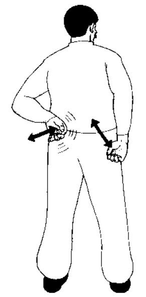


Figure 43.97. Massage Tapping the Mingmen GV-4

MASSAGE TAPPING THE SIDES OF THE HIPS (GB-30)

The purpose of this exercise is to dispel Wind and Cold, reduce pain in the thighs and legs, strengthen the lower back, and tonify the lower extremities.

This exercise stimulates the Huantiao (Jumping Circle) points. Using the right and left hollow fists or soft palms, lightly tap the hip bone Huantiao (GB-30) points nine times (Figure 43.98).

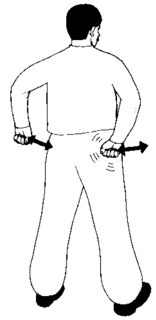


Figure 43.98. Massage Tapping GB-30

MASSAGE TAPPING THE THIGHS (GB-31)

The purpose of this exercise is to dispel Wind and Cold, clear Heat, tonify the legs, reduce flaccidity and numbness of the lower extremities, and transform Dampness.

This exercise stimulates the Fengshi (Wind's Market) points. Using the right and left hollow fists or soft palms, lightly tap the upper thighs at the Fengshi (GB-31) points nine times (Figure 43.99).

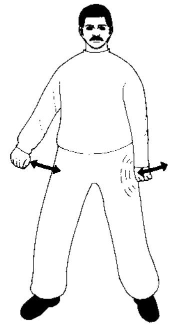


Figure 43.99. Massage Tapping GB-31

MASSAGE TAPPING THE OUTSIDE OF THE KNEES (GB-34)

The purpose of this exercise is to relax the muscles and tendons, activate the flow of Qi and Blood in the channels and collaterals, relieve spasms and pain, clear away Damp-Heat, and disperse stagnant Liver and Gall Bladder Qi.

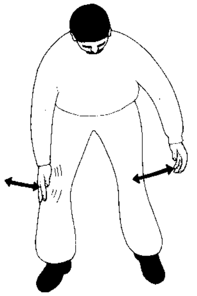


Figure 43.100. Massage Tapping GB-34

This exercise stimulates the Yanglingquan (Yang Mound Spring) points. Using the right and left hollow fists or soft palms, lightly tap the outside of the knees at the Yanglingquan (GB-34) points nine times (Figure 43.100).

MASSAGE TAPPING THE INSIDE OF THE KNEES (SP-9)

The purpose of this exercise is to regulate and tonify the Spleen (Yang), Stomach (Yin), and Lower Burner, to resolve Dampness and Damp Heat, as well as to treat knee pain and urinary disorders.

This exercise stimulates the Yinlingquan (Yin Mound Spring) points. Using the right and left hollow fists or soft palms, lightly tap the inside of the knees at the Yinlingquan (Sp-9) points nine times (Figure 43.101).

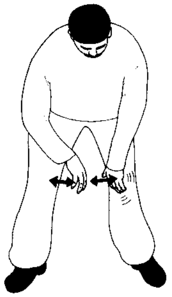


Figure 43.101. Massage Tapping Sp-9

MASSAGE TAPPING THE BACK OF THE KNEES (UB-40)

The purpose of this exercise is to relax the muscles and tendons, activate the flow of Qi and Blood in the channels and collaterals, cool the Blood to stop bleeding, transform Damp Heat in the Urinary Bladder and intestines, and strengthen the waist and knees.

This exercise stimulates the Weizong (Entrusting Middle) points. Using the right and left hollow fists or soft palms, lightly tap the back of the knees at the Weizhong (UB-40) points nine times (Figure 43.102).

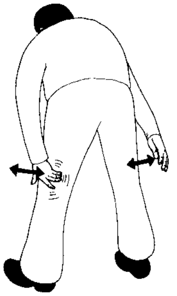


Figure 43.102. Massage Tapping UB-40

MASSAGE TAPPING BELOW THE KNEES (ST-36)

The purpose of this exercise is to regulate the Stomach and intestines, facilitating the flow of Qi to relieve bloating and distention, dissipate stagnation and obstructions, promote the circulation of Ying Qi, alleviate water retention and subdue swelling, and activate the flow of Qi and Blood in the channels and collaterals.

This exercise stimulates the Zusanli (Foot Three Miles) points. Using the right and left hollow fists or soft palms, lightly tap the lower leg Zusanli (St-36) points nine times (Figure 43.103).

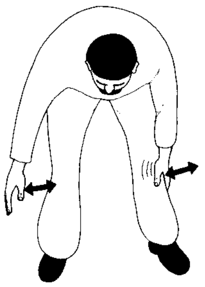


Figure 43.103. Massage Tapping St-36

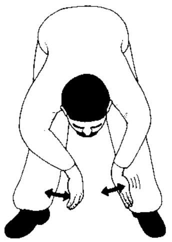


Figure 43.104. Massage Tapping Sp-6

MASSAGE TAPPING ABOVE THE MEDIAL MALLEOLUS (SP-6)

The purpose of this exercise is to tonify and regulate the Qi and Yang of the Spleen, to regulate the Qi of the Stomach, Middle Burner and Lower Burner, to reduce digestive stagnation, and facilitate Blood flow.

This exercise stimulates the Sanyinjiao (Three Yin Crossing) points. Using the right and left hollow fists or soft palms, lightly tap the inside of the lower leg at the Sanyinjiao (Sp-6) points nine times. (Figure 43.104).

MASSAGE TAPPING THE HEELS (KD-1)

The purpose of this exercise is to tonify the Kidneys' Yin and Jing, tranquilize the mind, clear away Heat, purge pathogenic Fire, calm the Liver, and stop pathogenic Wind.

This exercise stimulates the Yongquan (Bubbling Spring) points. To begin this exercise make sure that the knees are slightly bent. Quickly rise and fall on both heels nine times to stimulate the Yongquan (Kd-1) points and shake the back (Figure 43.105).

TREMBLING THE KNEES

The purpose of this exercise is to disperse stagnant Qi, and relax the perineum. To begin this exercise, relax; then bend and straighten the knees quickly for nine times. Next, shake them from side to side quickly in order to tremble and shake the entire body. Repeat nine times (Figure 43.106).

CIRCLING THE ABDOMEN

The purpose of this exercise is to balance the Qi in the Lower Dantian, stimulate the Stomach and Intestines, and enhance digestive peristalsis.

To begin, place the center of both palms on the Lower Dantian, embracing the navel (for men the left palm is on the top, opposite for women). Focus the mind's intention deep into the Lower Dantian. While using the navel as the center, connect the energy of the Lower Dantian with the center of the palms as they rotate.

Begin to circle the navel area 36 times. The initial direction of rotation is counterclockwise for men (from the patient's point of view); whereas, the rotation is clockwise for women. Allow the circle to gradually move from a smaller to a larger rotation (as the hands circle, imagine that they are dispersing the Qi). Pause and reverse the circle, rotating 24 times in the opposite direction, gradually reducing the circle's size. This will draw the Qi from the outer portion of the body and collect it into the Lower Dantian. Pause for a moment,

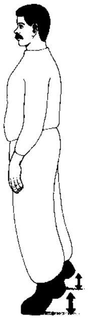


Figure 43.105. Dropping the Heels to Stimulate Kd-1

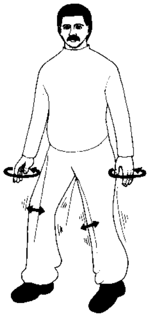


Figure 43.106. Trembling the Knees

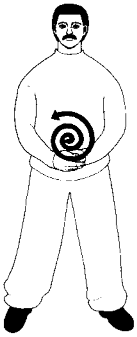


Figure 43.107. Circling the Abdomen to Finish

then return to the Wuji position (Figure 43.107).

The purpose of the first circle rotation is to release the Yuan Qi which has been collected and gathered in the Lower Dantian. This is to avoid any stagnation which may cause the energy flow to slow down. This also disperses and releases the Yuan Qi, allowing it to blend with the Essential Qi of the Five Yin Organs.

When performing the reverse or second circle rotation, allow all the dispersed energy to gather together and return back to the Lower Dantian. This accumulates and stores the organ energy, blending it together with the Original Qi.

COMPLETING THE EXERCISE

Upon completion of the exercise, close the "Four Doors" (the center of each palm and foot) and cultivate the Qi with stillness, allowing the energy to return to its origin. Hold a quiet Wuji posture for up to fifteen minutes.

CHAPTER 44
DAOIST MEDICAL QIGONG PRESCRIPTION EXERCISES

There were several types of Qigong exercise programs used in ancient China to effectively purge, tonify, and regulate the body's internal organ energy. This particular series of Daoist Medical Qigong exercises was introduced to the West by Dr. Her Yue Wong from Taiwan in the early 1960's. These Medical Qigong exercises are taught in a systematic progression, and are extremely effective in Purging, Tonifying, and Regulating the body's internal organ energy.

Western healing practices that tend to focus on the neuro-musculoskeletal system rather than the visceral system miss the fact that a healthy visceral system is necessary to supply adequate fuel to the body's musculoskeletal system. The following Medical Qigong exercises focus on strengthening the visceral systems. By enhancing the function and structure of the cells and tissues of the body's internal organs, the overall health of the body's various organ systems (e.g., neuromuscular, cardiovascular, digestive, etc.) is maximized.

This Medical Qigong system is divided into two sections. The first section stimulates, energizes, and regulates the body's Yang organs and channels. The second section stimulates, energizes, and regulates the body's Yin organs and channels.

These Medical Qigong exercises can be practiced in sequence (as a complete system) or singled out individually and practiced as individualized prescription exercises. As with any Medical Qigong prescription exercise, the patient must first purge his or her body of Toxic Qi (using exercises such as Channel Dredging, Pulling Down Heavens, etc.) before starting the tonification prescriptions. Upon completion of any exercise prescription set, it is important to gather and return any Excess Qi into the Lower Dantian.

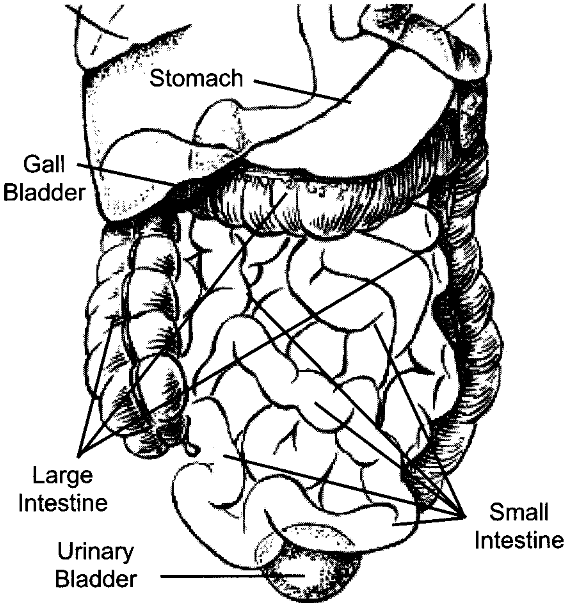


Figure 44.1. The Yang Digestive Organs. (Inspired from the Original Artwork of Wynn Kapit)

DAOIST FIVE YANG ORGAN PRESCRIPTION EXERCISE

The Daoist Five Yang Organ prescription exercise enhances the peristaltic action of the body's lymphatic system, circulatory system, and digestive systems. The movement of the abdominal cavity, diaphragm, and thoracic cavity changes the position of each organ and enhances its function. The alternating positive and negative interstitial pressure will cause the abdominal area to be flushed with fresh Qi and Blood.

This exercise massages the five Yang digestive organs, strengthens the peristaltic action of the body's digestive system, and increases capillary circulation through the stimulation of the autonomic nervous system. The Yang digestive organs (Stomach, Small Intestine, Large Intestine,

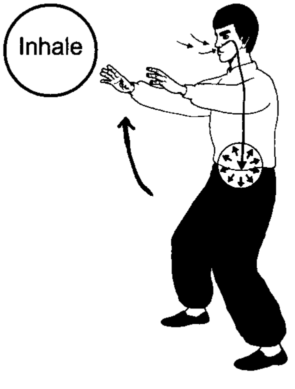


Figure 44.2. Inhale and draw the Qi into the Lower Dantian while swinging the hands forward.

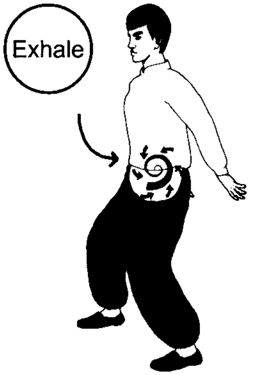


Figure 44.3. Exhale and compress the abdomen, allowing the hands to swing behind the body.

Urinary Bladder, and Gall Bladder) release waste and Turbid Qi; therefore, it is important to keep the Yang organs strong and functioning smoothly (Figure 44.1).

The rhythmic swinging of the arms throughout the exercise stimulates the nerves and Qi channels of the shoulder joints. This swaying action of the arms also increases the Qi and Blood circulation within the arm channels (which are connected to the different internal organs).

The Beating and Drumming the Qi Breath Regulation (expand the abdomen as you inhale, contract the abdomen as you exhale and roll the Qi from the sacrum towards the navel) is beneficial for those patients who suffer from digestive disorders (spastic colon, chronic diarrhea, irritable bowel syndrome, candidiasis, etc.), and is therefore incorporated in the Daoist Five Yang Organ exercise.

Although this exercise is simple, it is very effective in strengthening the body's peristaltic action and treating digestive illnesses. The patient, therefore, is cautioned not to eat prior to practicing this exercise.

THE YANG ORGAN PRESCRIPTION EXERCISE

When practicing the Daoist Five Yang organ exercise, it is important to tighten the anal sphincter. By tightening the anal sphincter and compressing and releasing the urogenital diaphragm, the reproductive organs (e.g., the uterus, prostate, ovaries, urethra, and testicles) are stimulated.

1. When practicing the Daoist Five Yang Organ prescription exercise, assume a wide stance with the arms suspended by the sides of the body.
2. While inhaling, swing the arms upward straight out in front of the body (Figure 44.2); then bring the hands in close to the body by the chest (resting by the armpits). Expand the abdomen, focusing the mind's intention on filling the lower abdomen with Qi.
3. When exhaling, swing the hands from the chest area outward and behind the body, while compressing the abdomen down and inward. Direct the Qi to flow from the lower perineum, imagine and feel the energy circulating back into the sacral area, then to the navel, and finally back downward towards the perineum (Figure 44.3).
4. Continue to swing the arms back and forth at a pace that feels comfortable while using Natural Breathing and the Beating and Drumming the Qi method. The abdomen should expand and contract without forcing the respiration. The patient must have the anal sphincter closed throughout the entire exercise.
5. Continue this repetition for at least 50 breaths. Try to work up to 250 breaths or more for chronic conditions of abdominal obstruction and Qi stagnation within the digestive system.

STIMULATING THE AUTONOMIC NERVOUS SYSTEM

The pressing and releasing action of the abdomen stimulates the energetic functions of the autonomic nervous system. The autonomic nervous system has two divisions:

1. **The fight, flight or freeze mechanism of the sympathetic division:** This shuts down the digestive system due to the production of adrenaline or norepinephrine and redirects Qi and blood flow to the brain and skeletal muscles.
2. **The vegetative, renewal mechanism of the parasympathetic division:** This draws Qi and blood from the brain into the digestive system.

The centers for neuronal control of the autonomic nervous system and also for the control of digestion and tubal contraction are located in the cranium and in the sacrum. The accessory nerve and vagus nerve carry all of the information to supply the digestive system with impulses to stimulate peristaltic contraction. At the lower end of the digestive system, the sigmoid colon, rectum, Urinary Bladder, and Uterus are controlled by nerve fibers coming from the first, second, and third sacral foramina. The primary function of the cranial-sacral division of the parasympathetic nervous system is to stimulate peristaltic action (hence, the movement of nutrients through the digestive system).

DAOIST FIVE YIN ORGAN PRESCRIPTION EXERCISES

Each of the following exercises are designed to stimulate a specific internal Yin organ, as well as the paths of energy that flow along the channels of that organ. Since the Yin organs have the responsibility of storing energy, each exercise is named for the organ it tonifies.

The Yin exercises are performed in the sequence shown below without pausing between exercises. Unless specifically prescribed as a therapeutic modality, each exercise should flow directly into the next. The transitions are very important for the continuity of energy flow. This particular Five Yin Organ series begins with an opening exercise and ends with a closing exercise.

BENEFITS OF THE DAOIST FIVE YIN ORGAN "OPENING" EXERCISE

This "Opening" exercise is designed to stretch and loosen the spinal vertebrae and to facilitate the energy flow through the patient's Governing Vessel. The spinal stretch also stimulates the flow of fluids and electrical impulses in the central nervous system (brain and spinal cord), which is nurtured by the cerebrospinal fluid. When the cerebrospinal fluid starts to move, it awakens the nervous system, causing more nutrients to enter the cellular structure of the nerves. The stretching, compressing, and pumping action of the spinal cord stimulates the movement receptors located in the ligaments and fascia, energizing the body's entire proprioceptor mechanism.

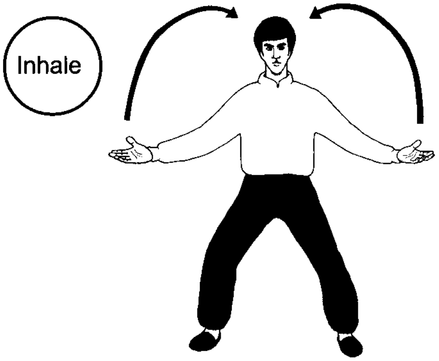


Figure 44.4. The Daoist Five Yin Organ "Opening" exercise begins by stretching the arms above the head.

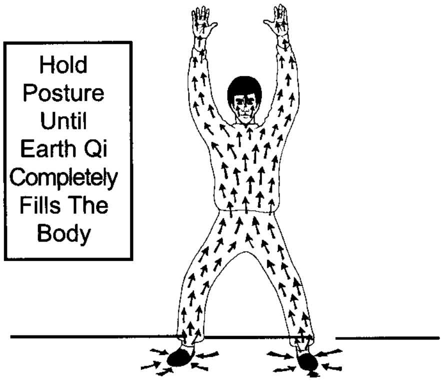

Hold Posture Until Earth Qi Completely Fills The Body

Figure 44.5. Inhale and imagine the Earth Qi like water filling the entire body.

The "Opening" exercise is also designed to stretch the connective tissue, warm the body's intercellular tissues, stimulate the somatic system, free adhesions, and enhance the elasticity and compressibility of the ligamentous structure.

THE "OPENING"

1. After finishing the Daoist Five Yang Organ exercise, return both hands to the Lower Dantian. Next, raise both hands above the head as you inhale (Figure 44.4).
2. Imagine energy (like a rushing river) flowing up from the feet, filling the legs, hips, waist, chest, arms, and head. The entire body absorbs this Earth energy. When the entire body is completely saturated with the Earth energy, the hands should still be positioned above the head (Figure 44.5).

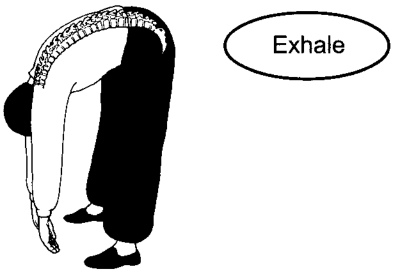


Figure 44.6. Exhale, bend the body and imagine any tension melting out the body into the Earth.

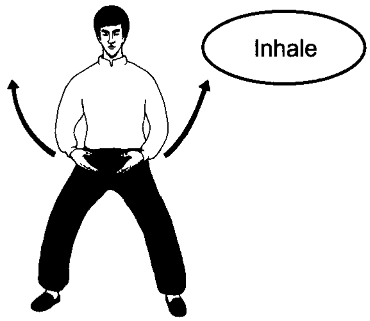


Figure 44.7. Inhale, bend the knees and slowly stand up.

3. Begin to exhale and feel the hands getting very heavy. The heaviness pulls the hands forward and then slowly starts to pull the torso downwards. Slowly bend the head forward and feel the cervical vertebrae stretch. Let the hands pull the arms, which in turn pull the shoulders and torso, followed by bending at the waist. The purpose of this movement is to feel each vertebra of the spine stretch sequentially so that a rippling effect descends along the spine. This will facilitate a maximum stretch of the spine. While bending over, exhale and imagine the energy melting away from the entire body (like ice melting into water) slowly dissolving and rushing down through the feet and out into the ground (Figure 44.6).
4. Once completely bent over, imagine picking up a ball. Bend the knees and slowly stand up. While standing up, reverse the rippling of the spine from the coccyx, sacrum, and lower lumbar vertebrae to the base of the skull. Repeat these movements five times. Remember to inhale while raising the body and bringing both arms over your head (Figure 44.7), and exhale as the body descends.

BENEFITS OF THE LUNG PRESCRIPTION EXERCISE

The Lung prescription exercise is designed to massage the Lungs' tissues and nerves, and to tonify the entire Lung organs and their associated channel systems (Figure 44.8). Clinically, this exercise can be prescribed in order to treat specific Lung diseases, such as: asthma, bronchitis, emphysema, allergies, Lung tumors and Lung cancer.

In the Lung exercise, both the sympathetic and parasympathetic divisions of the autonomic nervous system are stimulated. The compression and release action of the scapulae and thoracic vertebrae stimulates the nerves, arteries, veins, and capillary system in the thoracic region.

The compressing and releasing of the muscles and Blood Vessels in the back and chest areas stimulates the transformation of the Qi and Blood and enhances the health of the individual tissue cells. The compression and release of the thorax also increases the stimulation of the nervous system in the Lung area and stimulates the "release and return" action of the lymphatic system. All of the major lymphatic ducts are located in the posterior portion of the thoracic wall.

Patients can practice this exercise to strengthen their respiratory system, as well as to increase the production of their Wei Qi and enhance their body's immune system. The compression and release of the second, third, and fourth thoracic vertebrae stimulates the sympathetic preganglionic fibers from the spinal cord, which in turn stimulate the postganglionic fibers and the sympathetic outflow to the Lungs and bronchi (Figure 44.9).

LUNG PRESCRIPTION EXERCISE

1. Upon completion of the Opening exercise, the patient brings the hands above the head and places them in front of the torso at shoulder level while exhaling. The patient's palms should be facing downward, parallel with the floor (Figure 44.10).
2. Inhale and bring the arms straight out to the sides (both hands should not go any higher than the shoulders) (Figure 44.11).

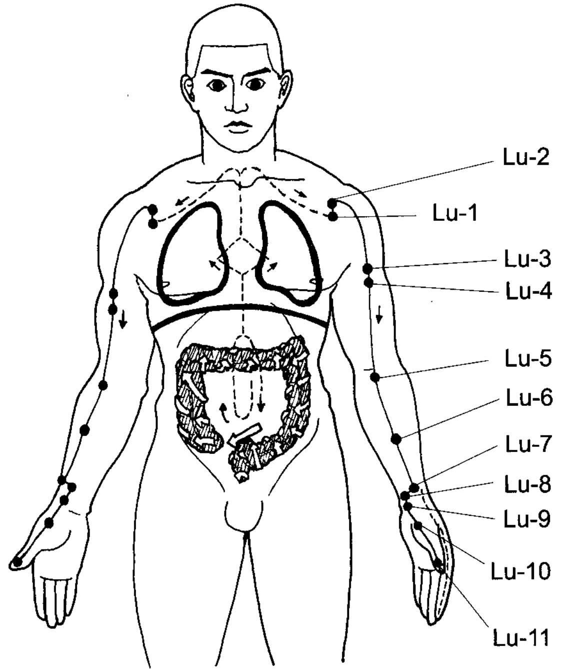

Lu-2
Lu-1
Lu-3
Lu-4
Lu-5
Lu-6
Lu-7
Lu-8
Lu-9
Lu-10
Lu-11

Figure 44.8. The Internal and External Qi Flow of the Lung (Lu) Channels

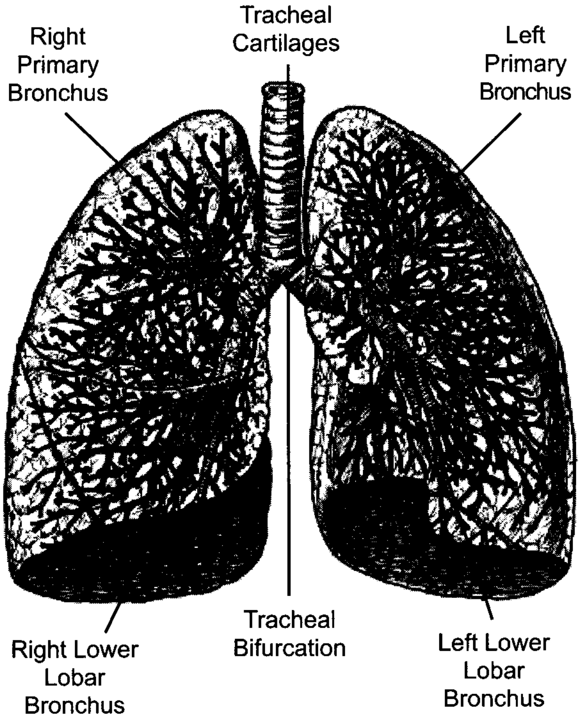

Right Primary Bronchus
Tracheal Cartilages
Left Primary Bronchus
Right Lower Lobar Bronchus
Tracheal Bifurcation
Left Lower Lobar Bronchus

Figure 44.9. The Lung (Lu) Organ

3. As the arms reach the sides of the body, rotate the palms until they face upward. Keep the shoulders stable and relaxed (Figure 44.12).
4. While exhaling, bring the arms straight out in front of the body returning to the beginning posture (Figure 44.13).
5. Allow the scapulae to gently push the arms forward. The sternum at this point is pushed inward so as to hollow the chest. Once the hands are aligned in the front of the shoulders, rotate the arms and inhale to begin again. Repeat 20 times.

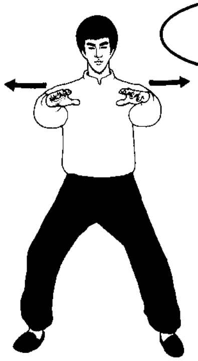


Figure 44.10. The Lung Exercise: inhale as the hands separate

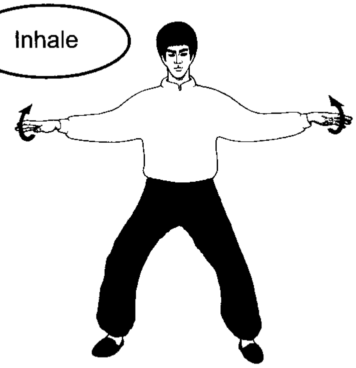


Figure 44.11. Separate the hands, then turn the palms upward.

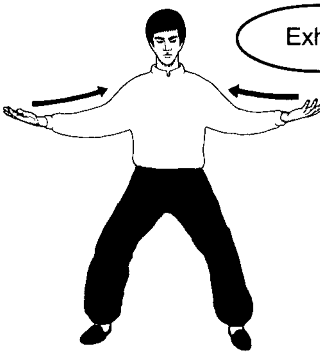


Figure 44.12. Exhale as you bring the arms toward each other.

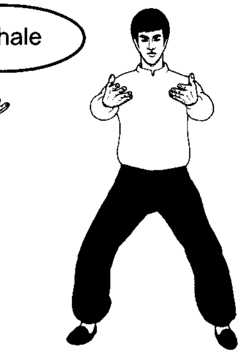


Figure 44.13. Draw the hands towards each other and turn the palms to face the Earth.

6. Do not let the hands touch when bringing the arms back together towards the center line of the body. If the hands touch, the body can short circuit itself, resulting in a mild shock or a sick feeling inside the thorax by the Heart.

EMOTIONAL RELEASE

As the Lungs begin to strengthen, the tissues will naturally begin to detoxify, thus purging and releasing toxic emotions (e.g., grief, sorrow, sadness, and disappointment) trapped within the Lung Orb. This normal adjustment period can cause the patient to feel and experience these emotions as they leave the patient's body.

TONIFYING THE LUNGS

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the Daoist Lung exercise to further strengthen the patient's Lungs and Large Intestine. The following Tonification methods are used to generate and gather more Metal Element Qi into the body. The Metal Element Qi is responsible for tonifying the Lungs and the Large Intestine (the Lungs' paired organ).

- Place the tongue in the Metal Element Tongue position (located between the maxilla and mandible bones), suspended behind the teeth (Figure 44.14).
- Inhale and imagine divine white light energy flowing into the Lungs; Exhale, imagine and feel the Lungs completely full, resonating with divine white light energy.

PURGING THE LUNGS

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the exercise in order to purge stagnation existing in or around the patient's Lungs and Large Intestine. In order to utilize the Daoist Lung exercise for Purgation, the Qigong doctor can instruct the patient to add the following Healing Sound methods for dispersing Qi stagnations. At a certain level of training, the vibrations emitted from the Lung tissues can turn a solid tissue mass (Jing) into a liquid (Qi) or gas (Shen), allowing for energetic clusters and stagnations to disperse.

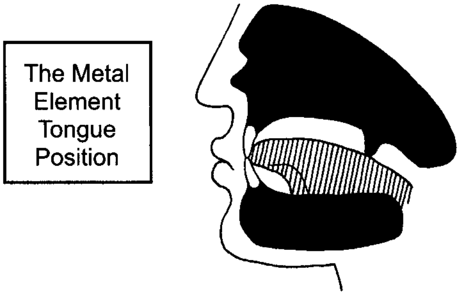


Figure 44.14. For the Metal position, which is related to the Lungs, the tongue is placed between the maxilla and mandible bones, suspended behind the teeth.

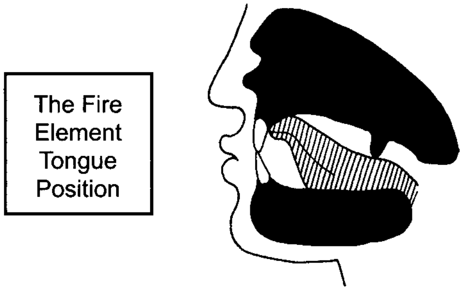


Figure 44.15. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

- Place the tongue in the Fire Element position, located up behind the teeth on the hard palate (Figure 44.15).
- Inhale and imagine divine white light energy flowing into the Lung tissues. Exhale the healing sound "Shh," "Sss," or "Shang." Feel the Lungs begin to vibrate and imagine stagnations within the Lung tissues dispersing. Imagine and feel the Toxic Qi flowing out of the Lung tissues, flowing out the arms, and simultaneously being released out the mouth.

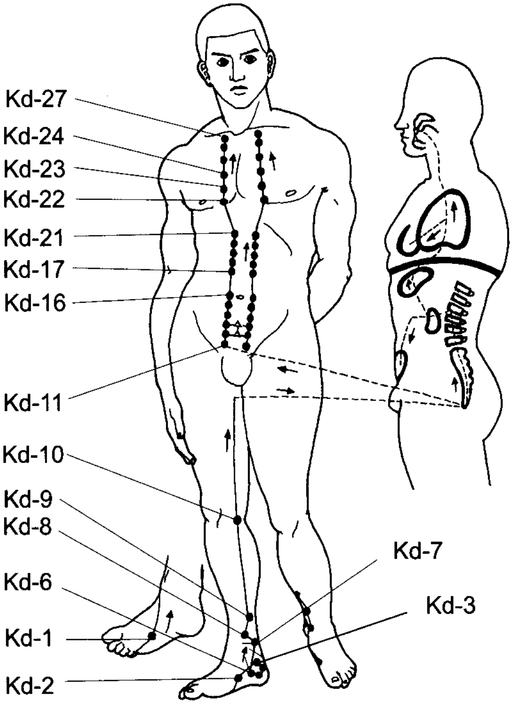

Kd-27
Kd-24
Kd-23
Kd-22
Kd-21
Kd-17
Kd-16
Kd-11
Kd-10
Kd-9
Kd-8
Kd-6
Kd-1
Kd-2
Kd-7
Kd-3

Figure 44.16. The Internal and External Qi Flow of the Kidney (Kd) Channels

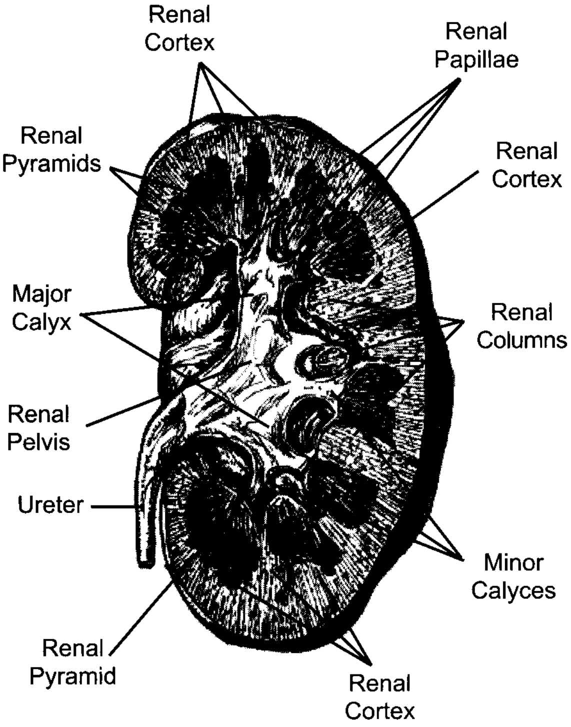

Renal Cortex
Renal Papillae
Renal Pyramids
Renal Cortex
Major Calyx
Renal Columns
Renal Pelvis
Ureter
Minor Calyces
Renal Pyramid
Renal Cortex

Figure 44.17. The Kidney (Kd) Organ

BENEFITS OF THE KIDNEY PRESCRIPTION EXERCISE

The Kidney prescription exercise is designed to massage the Kidneys' tissues and nerves, and to tonify the entire Kidney organs and their associated channel systems (Figure 44.16). Patients practice this exercise in order to Tonify the Sea of Marrow, balance the pH and blood temperature, strengthen the spine and lower back, strengthen immune functions, strengthen the reproductive system, and increase the production of Jing. The Kidney exercise can also help balance the body's general energy and can be used to treat sexual disorders. Clinically, this exercise can be prescribed in order to treat Kidney diseases, such as: kidney stones, impotence, premature ejaculation, and immune dysfunctions.

According to Western physiology, the Kidneys maintain the chemical pH (potential of hydrogen), and temperature balance of the blood. The Kidneys function like a rheostat, changing the body's ability to absorb, retain, or release water according to the condition of the internal environment.

The twisting, back and forth pumping action of this exercise stimulates, squeezes, and causes an opening and closing action within the Kidney organs. The Kidneys receive the major blood supply from the abdominal aorta. In the Kidney exercise, the action of raising the torso upwards will literally suck Qi and Blood into the Kidney area (Figure 44.17).

KIDNEY PRESCRIPTION EXERCISE

1. Upon completing the Lung exercise, both arms are extending outward in front of the body (Figure 44.18).
2. Inhale, drop the elbows, and bring the hands down in front of the Lower Dantian (Figure 44.19).
3. Exhale and shift the weight to the left. As the left outer palm wraps around the back, resting

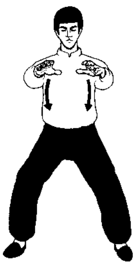


Figure 44.18. After completing the Lung exercise, center the body to prepare for the Kidney exercise

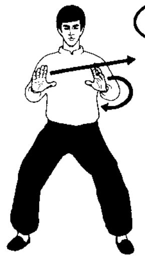


Figure 44.19. Preparation for the Kidney exercise

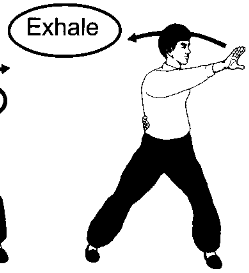


Figure 44.20. Kidney exercise (right side): Exhale as the left outside palm wraps around the right Kidney, and the right palm extends outward in a left direction

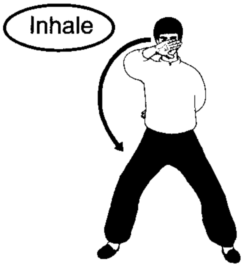


Figure 44.21. Begin to inhale as the right palm circles upwards, turns outward at eye level and begins to descend

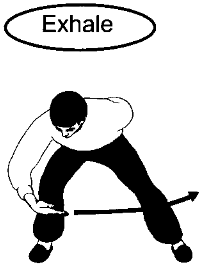


Figure 44.22. Exhale as you bend over from the waist. Once your head sinks below your hips, allow your right palm to circle downward to the left

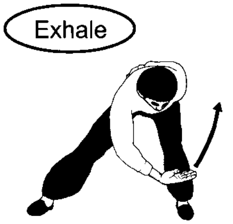


Figure 44.23. Continue exhaling as your weight shifts to the other foot and imagine the palm scooping up water as the body begins to circle upward

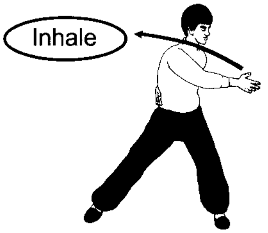


Figure 44.24. As the torso begins to arch upwards, allow the right arm to follow the body's movement. As the arm reaches the chest level, turn the outer palm towards the face and begin inhaling. Repeat 10 Times

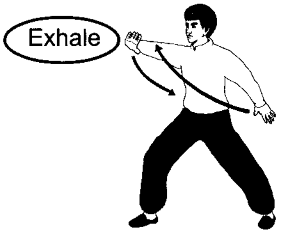


Figure 44.25. Preparation to switch hand positions: Shift the body's weight onto the right leg as the right arm begins to move to the back left Kidney and the left arm leaves the right Kidney to move forward. Exhale

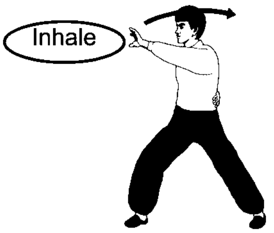


Figure 44.26. Kidney Exercise (Left Side): Begin to inhale as the left palm circles upwards and turns outward at eye level and begins to descend to the left

itself on the right Kidney, the right palm extends towards the left direction (Figure 44.20).

4. The right palm, facing outward towards the left direction, begins to circle upwards in front of the face at eye level. As the palm begins to move, the eyes watch the back of the right palm (Figure 44.21).
5. Shift the weight towards the right side of the body and begin leaning towards the right direction. The eyes continue to follow the right palm as it begins to circle downwards in front of the body. Exhale while shifting the weight towards the left (Figure 44.22).
6. As the weight shifts, bend the knees, and begin to lean over. While continuing to exhale, imagine scooping water with the right palm. Bend at the waist and scoop with the right arm. Keep the back relaxed and straight (Figure 44.23).
7. Allowing the right arm to follow the motion of the body, begin rising up slightly while turning, forming an arc in front of the torso. As the palm raises, imagine the energy (which has been scooped into the arm) draining down the right arm across the shoulders and down the left arm into the right Kidney. Repeat the exercise on this side for ten breaths (Figure 44.24).

8. After completing 10 breaths switch directions by shifting the weight onto the right leg (Figure 44.25).
9. The right hand wraps the torso ending at the left Kidney and Mingmen area while the left palm is positioned in front of the face (Figure 44.26). Begin to inhale and repeat 10 times on the opposite side.

EMOTIONAL RELEASE

As the Kidneys begin to strengthen, the tissues will naturally begin to purge, thus releasing the toxic emotions (fear, loneliness, and insecurity) stored within the Kidney Orb. This adjustment period can cause the patient to feel and experience these emotions as they leave the patient's body.

TONIFYING THE KIDNEYS

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the Daoist Kidney exercise in order to further strengthen the patient's Kidneys, Mingmen Fire and Urinary Bladder. The following Tonification methods are used to generate and gather more Water Element Qi into the body, overflowing from the Kidneys into the Urinary Bladder (the Kidneys' paired organ), described as follows:

- Place the tongue in the Water Element Tongue position, located behind the teeth on the soft palate at the back of the upper palate (Figure 44.27).
- Inhale and imagine dark blue light energy flowing into the Kidneys. Exhale, imagine and feel the Kidneys completely full, resonating with dark blue light energy.

PURGING THE KIDNEYS

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the exercise in order to Purge stagnation existing in or around the patient's Kidneys, lower back, and Urinary Bladder areas. At a certain level of training, the vibrations emitted from the Kidney tissues can turn a solid tissue mass (Jing) into a liquid (Qi) or gas (Shen), allowing for energetic clusters and stagnations to disperse. In order to utilize the Daoist Kidney exercise for Purgation, the Qigong doctor can instruct the patient to add the following Healing Sound methods, described as follows:

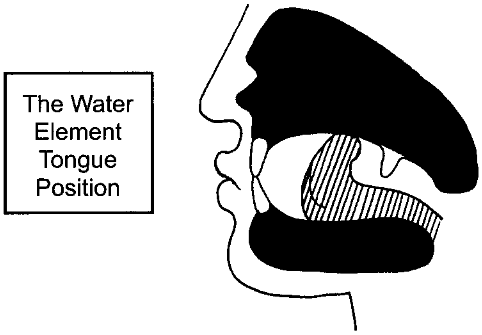


Figure 44.27. For the Water position, which is related to the Kidneys, the tongue is placed on the soft palate at the back of the upper palate.

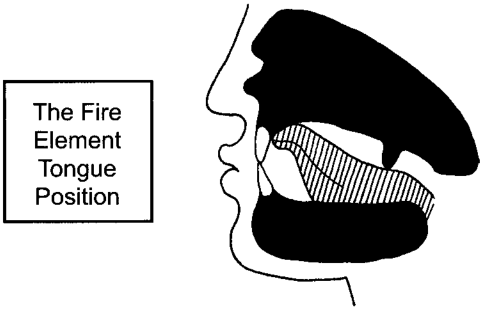


Figure 44.28. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

- Place the tongue in the Fire Element position, located up behind the teeth on the hard pallet (Figure 44.28).
- Inhale and imagine dark blue Light energy flowing into the Kidney tissues; Exhale the healing sound "Chree," "Fuu," or "Yu." Feel the Kidneys begin to vibrate and imagine stagnations within the Kidney tissues dispersing. Imagine and feel the Toxic Qi flowing out of the lower back, melting down the legs, and simultaneously releasing out the mouth.

BENEFITS OF THE LIVER TONIFICATION AND REGULATION EXERCISE

The Liver Tonification and Regulation exercise is designed to massage the Liver's tissues and nerves, and to tonify the entire Liver organ and its associated channel systems (Figure 44.29).

According to Western physiology, the Liver is the body's master filter, collecting all of the nutrients that are being absorbed from the digestive system via the hepatic portal vein. The Liver functions like a series of channels; the cells of the channels are considered the filtering factory for the entire body. If the body has a need for a particular nutrient, the Liver will create the specific enzymes needed in order to break down stored nutrients into components that the body needs; or conversely, it may also transform and store nutrients that the body does not currently need. The Liver stores glycogen and releases glucose into the body as needed. The Liver is also responsible for detoxifying, producing antibodies, and creating new cells to handle foreign substances absorbed by the body (e.g., storing substances of which it has no need).

The compression and release action of the torso causes a physical compression within the Liver organ itself, flushing Qi and Blood from the digestive system through the Liver and into the Gall Bladder where bile is stored (Figure 44.30).

Clinically, this exercise can be prescribed in order to strengthen the tendons and ligaments, aid in digestion, and help regulate the patient's emotional state, or to treat specific Liver diseases, such as: cirrhosis, gall stones, hepatitis, visual impairments.

LIVER PRESCRIPTION EXERCISE

1. Upon completing the Kidney exercise, begin to unwind the arm from behind the back and rotate the hips so they face forward (Figure 44.31).
2. Place the right arm straight out in front of the body, shoulder level, palm facing down. Place the left hand by the hip, palm facing up (Figure 44.32).
3. Allow the hips and the compression of the legs to move the arms; simultaneously draw the right hip and palm back and extend the left hip and palm forward while inhaling. The left hand moves forward passing the right hand which is moving backwards (Figure 44.33).

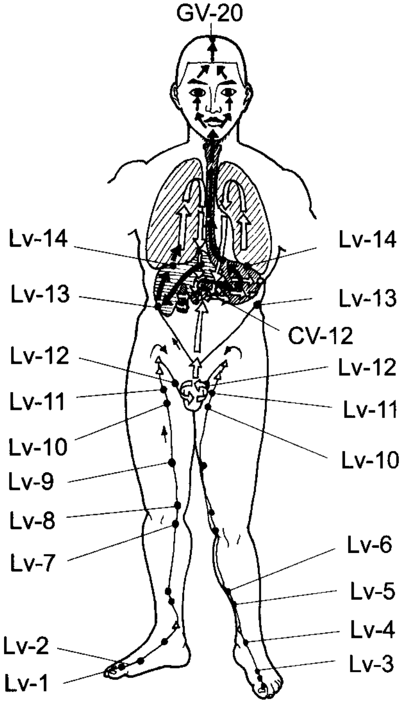


Figure 44.29. The Internal and External Qi Flow of the Liver (Lv) Channels

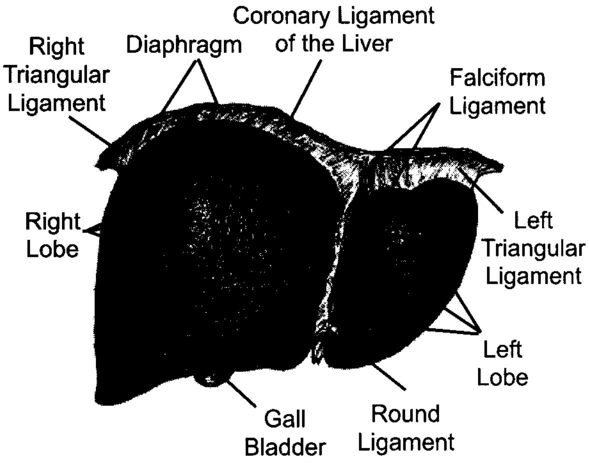


Figure 44.30. The Liver Organ

4. The hands continue in this motion extending outward from the center line of the body. Use long, slow inhalation and exhalation, inhaling for three moves and exhaling for three

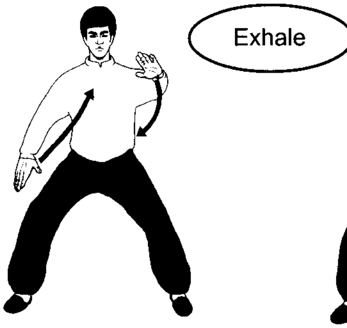


Figure 44.31. Preparation for the Liver Exercise: Upon completing the Kidney exercise, begin to unwind the arm from behind the back and rotate the hips to face forward

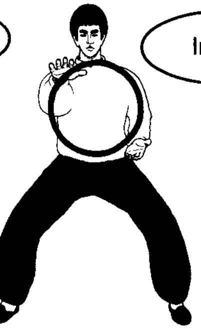


Figure 44.32. Liver Exercise: Place the right arm straight out in front of the body, shoulder level, palm facing down. Place the left hand by the left hip, palm facing up

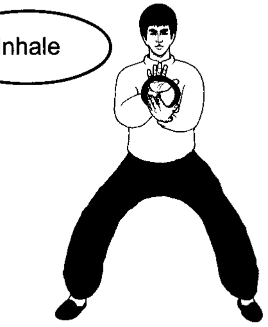


Figure 44.33. Draw the right palm back and extend the left palm forward while inhaling. The left hand moves forward, passing the right hand which is moving backwards

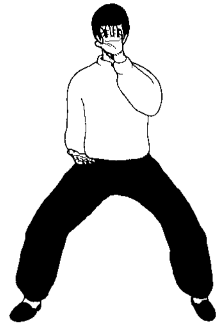


Figure 44.34. Use long, slow inhalation and exhalation, inhaling for three moves and exhaling for three moves. Relax, and feel the legs pump the Earth Qi into the Liver and out the arms via the legs

moves. Relax and continue to repeat this sequence for 20 breaths (Figure 44.34).

EMOTIONAL RELEASE

As the Liver begins to strengthen, the tissues will naturally begin to detoxify, thus purging and releasing toxic emotions (irritability, frustration, blame, rage, resentment and jealousy) trapped within the Liver Orb. This adjustment period can cause the patient to feel and experience these emotions as they leave the patient's body.

TONIFYING THE LIVER

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the Daoist Liver exercise in order to further strengthen the patient's Liver and Gall Bladder. The following Tonification methods are used to generate and gather more Wood Element Qi into the body, overflowing from the Liver into the Gall Bladder (its paired organ), described as follows:

- Place the tongue in the Wood Element Tongue position, located behind the teeth, on the middle of the upper palate at the center of the roof of the mouth (Figure 44.35).
- Inhale and imagine a vibrant green/blue light energy flowing into the Liver and Gall Bladder areas. Exhale, imagine and feel the Liver completely full, resonating with the vibrant green/blue light energy.

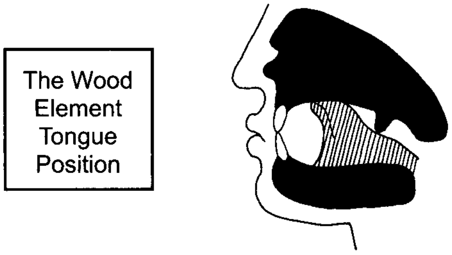


Figure 44.35. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

PURGING THE LIVER

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the exercise in order to Purge stagnation in or around the patient's Liver and Gall Bladder organs. At a certain level of training, the vibrations emitted from the Liver tissue can turn a solid tissue mass (Jing) into a liquid (Qi) or gas (Shen), allowing for energetic clusters and stagnations to disperse. In order to utilize the Daoist Liver exercise for Purgation, the Qigong doctor can instruct the patient to add the following Healing Sound methods, described as follows:

- Place the tongue in the Fire Element position, located up behind the teeth on the hard palate (Figure 44.36)

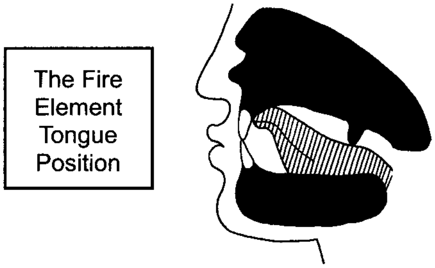

The Fire Element Tongue Position

Figure 44.36. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

- Inhale and imagine a vibrant green/blue light energy flowing into the Liver tissues. Exhale the healing sound "Shu," or "Guo." Feel the Liver begin to vibrate and imagine stagnations within the Liver tissues dispersing. Imagine and feel the Toxic Qi flowing out of the sides of the chest, melting down the legs, and simultaneously being released out the mouth.

BENEFITS OF THE HEART TONIFICATION AND REGULATION EXERCISE

The Heart Tonification and Regulation exercise is designed to massage the Heart's tissues and nerves, and to tonify the entire Heart organ and its associated channel systems (Figure 44.37).

Patients practice this exercise to strengthen their circulatory system, improve emotional boundaries, brighten their spirit, stimulate intellectual activity and mental acuity or clarity. Clinically, this exercise can be prescribed in order to treat Heart diseases, such as: low blood pressure, hypertension, poor circulation and cyanosis.

The compression and release of the skeletal muscles squeezing and releasing the cardiac muscle energetically stimulates the pericardium surrounding the Heart. The twisting movement and compression of the torso also enhances the fluidity of all the connective tissues that are involved with the Heart. Every time the thoracic wall moves, expands, contracts, or twists, the tissues of the Heart are pulled, stretched, and released (Figure 44.38).

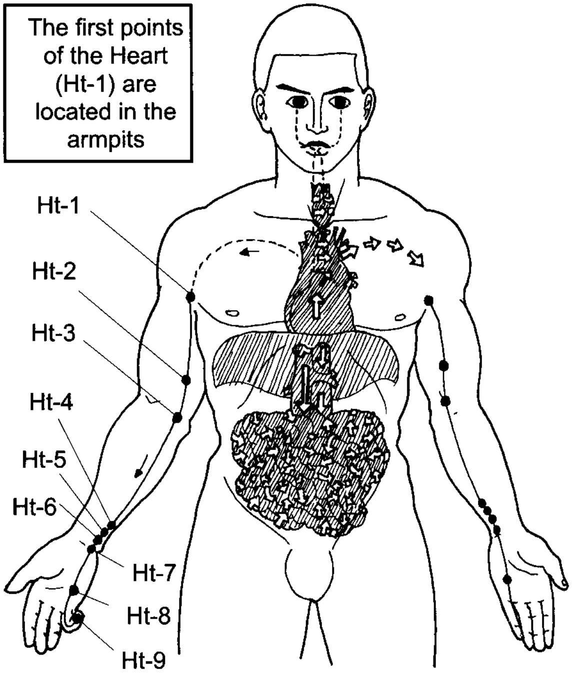

The first points of the Heart (Ht-1) are located in the armpits
Ht-1
Ht-2
Ht-3
Ht-4
Ht-5
Ht-6
Ht-7
Ht-8
Ht-9

Figure 44.37. The Internal and External Qi Flow of the Heart (Ht) Channels

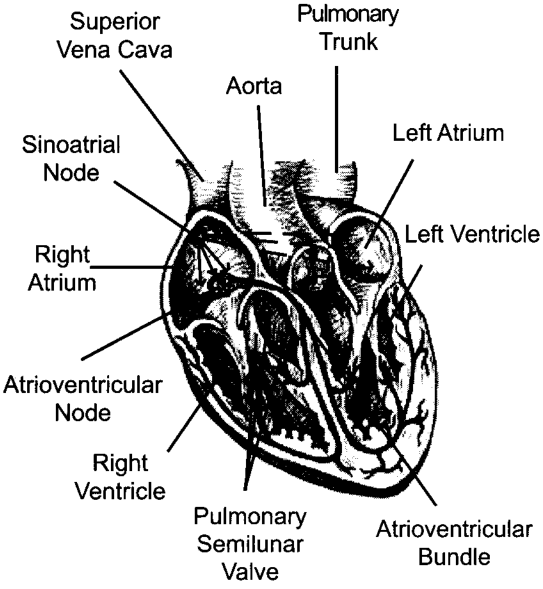

Superior Vena Cava
Pulmonary Trunk
Aorta
Sinoatrial Node
Left Atrium
Left Ventricle
Right Atrium
Atrioventricular Node
Right Ventricle
Pulmonary Semilunar Valve
Atrioventricular Bundle

Figure 44.38. The Heart (Ht) Organ

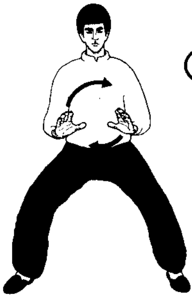


Figure 44.39. Preparation for the Heart Exercise: Upon completing the Liver exercise, allow both hands to sink down in front of the lower abdomen

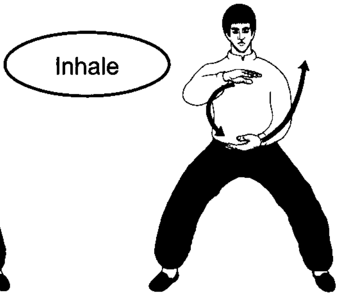


Figure 44.40. Heart Exercise: Imagine the hands embracing a ball. Inhale while holding the ball with the right hand above and the left hand below

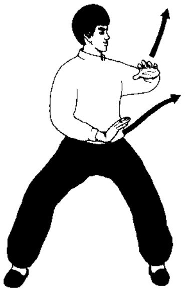


Figure 44.41. Exhale and twist the hips to the left while simultaneously raising the left hand over the head and extending the right hand towards the left

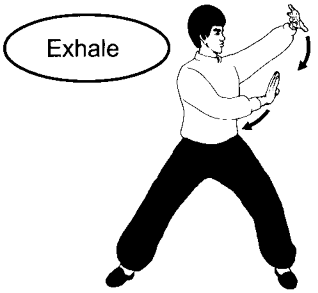


Figure 44.42. Continue pressing until both hands extend to the furthest point

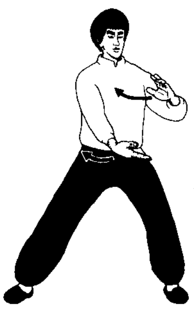


Figure 44.43. Inhale and turn the right palm upwards to face the sky as the body twists back to the center, allowing the right hand to end in front of the navel

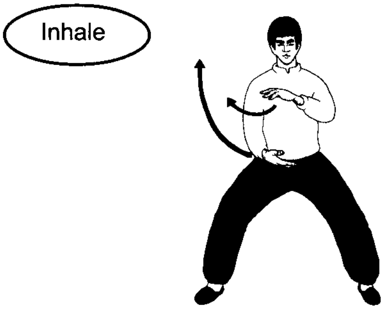


Figure 44.44. The left hand simultaneously turns so that the palm faces the center of the right hand, following it to the center line of the body

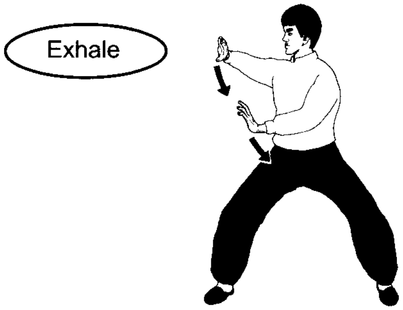


Figure 44.45. As the body reaches the point where it faces forward, twist to the right side and push in the same manner while exhaling

HEART PRESCRIPTION EXERCISE

1. Upon completing the Liver exercise, allow both hands to sink down in front of the lower abdomen (Figure 44.39).
2. Imagine the hands embracing a ball, inhale while placing the right hand on top and the left hand on bottom (Figure 44.40).
3. Exhale and twist the hips to the left, while simultaneously raising the left hand over the head and extending the right hand towards the left (Figure 44.41).
4. Continue pressing until both hands extend to the furthest point (Figure 44.42).
5. Inhale and turn the right palm upwards to face the sky as the body twists back to the center, allowing the right hand to end up in front of the navel (Figure 44.43).
6. The left hand simultaneously turns so that the palm faces the center of the right hand, following it to the center line of the body (Figure 44.44).
7. As the body reaches the point where it faces forward, twist to the right side and push in the same manner while exhaling. Repeat 10 times on each side (Figure 44.45).

EMOTIONAL RELEASE

As the Heart begins to strengthen, the tissues will naturally begin to detoxify, thus purging and releasing toxic emotions (nervousness, anxiety, and excitement) trapped within the Heart Orb. This adjustment period can cause the patient to feel and experience these emotions as they leave the patient's body.

TONIFYING THE HEART

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the Daoist Heart exercise in order to further strengthen the patient's Heart and Small Intestine. The following Tonification methods are used to generate and gather more Fire Element Qi into the body, overflowing from the Heart into the Small Intestine (its paired organ), described as follows:

- Place the tongue in the Fire Element Tongue position, located on the front of the upper palate, behind the teeth and gum line (Figure 44.46).
- Inhale and imagine ruby red light energy flowing into the Heart and Small Intestine area. Exhale, imagine and feel the Heart and Small Intestine completely full, resonating with ruby red light energy.

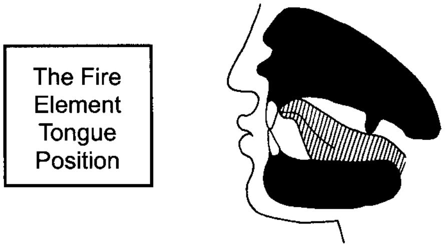


Figure 44.46. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

PURGING THE HEART

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the exercise in order to Purge stagnation in or around the patient's Heart and Small Intestine organs. At a certain level of training, the vibrations emitted from the Heart or Small Intestine tissues can turn a solid tissue mass (Jing) into a liquid (Qi) or gas (Shen), allowing for energetic clusters and stagnations to disperse. In order to utilize the Daoist Heart exercise for Purgation, the Qigong doctor can instruct the patient to add the following Healing Sound methods, described as follows:

- Place the tongue in the Fire Element position. Inhale and imagine red light energy flowing into the Heart tissues; exhale the healing sound "Ha," "Ke," or "Zheng." Feel the Heart begin to vibrate, and imagine stagnations within the Heart or Small Intestine tissues dispersing. Feel the Toxic Qi flowing out of the sides of the arms, melting down the fingers, and simultaneously being released out the mouth.

BENEFITS OF THE SPLEEN TONIFICATION AND REGULATION EXERCISE

The Spleen Tonification and Regulation exercise is designed to massage the Spleen's tissues and nerves, and to tonify the entire Spleen organ and its associated channel systems (Figure 44.47).

Patients practice this exercise to strengthen their digestive systems, as well as to enhance their visual equilibrium and regulate balance. Clinically, this exercise can be prescribed in order to treat Spleen diseases, such as: diabetes, digestive dysfunctions, emaciation, edema, prolapse of the internal organs, lassitude, general weakness, and hemorrhoids.

Raising the arms above the head stretches all of the suspensory ligaments of the Spleen, making the Spleen energetically accessible by the twisting movements of the torso. The compression and release action on the connective tissue and fascia that support the placement of the Spleen allows the internal channels to become dilated, facilitating a greater flow of Qi and Blood into the organ (Figure 44.48).

While looking up and turning to the right, the left brain is stimulated. Similarly, by looking up and turning to the left, the right brain is stimulated. According to Western physiology, light waves come into the eyeballs through the retina stimulating the optic nerve, chiasma, tract, lateral geniculate body (stimulating the thalamus), superior colliculi (in the brain stem where visual reflexes are initiated), optic radiations, cerebral cortex, and occipital (visual) cortex, which integrates both visual and memory impulses responsible for the perception of the image. Half of the information received from the right eye goes to the right side of the brain, while the other half of the information crosses over and stimulates the left brain (Figure 44.49).

SPLEEN PRESCRIPTION EXERCISE

1. Upon completion of the Heart exercise, bring both hands down to the waist level, palms facing downward. Circle them above the head and perform the Pulling Down the Heavens exercise. Next, move the palms towards the outside of the knees while twisting the

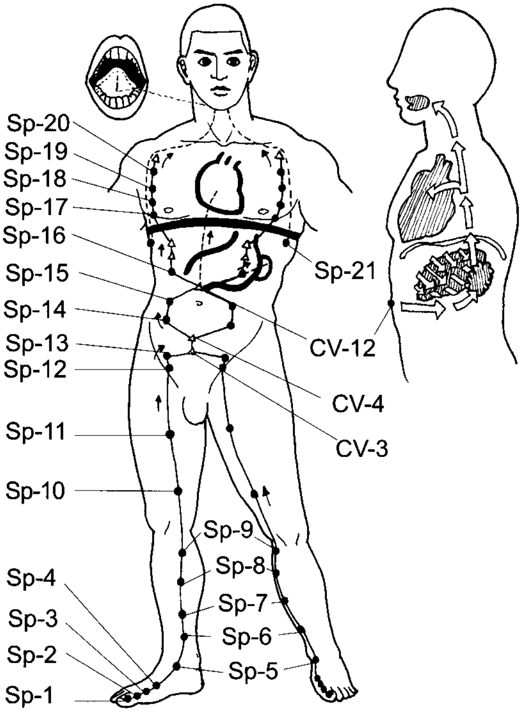

Sp-20
Sp-19
Sp-18
Sp-17
Sp-16
Sp-15
Sp-14
Sp-13
Sp-12
Sp-11
Sp-10
Sp-4
Sp-3
Sp-2
Sp-1
Sp-21
CV-12
CV-4
CV-3
Sp-9
Sp-8
Sp-7
Sp-6
Sp-5

Figure 44.47. The Internal and External Qi Flow of the Spleen (Sp) Channels

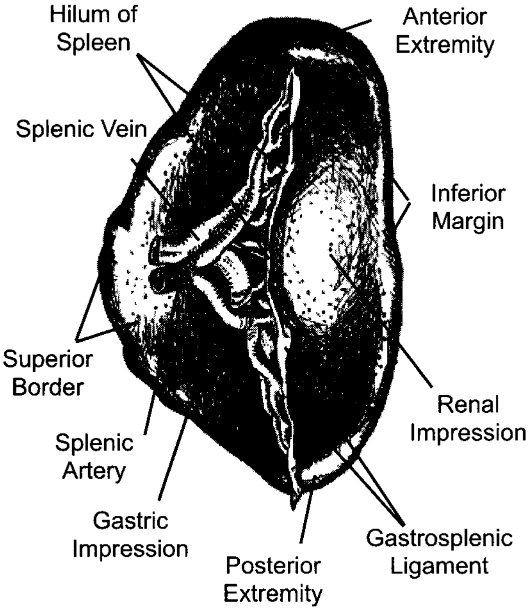

Hilum of Spleen
Anterior Extremity
Splenic Vein
Inferior Margin
Superior Border
Renal Impression
Splenic Artery
Gastric Impression
Posterior Extremity
Gastrosplenic Ligament

Figure 44.48. The Spleen (Sp) Organ

thumbs to point towards the back of the body (this stimulates the Luo points of the arms and squeezes the Wei Qi of the hands and arms deep into the bones) (Figure 44.50).

2. The thumb and index fingers touch and form a triangle as the hands slowly raise above the head. Relax the shoulders (Figure 44.51).
3. The eyes look through the center of the triangle as the upper torso is turned from side to side. It is important that the hips remain stationary and that the upper torso rotates in order to massage the digestive organs. Inhale in the center. Exhale on each side. Repeat 10 times on each side (Figure 44.52).

EMOTIONAL RELEASE

As the Spleen begins to strengthen, the tissues will naturally begin to detoxify, thus, purging and releasing toxic emotions (worry, remorse, regret, obsessiveness, and self-doubt) trapped within the Spleen Orb. This adjustment period can cause the patient to feel and experience these emotions as they leave the patient's body.

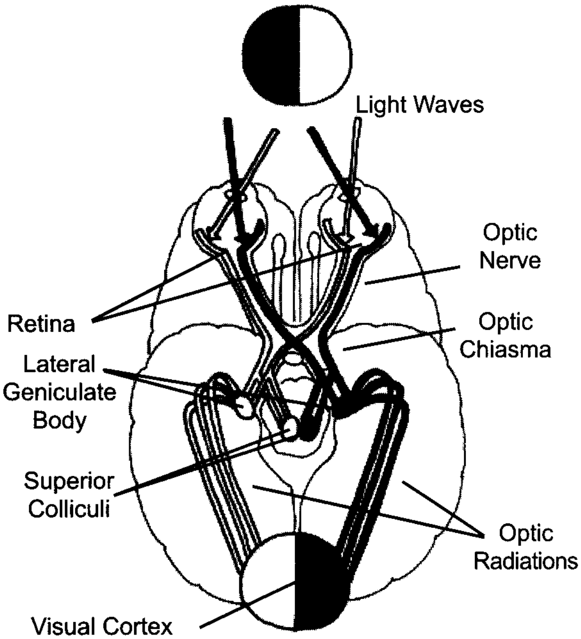


Figure 44.49. The occipital (visual) cortex, which integrates both visual and memory impulses responsible for the perception of the image

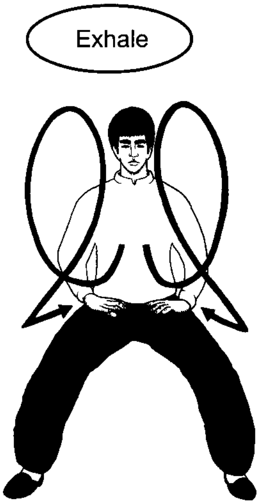


Figure 44.50. Preparation for the Spleen Exercise.

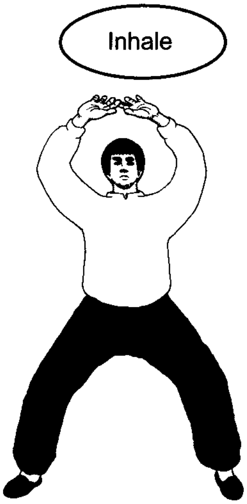


Figure 44.51. Spleen Exercise: The thumb and index fingers touch and form a triangle as the hands slowly raise above the head. Inhale completely.

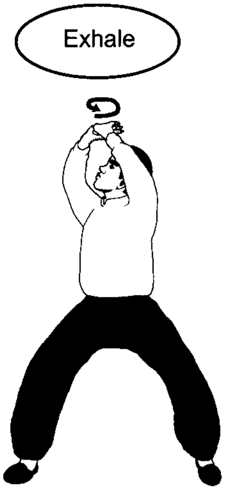


Figure 44.52. The eyes look through the center of the triangle as the upper torso is turned from side to side. Exhale when turning to each side.

TONIFYING THE SPLEEN

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the Daoist Spleen exercise to further strengthen the patient's Spleen and Stomach organs. The following Tonification methods are used to generate and gather more Earth Element Qi into the body, overflowing from the Spleen into the Stomach (its paired organ), described as follows:

- Place the tongue in the Earth Element Tongue position, located on the bottom of the jaw at the base of the lower palate, beneath the teeth and gum line (Figure 44.53).
- Inhale and imagine golden yellow light energy flowing into the Spleen and Stomach areas. Exhale, imagine and feel the Spleen completely full, resonating with golden yellow light energy.

PURGING THE SPLEEN

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the exercise in order to Purge stagnation in or around the patient's Spleen and Stomach areas. At a certain level of training, the vibrations emitted from the Spleen or Stomach tissues can turn a solid tissue mass (Jing) into a liquid (Qi) or gas (Shen), allowing for energetic clusters and stagnations to disperse. In order to utilize the Daoist Spleen exercise for Purgation, the Qigong doctor can instruct the patient to add the following Healing Sound methods, described as follows:

- Place the tongue in the Fire Element position, located up behind the teeth on the hard palate (Figure 44.54).

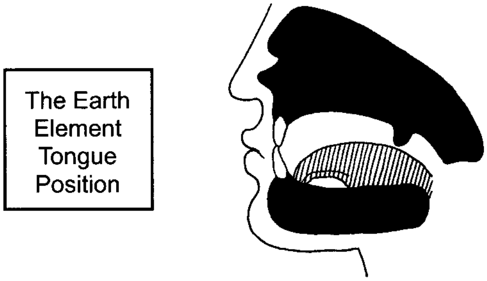


Figure 44.53. For the Earth position, which is related to the Spleen, the tongue is placed on the bottom of the jaw at the base of the lower palate, beneath the teeth and gum line.

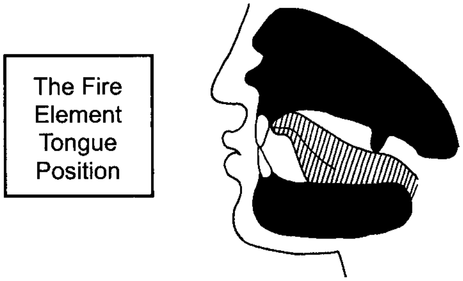


Figure 44.54. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

- Inhale and imagine golden yellow light energy flowing into the Spleen tissues. Exhale the healing sound "Who" or "Gong." Feel the Spleen begin to vibrate and imagine stagnations within the Spleen tissues dispersing. Imagine and feel the Toxic Qi flowing out of the sides of the chest, melting down the legs, and simultaneously being released out the mouth.

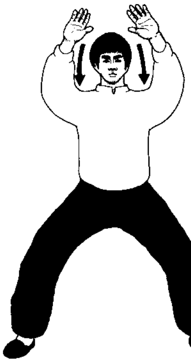


Figure 44.55. Preparation for the Closing of the Daoist Five Yin Organ Exercise (a).

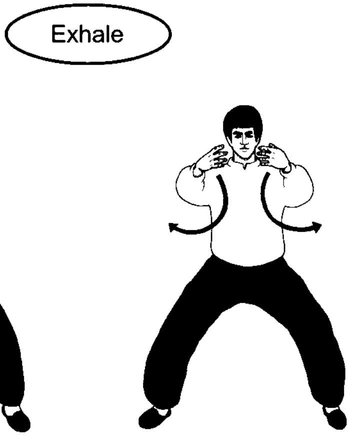


Figure 44.56. Preparation for the Closing of the Daoist Five Yin Organ Exercise (b).

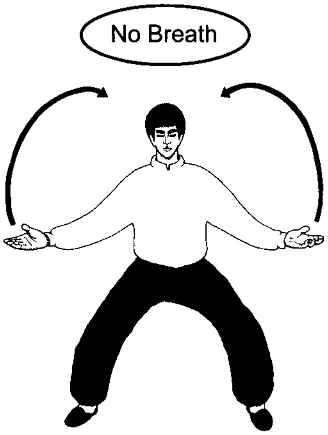


Figure 44.57. Preparation for the Closing of the Daoist Five Yin Organ Exercise (c).

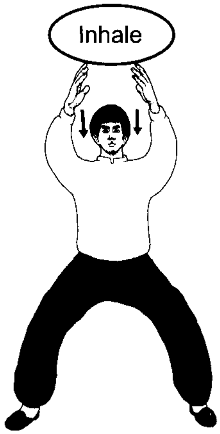


Figure 44.58. The Closing of the Daoist Five Yin Organ Exercise: Each hand is placed above the head as if embracing a ball.

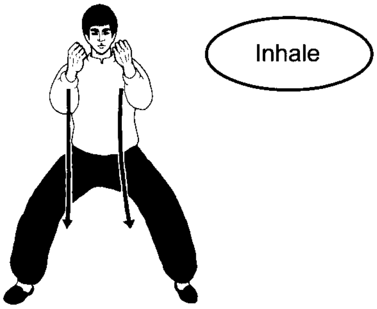


Figure 44.59. Exhale and form loose fists with the hands.

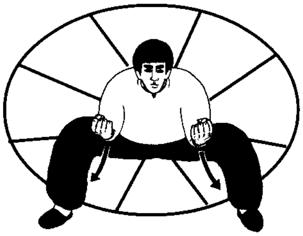


Figure 44.60. Slowly begin squatting, forming a Turtle Posture.

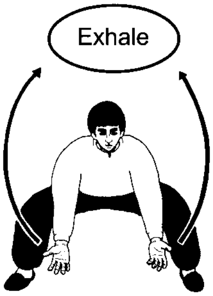


Figure 44.61. Exhale and slowly begin to raise the body.

BENEFITS OF THE DAOIST FIVE YIN ORGAN "CLOSING" EXERCISE

The purpose of the Daoist Five Yin Organ "Closing" is to gather the Qi back into the patient's Lower Dantian, rooting and stabilizing the patient's Qi. This ending exercise is very important, as its initial goal is to gather any excess Qi developed from the potential over-stimulation of the Five Yin Organs and to collect the runoff energy into the Lower Dantian (where it can be absorbed and used by the Eight Extraordinary Vessels). Otherwise, if the individual unknowingly has a pre-existing Excess condition in a particular Yin organ, the additional tonification can exacerbate the organ's condition. To avoid an Excess condition, certain Medical Qigong schools will use external massage and lightly brush the energetic channels to disperse any excess Qi after practicing certain Qigong exercises and meditations.

The soft compression used during the ending exercise increases the partial pressure of oxygen in the Blood as more oxygen passes into the cells. The action of moving oxygen into the cells creates a movement of carbon dioxide out of the cells, increasing the exchange rate and establishing a greater metabolic breakdown.

The breathing initiated for the ending exercise is known as "Turtle Breathing" and incorporates the use of the "Abdominal Breath Holding Method" (see Volume 2, Chapter 17). The Turtle

Breathing method requires slow respiration, and it stimulates the center hub of the Belt Vessel.

THE "CLOSING"

1. Upon completion of the Spleen exercise, exhale and start to separate both hands (as if embracing a ball) (Figure 44.55 and 42.56).
2. While still exhaling, bring both hands down to waist level and separate the arms, moving the hands away from the center of the body (Figure 44.57). Raise both arms up over the head. Each hand is placed above the head as if embracing a ball (Figure 44.58).
3. Form two loose fists with the hands (Figure 44.59).
4. While bending forward from the waist, slowly turn the soft fists so that the curled fingers face the body and begin squatting, forming a Turtle Posture. Begin using the Turtle Breathing method to gather Qi into the Lower Dantian through 5 separate inhalations. Slowly, turn both fists so that the curled fingers face the upward and begin squatting to form the Turtle Posture (Figure 44.60).
5. Exhale and slowly begin to raise the body upward while storing and absorbing Qi into the Lower Dantian (Figure 44.61). Opening both fists and allow the hands to return back to their original position at the sides of the body. Repeat five times and end in the Wuji posture.
6. When practicing the Turtle Breathing method, the mind's intention and respiration should be focused onto the Lower Dantian, navel, and Mingmen areas of the body.

UTILIZING THE "TURTLE BREATHING" TECHNIQUE FOR GATHERING QI

For purposes of gathering and storing energy, the Lower Dantian can be divided into five sections (see Figure 44.62). Each section is numbered, beginning with the front of the Lower Dantian at the navel area "1," increasing in number as one continues from the navel to the sides of the waist "3," ending at the Mingmen area "5."

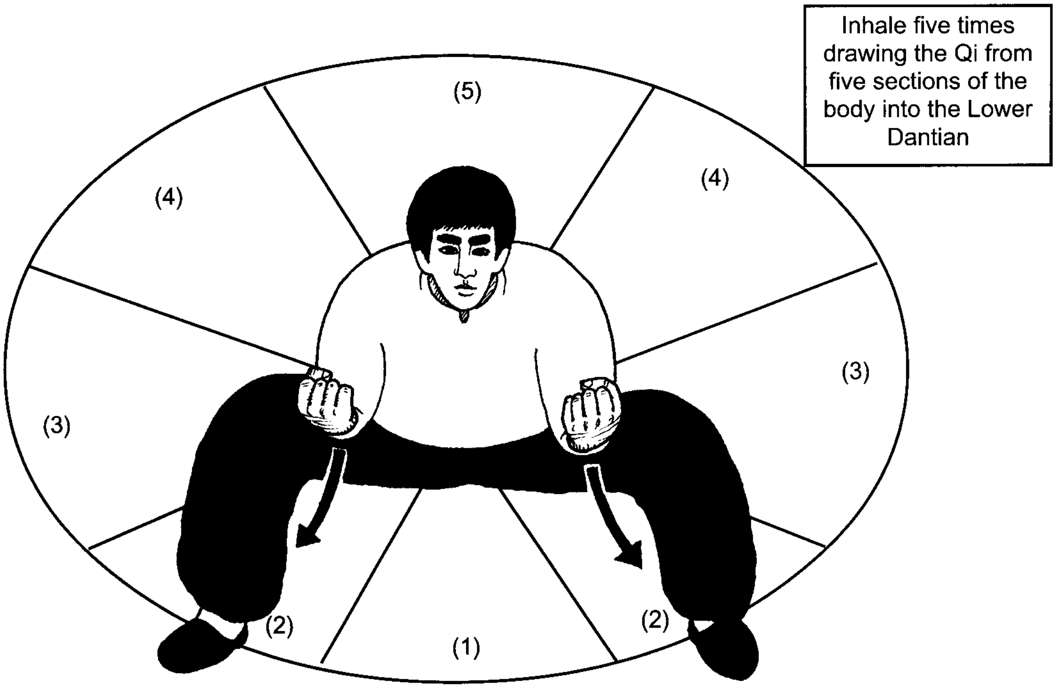

Inhale five times drawing the Qi from five sections of the body into the Lower Dantian
(5)
(4)
(4)
(3)
(3)
(2)
(2)
(1)

Figure 44.62. Squatting to complete the form of the Turtle Posture.

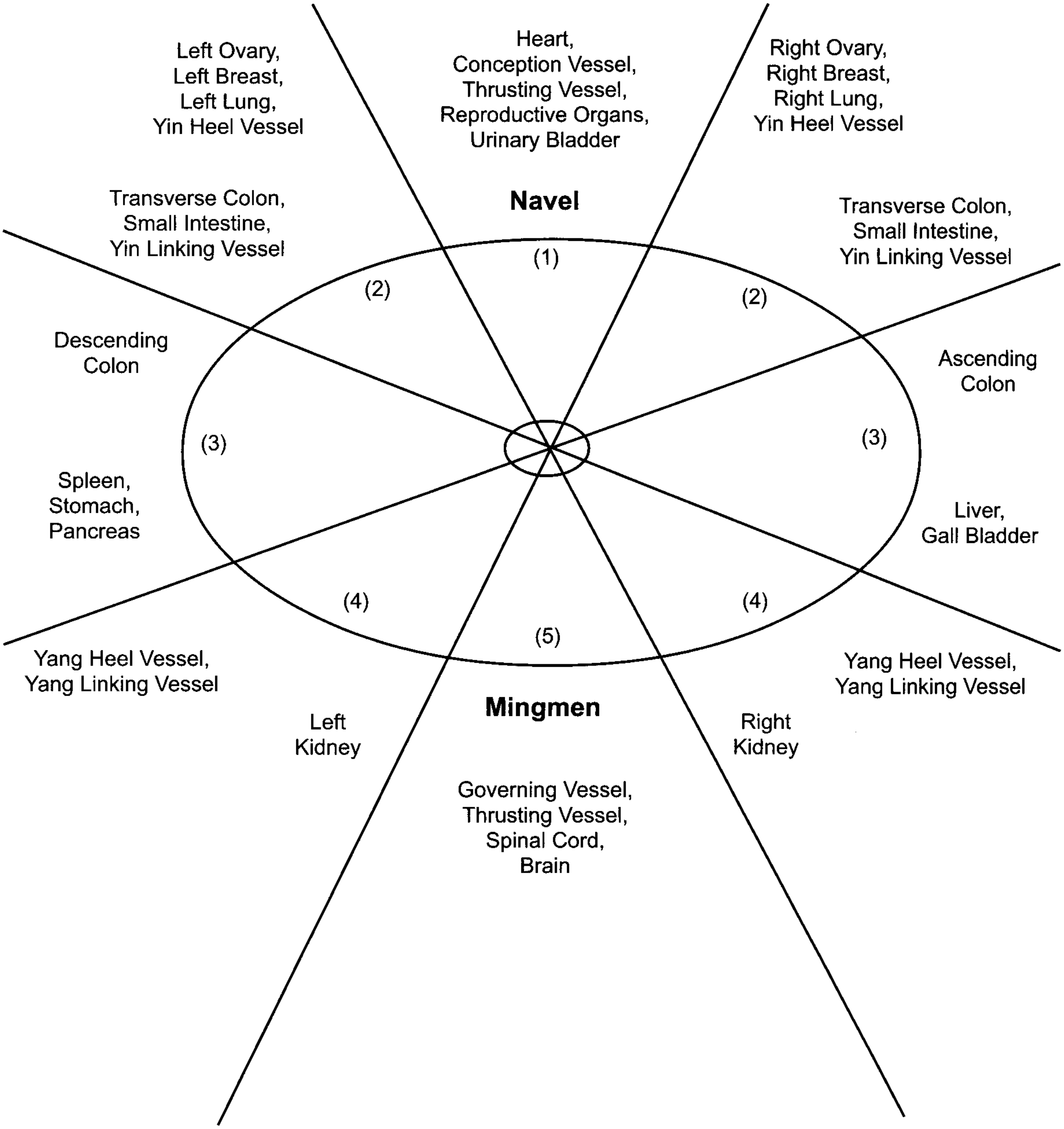

Left Ovary,
Left Breast,
Left Lung,
Yin Heel Vessel
Heart,
Conception Vessel,
Thrusting Vessel,
Reproductive Organs,
Urinary Bladder
Right Ovary,
Right Breast,
Right Lung,
Yin Heel Vessel
Transverse Colon,
Small Intestine,
Yin Linking Vessel
Navel
Transverse Colon,
Small Intestine,
Yin Linking Vessel
(1)
(2)
(2)
Descending
Colon
Ascending
Colon
(3)
(3)
Spleen,
Stomach,
Pancreas
Liver,
Gall Bladder
(4)
(4)
(5)
Yang Heel Vessel,
Yang Linking Vessel
Yang Heel Vessel,
Yang Linking Vessel
Mingmen
Left
Kidney
Right
Kidney
Governing Vessel,
Thrusting Vessel,
Spinal Cord,
Brain

Figure 44.63. When practicing Turtle Breathing, inhale and slowly begin drawing the Qi from the front of the body into the navel area "1," absorbing the energy from the Heart, Conception Vessel, reproductive organs, and Urinary Bladder into the Lower Dantian. This absorbing action is created by pulling upwards on the anal sphincter in the direction of the intended energy. Next, proceed to the sides of the body. In women, the next area "2" will include the excess energy gathered from both the left and right ovaries, as well as the left and right breasts. In men, however, this area "2" is considered general and not specific to certain internal organs or tissues. Continue in the progression of circling the waist until you have reached the Mingmen area "5." Then, reverse the order of the tissue areas ("5," "4," "3," etc.).

Think of the anal sphincter as a great funnel, attached in eight different segments (like canals) which progress up the torso. As you focus your mind on each section (begin with the navel at section 1), allow any excess energy to flow downwards from that particular section to be gathered into the Lower Dantian. With your imagination, direct the breath and Qi from your torso to flow into each of the five areas.

The breath and Qi should be slowly inhaled and guided into the Lower Dantian via the anal sphincter area for an even five counts. By pulling upwards on the anal sphincter and perineal areas, an energetic vacuum is created within the pelvic diaphragm and urogenital diaphragm. This energetic vacuum is used to gather the internal organ's excessive Qi.

Begin with collecting Qi from the front of the body to the navel via the anal sphincter. Hold the Qi in the Lower Dantian area then proceed to the next areas (towards the sides of the body), absorbing the Qi into the Lower Dantian via the anal sphincter. Next, proceed to the sides of the body continuing in progression until you reach the Mingmen area (5).

Then, reverse the progression beginning with the Mingmen and working around the waist until you reach the navel ("5," "4," "3," etc.). Make sure that you pull your anal sphincter towards the direction of the area of the body from which you are absorbing Qi (Figure 44.63).

After perfecting the Turtle Breathing, a practitioner can create the energetic vacuum and initiate the absorption of excess Qi into the Lower Dantian by moving his or her intention from the anal sphincter through the Lower Dantian and torso at an extremely fast speed.

FIVE YIN ORGAN ENERGETIC MANIFESTATIONS

The Five Element energies are manifested within the physical body through five different directions of tissue movement. The Medical Qigong doctor studies the movements and actions of a patient while the patient is in a meditative state (usually a sitting or standing posture). This observation is used to diagnose the patient's energetic disposition. After being in a meditative state for some time (usually from thirty minutes to an hour), the patient's organs will manifest their energetic imbalances. When the body's internal organ system becomes energized, certain physical reactions are evident that indicate which particular Element is out of balance.

1. Wood or Liver Qi is responsible for the dispersing effect of Qi and manifests through expansive outward movements in all directions causing the body to sway with gentle and soft motions. When the Liver's energy is overabundant, the torso makes a gentle, soft movement like a pine tree swaying in the wind. This is caused by the sprouting and branching manifestation of the Liver Qi's rising warm current (Figure 44.64).
2. When Fire or Heart Qi is overabundant, it is evident through the physical manifestation of the upward ascending actions of the torso caused by the flaring up of Yang Heat. This heat affects the energetic body and is expressed in upward movements and sometimes jerky actions (like a flame crackling in a fire) (Figure 44.65).
3. Earth or Spleen Qi is generally manifested by stable movements. However, when overabundant, it is evident through movements that are both smooth and swift. This allows the body to circle in a limber, flexible, and free moving action (think of the body's movement as being similar to that of a spinning ball) (Figure 44.66).
4. When Metal or Lung Qi is overabundant, it is evident through the twitching actions of the torso and is manifested by contracted, inward movements causing the body to violently jerk from side to side (think of the body as a metal bell being violently struck) (Figure 44.67).
5. When Water or Kidney Qi is overabundant, it is evident through the clumsy, awkward, heavy downward moving action of the torso (think of a waterfall descending onto rocks).

When the patient's body unintentionally or unconsciously rocks or sways gently as a result

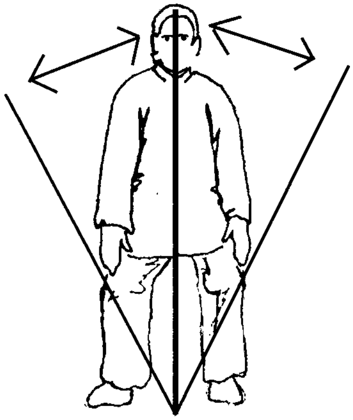


Figure 44.64. Wood Qi Causes the Body to Sway Like a Bamboo Reed.

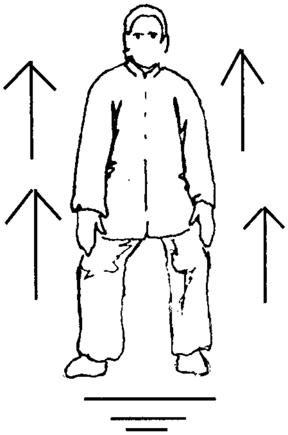


Figure 44.65. Fire Qi Causes the Body to Rise Like a Raging Fire.

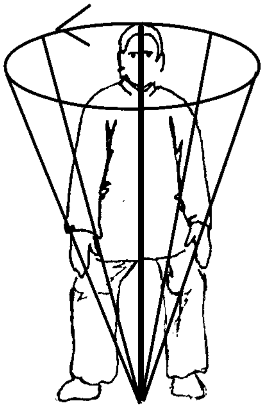


Figure 44.66. Earth Qi Causes the Body to Rotate Like the Spinning Rotation of the Earth.

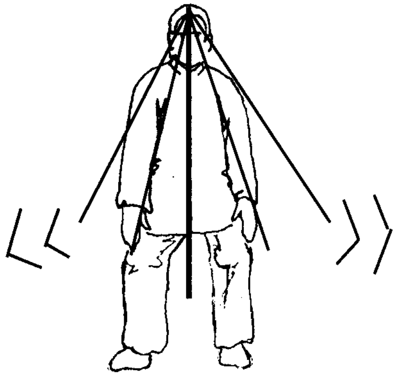


Figure 44.67. Metal Qi Causes the Body to Shake Like the Ringing of a Bell.

of a meditative state, the patient does not feel tired upon completing the meditation. However, when a patient consciously tries to force relaxation or augment the movement of his or her body while meditating, he or she will be tired by the end of the meditative session (Figure 44.68).

Note: While interning at the Medical Qigong Ward at the Xi Yuan Hospital in China, I found it fascinating to observe meditating patients displaying the results of both energetic organ manifestations and of consciously-induced movements. All the above listed energetic manifestations were evident.

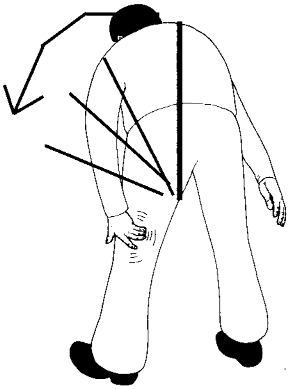


Figure 44.68. Water Qi Causes the Body to Sink Downward like a Waterfall.

SECTION X

TREATMENT OF INTERNAL DISEASE WITH MEDICAL QIGONG THERAPY

INTRODUCTION

Clinical records from China verify that Medical Qigong treatments are most effective on nervous system disorders, migraines, bronchial asthma, nocturnal enuresis, psychosomatic diseases, gastric ulcers, arthritic pains, sterility, and in the elimination of ovarian cysts and benign tumors.

The following chapters are designed to assist the Medical Qigong doctor in his or her clinical practice by explaining the various techniques, protocols and prescriptions that are used in Medical Qigong hospitals, institutes, and colleges throughout China.

These Medical Qigong techniques are presented as basic guidelines for the Qigong doctor. They are presented as an example to assist Qigong doctors in treatment and prescription protocols.

The Five Yin Organs' relationships with each other and their complex interrelationship with the energetic ebb and flow of Qi must constantly be regulated in order to maintain health. There is a constant flux of energetic flow within the body, during which an excess or deficiency of Qi can occur, requiring specific organ therapy for restoration and balance. This therapy is designed to bring the specific organ or organ systems back into balance by using various meditations, visualizations, and breathing exercises.

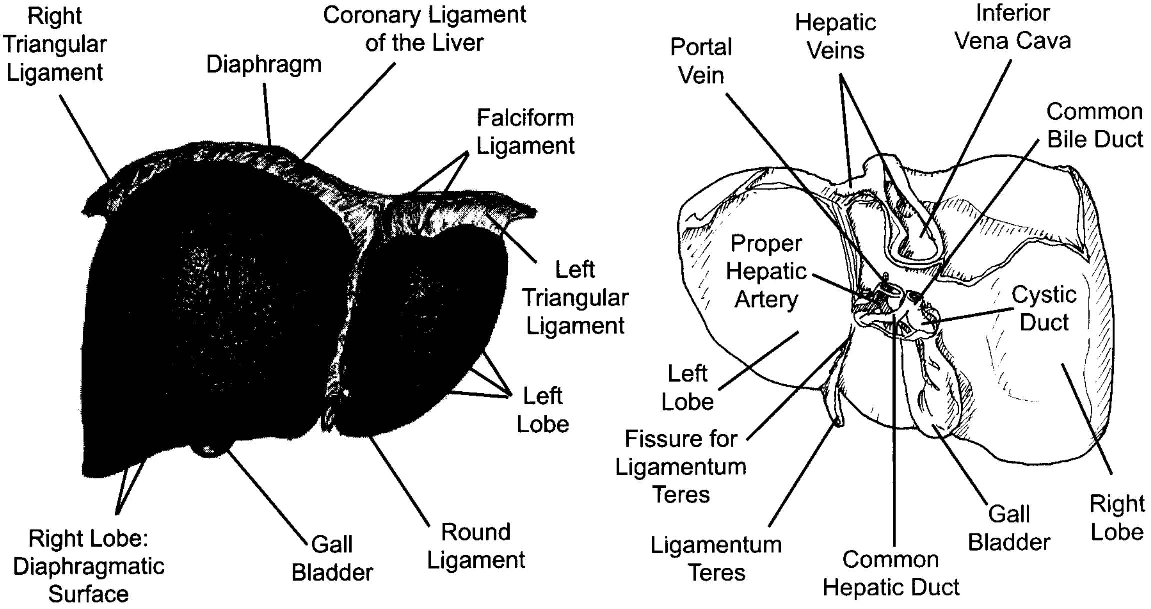
This particular section of the Medical Qigong Textbook Series (Section X: Chapters 45-50, and Section XI: Chapters 51-55) focuses on the treatment of Zang (Yin) and Fu (Yang) disharmonies in clinical practice, as well as general and specific diagnoses, treatments, and prescriptions.

We begin by exploring several examples of the Five Element disease patterns and the various techniques used to treat them in the Xi Yuan Hospital and the Medical Qigong College at the Hai Dian TCM University in Beijing, China.

The final chapter in this section emphasizes the clinical application and theoretical principles of "miscellaneous" diseases and their treatments.

In presenting this information, we at the International Institute of Medical Qigong do not wish to make the claim that we teach the only "true" or "most powerful" approach to Chinese Energetic Healing. We only desire to present you, the reader, with a specific set of tools and information that is extremely effective in clinical function. In doing so, it is our sincere desire that you may begin and continue the never-ending process of improving, enriching, and enlarging the energetic skills that you already offer your patients as a healer.

CHAPTER 45
QI EMISSION THERAPY FOR LIVER DISEASES



Right Triangular Ligament
Diaphragm
Coronary Ligament of the Liver
Falciform Ligament
Left Triangular Ligament
Left Lobe
Right Lobe: Diaphragmatic Surface
Gall Bladder
Round Ligament
Portal Vein
Hepatic Veins
Inferior Vena Cava
Common Bile Duct
Proper Hepatic Artery
Cystic Duct
Left Lobe
Fissure for Ligamentum Teres
Ligamentum Teres
Common Hepatic Duct
Gall Bladder
Right Lobe

Figure 45.1. The Front and Rear View of the Liver Organ.
(Inspired by the original artwork of Dr. Frank H. Netter)

THE LIVER ORGAN

The Liver is a solid Yin organ, located in the upper aspect of the abdomen, on the right side of the torso, under the diaphragm (Figure 45.1). It is the largest gland in the human body, weighing about 3 pounds. The Liver is anatomically divided into four lobes: the visible right and left lobes (divided by the falciform ligament), and the caudate lobe and quadrate lobes which are posterior and lie inferior to the left lobe. Along the free border of the falciform ligament is the ligamentum teres (round ligament) which is remnant of the umbilical vein of the fetus.

The Liver belongs to the Wood Element, and its associated Yang organ is the Gall Bladder. In Chinese Medicine, the Liver is responsible for the circulation and smooth movement of the body's internal Qi. The Liver is sometimes referred to as the "Green Emperor." It is a solid (Zang) organ which stores the Blood.

The Liver governs the Belt (Dai) and Thrusting (Chong) Vessels, as well as the flow and circulation of Qi throughout the body. The smooth flow of Qi ensures balanced mental and emotional states, as well as normal secretion of bile.

Although the Liver is anatomically situated on the right side of the body, its energetic movements and flow manifest on the left side of the body. To understand this function, it is helpful to think of the Liver as a living bellows, in which the right side compresses, causing the Qi to flow out through the left side.

CHINESE CHARACTER FOR LIVER: GAN

The Chinese character "Gan" translates as "Liver." It refers to the image of the Liver organ, and is divided into two sections. The character to the left, "Ji" depicts the Chinese ideogram for body tissue, muscle or flesh (all of which are forms of connective tissue). The character to the right represents a raised pestle, ready to pound, grind and destroy. Some translators maintain that the raised pestle image is actually a warrior's shield, thrust into the ground in front in order to defend, protect and support, hence the Liver's ability to control the body's aggressive warrior spirit (Figure 45.2).

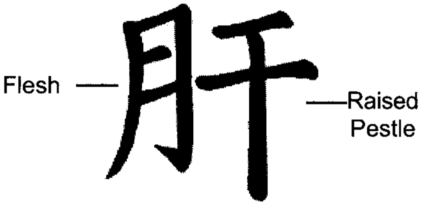


Figure 45.2. The Chinese Character for Liver "Gan"

THE YIN AND YANG OF THE LIVER

Traditional Chinese Medicine defines the Liver as having two energetic aspects, Yin and Yang, described as follows:

- **The Yin of the Liver:** This pertains to the material structures of the Liver, including the Blood stored within it.
- **The Yang of the Liver:** This pertains to the Liver's function of heating and moving the Qi.

THE LIVER'S WOOD JING FORMATION

During the seventh lunar month of a woman's pregnancy, the Wood Jing begins to be accepted by the fetus' body. The Wood Jing energy supervises the direction of the emotional and spiritual aspects of the fetus. Any faltering of the Wood Jing energy during embryonic formation is associated with psychological problems (i.e., passive-aggressive personality disorder, etc.).

After birth, the Wood Jing can be influenced by the color green, the sour taste, and the "Shu" and "Guo" sounds.

THE LIVER IN CHINESE MEDICINE

The functions of the Liver described in Traditional Chinese Medicine are similar to those that are described in Western Medicine. In Traditional Chinese Medicine, however, the Liver also assumes various functions of the Blood, visual organs, central nervous system, and autonomic nervous system. The Liver also governs various psycho-emotional attributes and has specific spiritual influences. According to Traditional Chinese Medicine, the main functions of the Liver are to: store and regulate the Blood, smooth and regulate the flow of Qi, rule the tendons, manifest in the nails, open at the eyes, express itself through the psycho-emotional aspects of love and anger, and exert certain important spiritual influences via the Hun (Ethereal Soul). These main functions are described as follows (Figure 45.3):

1. **Stores and Regulates the Blood:** The Liver is the most important organ for storing the Blood and serves as a reservoir to regulate the circulation of Blood volume. The Liver's responsibility of storing the Blood manifests in two ways:

- **The Liver stores and releases the Blood according to physical activity:** When the body is active, the Blood flows into the muscles to nourish and moisten the muscle tissues, and to warm and moisten the tendons, allowing them to become more supple. When the skin and muscles are well-nourished by the Blood, the body maintains a stronger resistance to attacks from external pathogenic factors. When the body rests, the Blood flows back into the Liver, allowing the body to restore and recharge its energy.
- **The Liver regulates the Blood in menstruation:** The Liver assists the Uterus, regulates the menses and is responsible for nourishing the growth of the embryo during the first month of pregnancy. The Liver's function of storing Blood also influences the way the Governing and Conception Vessels regulate Blood in the Uterus. During pregnancy, the mother's Blood is transformed into Jing-Es-

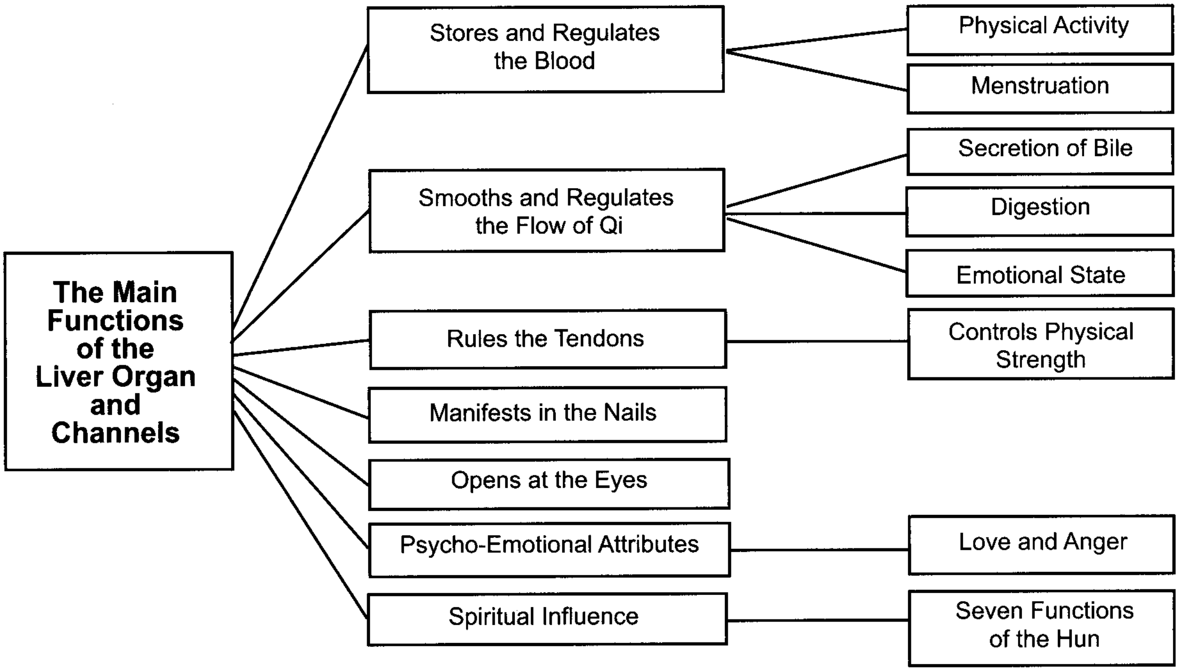

The Main Functions of the Liver Organ and Channels
Stores and Regulates the Blood
Physical Activity
Menstruation
Smooths and Regulates the Flow of Qi
Secretion of Bile
Digestion
Emotional State
Rules the Tendons
Controls Physical Strength
Manifests in the Nails
Opens at the Eyes
Psycho-Emotional Attributes
Love and Anger
Spiritual Influence
Seven Functions of the Hun

Figure 45.3. The Main Energetic Functions of the Liver Organ and Channels

sence, which nourishes the mother's body as well as the embryo's. The mother's Liver Channels cause Essence and Blood to coagulate in her womb. This Blood coagulation continues after the initial cellular division.

An imbalance of the Liver is often reflected in a woman's menstrual cycle. In the gynecology of Traditional Chinese Medicine, the Liver's function of storing Blood is a major factor in determining the state of a woman's reproductive physiology and pathology. Problems due to imbalances of Liver Qi and Blood can manifest in symptoms such as premenstrual tension, amenorrhea, dysmenorrhea, depression, etc.

2. **Smooths and Regulates the Flow of Qi:** The Liver is responsible for the "free and easy wandering" of Qi throughout the entire body (through all organs and in all directions). This is considered to be the Liver's most important function. The Liver makes the Qi flow smoothly in and around the body. It governs the energy within the Belt and Thrusting Vessels, and is in charge of the circulation of Qi through all of the body's internal organs. An impairment of this function is one of the most common patterns observed in the clinic. The movement of Liver Qi affects the body in three primary ways. It affects the secretion of bile, digestion and the emotional state.

- **Secretion of Bile:** The smooth flow of Qi ensures normal secretion of bile. If the Liver Qi becomes stagnant, the flow of bile may become obstructed, resulting in symptoms such as belching with bitter taste, and jaundice.
- **Digestion:** The smooth flow of Qi ensures the normal digestive functions of the Stomach and Spleen, thus allowing for a harmonious movement of Qi within the Middle Burner. If the Liver Qi becomes stagnant, or "invades the Stomach or Spleen" it will adversely affect the digestion of food and drink.
- **Emotional State:** The Liver's function of ensuring the free and easy wandering of Qi has an influence on the body's mental and emotional activities, affecting the emotional states that each organ generates. Impairment of this function can lead to a "binding depression of

Liver Qi" associated with impatience, hasty decisions, impulsive actions, and anger.

3. **Rules the Tendons:** The Liver regulates the function and control of the tendons and ligaments via the contraction and relaxation of the muscles, and is the source of the body's physical strength. In ancient Chinese Martial Neigong training, it is said that, "For power, it is better to stretch the tendons half an inch, than to increase the muscle mass three inches." The stretching of the tendons (called "reeling and pulling the silk" in Chinese martial arts training) allows an individual the ability to increase his or her strength, as well as produce a powerful vibrational resonance used to maximize full striking potential. This vibrational skill is used in the Medical Qigong clinic (in techniques such as Vibrating Palm and Thunder Fingers) for dispersing stagnations.

   If the Liver Blood becomes deficient, the body will be unable to moisten and nourish the tendons. This often results in symptoms such as muscle cramps, tremors, spasms, numbness of the limbs, impaired extension or flexion ability and an overall lack of strength. Internal Liver Wind can adversely affect the tendons, and in some cases cause contractions of the tendons resulting in convulsions and tremors.
4. **Manifests in the Nails:** In Traditional Chinese Medicine, the fingernails and toenails are considered to be an offshoot of the tendons, and as such are also influenced by the flow of Liver Blood. The condition of the nails reflect the quality of nourishment that the tendons are receiving and can be used to determine the state of Liver Blood. If the Liver Blood is abundant, the finger and toenails will be flexible, smooth and healthy, with no ridges or spots.
5. **Opens at the Eyes:** The Liver is connected to the eyes and the sense of sight. The Liver Blood moistens the eyes and gives them the capacity to see. When the Liver Blood is deficient, there will be blurry vision, myopia, color blindness or dry eyes.

   The images absorbed into the body through the eyes are filtered through the Liver by the spiritual influences of the Hun (Ethereal Souls) or Po (Corporeal Souls), which then generate emotional responses according to the individual's current state of mind.
6. **Psycho-Emotional Aspects:** The Liver is responsible for planning and creating, and is also responsible for instantaneous solutions or sudden insights. It is for this reason that the Liver is sometimes called "The General in Charge of Strategy."

   The Liver's positive psycho-emotional attributes are all influenced by the Hun, and are expressed as love, kindness, benevolence, compassion, and generosity. In normal function, the psycho-emotional aspects of the Hun influence the Liver, allowing the individual to experience love and compassion through thoughts and actions.

   The Liver's negative attributes are influenced by the Po, and are expressed as anger, irritability, frustration, resentment, hate, jealousy, rage, and depression. If the circulation of Qi becomes obstructed, the resulting Liver Qi stagnation gives rise to emotional turmoil. This emotional turmoil may sometimes manifest through energetic outbursts of anger (Yang) or sinking into depression (Yin), and is initiated by the Po's effect on the Liver.
7. **Spiritual Influence:** The Liver stores the Three Ethereal Souls, also called the Hun (see Volume 1, Chapters 1 and 8). In the context of classical Chinese theology, the Eternal Soul (Shen Xian) is different from the Ethereal Souls (Hun), in that the Eternal Soul is seen as the more personal of the two. The Ethereal Souls are seen as more universal temperaments or as archetypes. The ancient medical classics say that there are Three Ethereal Souls (Hun) and Seven Corporeal Souls (Po) that symbolize different attributes of the human being. The Hun's spiritual energy is said to be able to leave the body and then return, thus indicating a relationship with out-of-body travel into the spirit world.

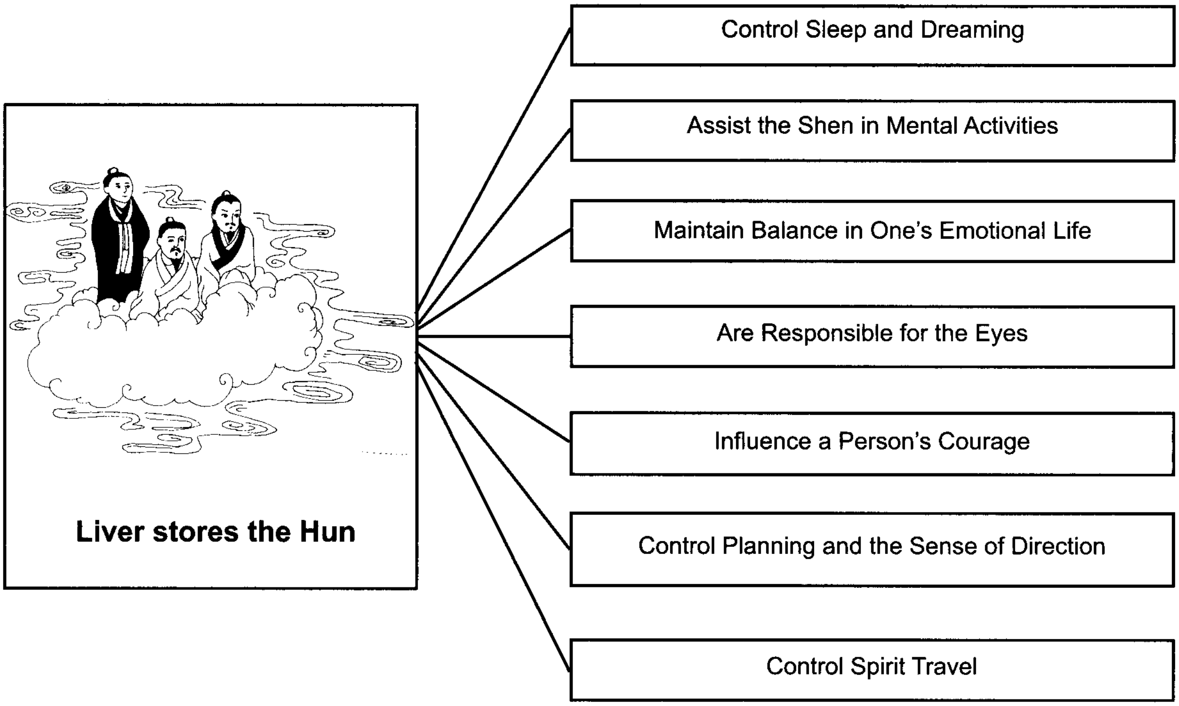

Liver stores the Hun
Control Sleep and Dreaming
Assist the Shen in Mental Activities
Maintain Balance in One's Emotional Life
Are Responsible for the Eyes
Influence a Person's Courage
Control Planning and the Sense of Direction
Control Spirit Travel

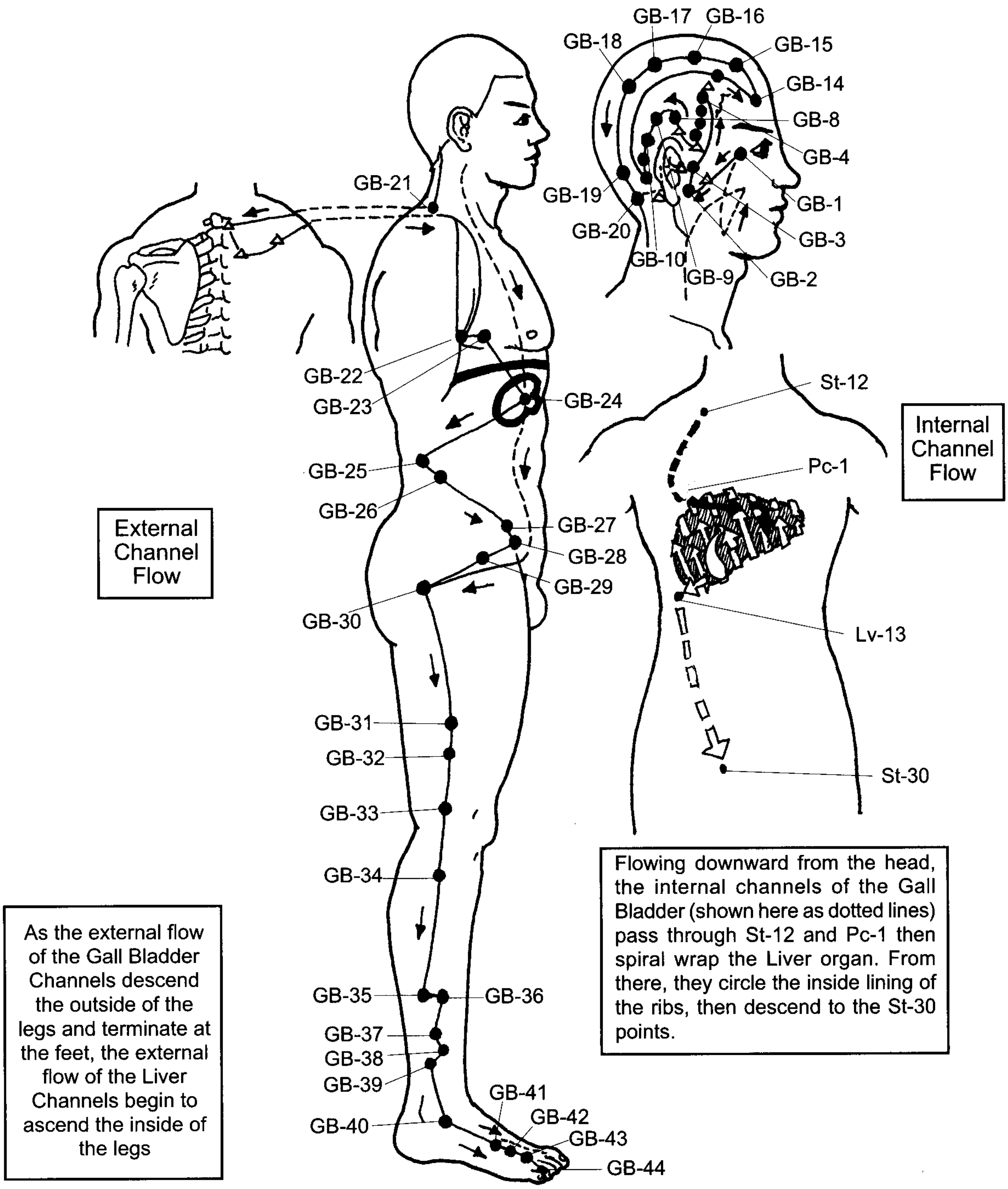
Figure 45.4. The Seven Energetic and Spiritual Functions of the Three Hun

THE LIVER AND THE HUN

The Hun have many functions. They are responsible for controlling sleep and dreaming, assisting the Shen in mental activities, maintaining balance in one's emotional life (under the leadership of the Shen), governing the eyes, influencing a person's courage, controlling planning with the aid of the Shen, and spirit travel (Figure 45.4).

The Hun, or Three Ethereal Souls, are rooted in the Liver Yin (which includes the Liver Blood). The Hun influence the sense of spiritual direction in one's life. The Hun are responsible for providing vision, either through the physical eyes (observing colors, patterns and forms) or through the spiritual eyes (observing spiritual visions and clairvoyance). When the Liver Blood and Liver Yin are flourishing, the Hun become firmly rooted, giving the individual insights and spiritual perceptions. Mental confusion and a lack of direction (disassociation syndrome) is often considered to be a state in which the Hun have left the body (wandering in other energetic dimensions) and usually occurs when the Liver Blood and Liver Yin are deficient. If the body's Liver Yin is depleted, the Liver is unable to hold the Hun. Deprived of their residence, the Hun begin to wander. This can result in such conditions such as fear, excessive day dreaming, insomnia, and a lack of sense of direction or purpose in life (one of the main features of depression).

The Hun store the sum total of past experiences. The expressions of the Hun are manifested through images, symbols and ideas from the divine and through the energetic state of the Wuji. These images, symbols, and ideas emerge from the individual's spiritual life, influencing his or her mental, emotional and physical life. Without this interaction, the individual's mental and emotional life would be deficient in images, ideas, and dreams, resulting in a lack of life purpose.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GB-37
GB-38
GB-39
GB-40
GB-41
GB-42
GB-43
GB-44
St-12
Pc-1
Lv-13
St-30
Internal Channel Flow
External Channel Flow

As the external flow of the Gall Bladder Channels descend the outside of the legs and terminate at the feet, the external flow of the Liver Channels begin to ascend the inside of the legs

Flowing downward from the head, the internal channels of the Gall Bladder (shown here as dotted lines) pass through St-12 and Pc-1 then spiral wrap the Liver organ. From there, they circle the inside lining of the ribs, then descend to the St-30 points.

Figure 45.5. The Internal and External Qi Flow of the Gall Bladder (GB) Channels

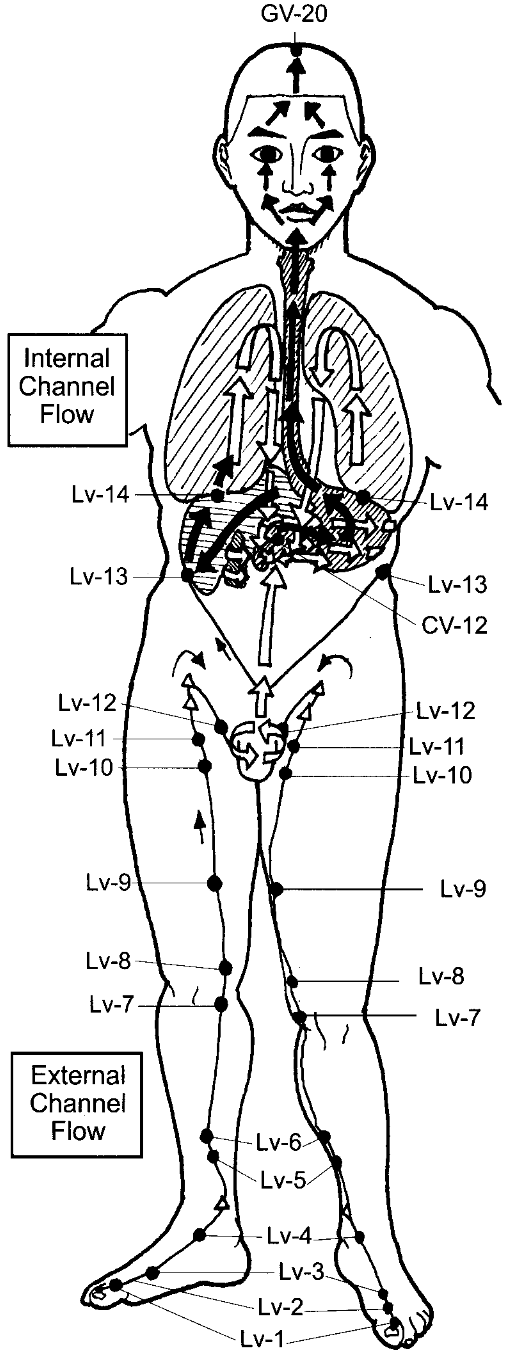

GV-20
Internal Channel Flow
Lv-14
Lv-14
Lv-13
Lv-13
CV-12
Lv-12
Lv-11
Lv-10
Lv-12
Lv-11
Lv-10
Lv-9
Lv-9
Lv-8
Lv-7
Lv-8
Lv-7
External Channel Flow
Lv-6
Lv-5
Lv-4
Lv-3
Lv-2
Lv-1

Figure 45.6. The Internal and External Qi Flow of the Liver (Lv) Channels

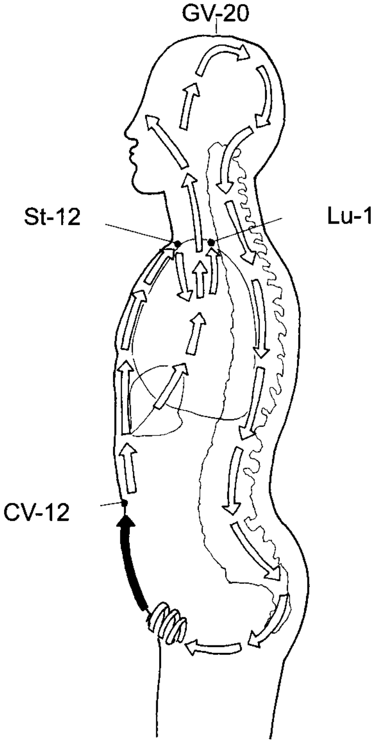

GV-20
St-12
Lu-1
CV-12

Figure 45.7. Side View of the Liver Channels' Internal Flow of Energy Following the Energetic Path of the Microcosmic Water Cycle

THE LIVER CHANNELS

As the external flow of the Gall Bladder Channels descends the outside of the legs and terminates at the feet (Figure 45.5), the external flow of the Liver Channels begins to ascend the inside of the legs.

The Liver Channels are Yin channels that flow externally from the feet to the torso (Figure 45.6). These two rivers originate externally from the lateral side of the big toes and flow upward on the medial side of the legs to encircle the groin. From there they continue to ascend externally to the lateral aspects of the torso, where they enter internally and penetrate the Liver. They then connect to, and spirally wrap around the Gall Bladder. From there, they flow to the Lungs, ascend internally through the thorax, and into the head to connect with the eyes, cheeks, and inner surfaces of the lips. The Liver channel then emerges at the forehead and flows upwards to connect with the Governing Vessel at the Baihui (GV-20) point.

CHANNELS' ENERGY FLOW

From the external and internal pathways of Qi flowing from the Liver organ, the circulating movement of the Qi washes over the whole body, assisting the tissues in storing and distributing the Blood. The Liver Channels contain more Blood than Qi; they therefore affect physical substances more than they affect energetic functions.

The internal energetic flow of the Liver follows the path of the Microcosmic Orbit Water Cycle (Figure 45.7). This is the natural energetic path used for stimulating the intuitive perceptions of the Hun, and it is used in advanced meditation practices for cultivating deep spiritual states.

At the high-tide time period (1 a.m. to 3 a.m.), Qi and Blood abound in the Liver organ and Liver channels. At this time, the Liver organ and channels can more easily be dispersed and purged; whereas during low tide (1 p.m. to 3 p.m.), they can be more readily tonified. The energy of the Liver Channels acts on the skin, muscles, tendons and nerves that are found along the channels' pathway.

THE INFLUENCE OF CLIMATE

In the spring, Liver conditions become more pronounced. Liver Qi becomes more active in individuals with strong Liver Qi. Likewise, it may become deficient in those with weak Liver Qi. When Liver Qi is deficient, the patient becomes withdrawn and fearful; when the Liver Qi is in excess, the patient becomes consumed by anger and irritability.

During this season, the consumption of foods containing preservatives, foods that have been contaminated with pesticides, and excessive alcohol can deplete the Liver.

An external Windy climate, which is typically stronger during the spring time, can interfere with the functions of the Liver by aggravating a preexisting Internal Liver Wind condition. Symptoms involving an External Wind invasion aggravating internal Liver Wind include headaches, stiff neck, skin rashes that start suddenly and move quickly, and Wind Stroke.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- The sour taste can be used to tonify both the Liver and Gall Bladder.
- The dark green/blue color is used to tonify the Liver.
- The descending "Shu" and "Guo" sounds are used to purge the Liver and Gall Bladder.

LIVER PATHOLOGY

As the Liver supplies the tendons with the energy and nutrients necessary for the development and maintenance of physical strength, Liver impairment is the cause of many disorders of physical strength and movement. These disorders include tremors or spasms of the muscles, tiredness, numbness, and sluggishness in joint movements.

Diseases of the Liver Channels can also cause swelling and a distended sensation of the hypochondrium. The Liver Channels are often involved in diseases of the lower abdomen and genital organs.

The Liver and Kidneys are mutually dependent upon each other. The Liver stores the Blood that nourishes the Kidney Jing; whereas the Kidneys store Jing that helps produce the Blood. Deficient Kidneys may lead to Blood Deficiency, and Deficient Liver Blood may cause weakness of the Kidney Jing due to lack of nourishment from the Blood. The hair on top of the head is also nourished by the Blood. When the hair turns grey, it is often said to be caused by insufficient Blood stored in the Liver, as well as a Kidney Jing deficiency.

T.C.M. PATTERNS OF DISHARMONY

In Traditional Chinese Medicine, Liver disharmonies originate from Deficient Liver Blood, Deficient Liver Yin, Blazing Liver Fire, Internal Liver Wind, or Liver Qi Stagnation. For clinical purposes, Liver dysfunctions can be categorized into eight major pathological conditions. These pathological conditions are described as follows (Figure 45.8): Depression of Liver Qi, Deficient Liver Blood, Liver Yin Deficiency, Hyperactive Liver Yang, Blazing Liver Fire, Liver Wind, Damp Heat in the Liver and Gall Bladder, and Stagnation of

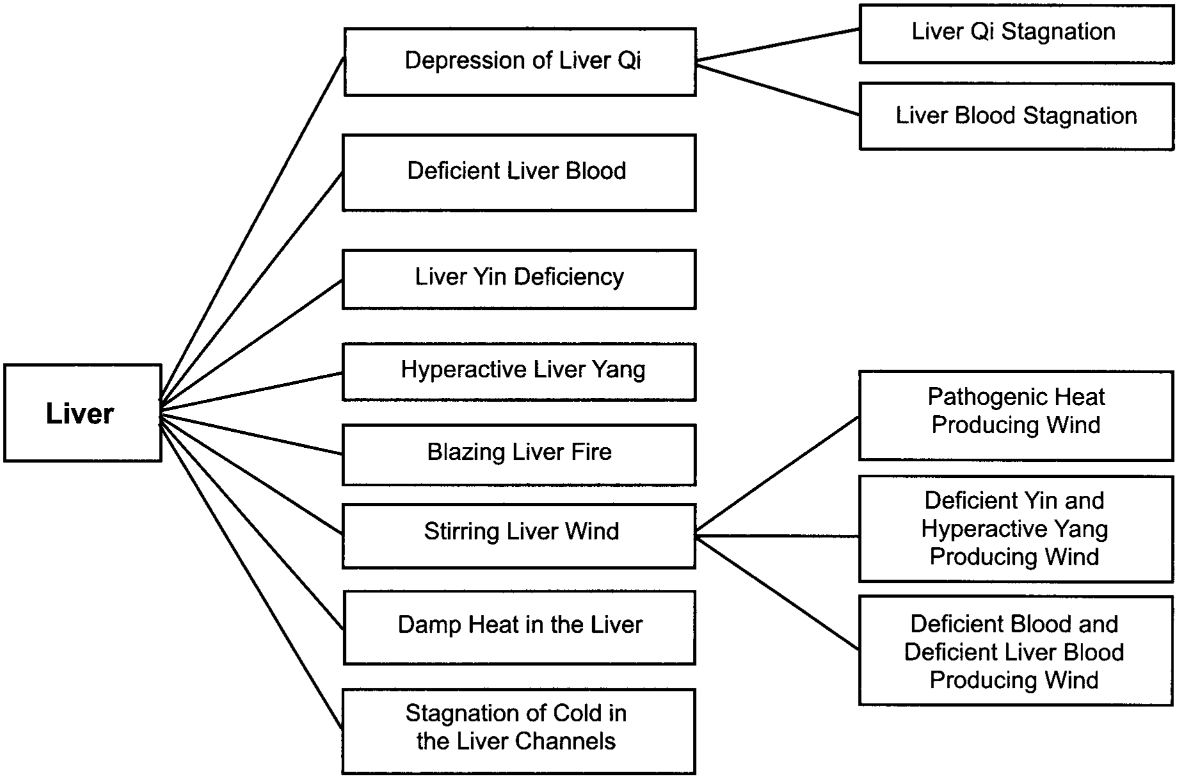

Liver
Depression of Liver Qi
Liver Qi Stagnation
Liver Blood Stagnation
Deficient Liver Blood
Liver Yin Deficiency
Hyperactive Liver Yang
Blazing Liver Fire
Stirring Liver Wind
Pathogenic Heat Producing Wind
Deficient Yin and Hyperactive Yang Producing Wind
Deficient Blood and Deficient Liver Blood Producing Wind
Damp Heat in the Liver
Stagnation of Cold in the Liver Channels

Figure 45.8. Chart of Liver Disharmonies

Cold in the Liver Channels, which are described as follows (Figure 45.9):

1. **Depression of Liver Qi:** This is one of the most common patterns of disharmony observed in the clinic. Depression of Liver Qi is usually due to emotional disharmony such as frustration, irritation, anger or depression. This condition results in stagnation of both Qi and Blood throughout the body. It can create a disharmony within the patient's digestive system, affect menstruation, and influence the patient's emotional and behavioral patterns (Figure 45.10).
   - **Liver Qi Stagnation:** When Liver Qi is stagnant, it may invade other internal organs and cause further disharmony. Symptoms can manifest as irritability, impatience, headaches, plum-pit stagnation in the throat, depression, abdominal pain, abdominal masses, diarrhea, constipation, pain and distension of the hypochondrium, epigastric pain, poor appetite, belching, nausea, vomiting, irregular menses, premenstrual tension, dysmenorrhea and painful urination. Stagnant Liver Qi invading the Stomach can result in epigastric pain, nausea and vomiting. Stagnant Liver Qi invading the Lungs can cause wheezing and asthma.
   - **Liver Blood Stagnation:** Stasis of Liver Blood is usually a consequence of chronic Liver Qi stagnation. When Liver Blood is stagnant, symptoms can manifest as irritability, impatience, depression, hypochondriac pain, nose bleeds, vomiting blood, abdominal masses, abdominal pain, dysmenorrhea, painful periods, irregular periods, dark blood and clotted menses.
2. **Deficient Liver Blood:** Poor nourishment can weaken the Spleen, resulting in an insufficient production of Blood. When not enough Blood

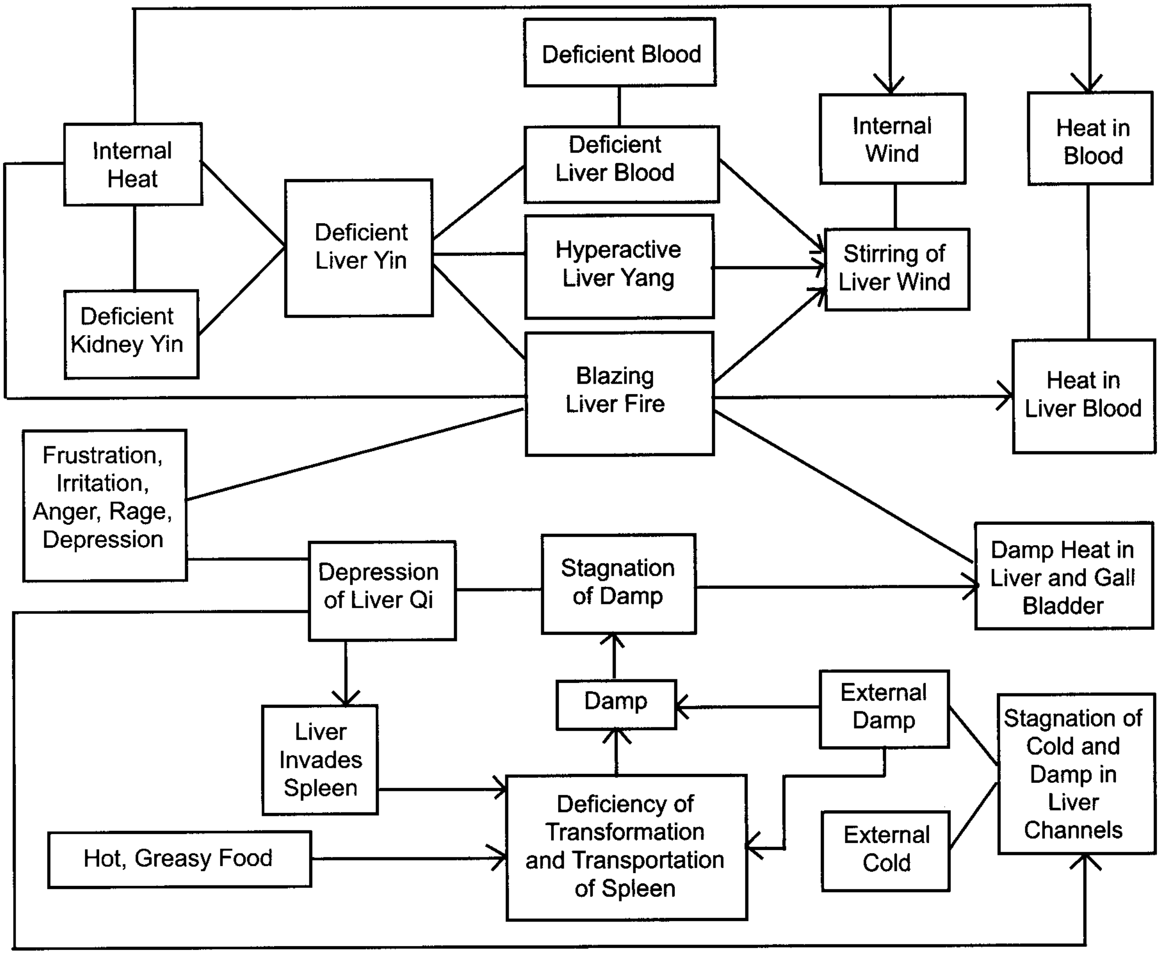

Deficient Blood
Internal Heat
Deficient Kidney Yin
Deficient Liver Yin
Deficient Liver Blood
Hyperactive Liver Yang
Blazing Liver Fire
Internal Wind
Stirring of Liver Wind
Heat in Blood
Heat in Liver Blood
Frustration, Irritation, Anger, Rage, Depression
Depression of Liver Qi
Stagnation of Damp
Damp Heat in Liver and Gall Bladder
Liver Invades Spleen
Damp
External Damp
External Cold
Stagnation of Cold and Damp in Liver Channels
Hot, Greasy Food
Deficiency of Transformation and Transportation of Spleen

Figure 45.9. The Origins of Liver Disharmony

is produced by the Spleen, insufficient Blood is stored by the Liver. Additional pathogenic factors creating deficient Blood or Liver disharmony can give rise to Deficient Liver Blood (e.g., loss of blood due to hemorrhage; injury to Yin, injury to Body Fluids, injury to Liver due to Heat caused by fever or Blazing Liver Fire). Deficient Liver Blood can cause such symptoms as headaches, numbness of the limbs, insomnia, blurry vision, dry brittle nails, tiredness, hypochondriac pain, constipation, irritability, impatience, depression, scanty menstruation, and amenorrhea (Figure 45.11).

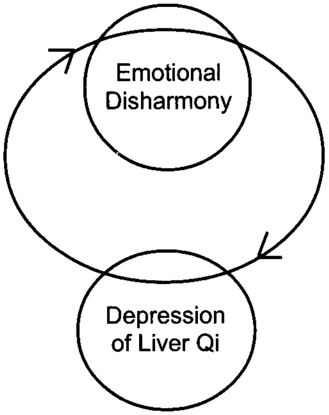

Emotional Disharmony
Depression of Liver Qi

Figure 45.10. Depression of Liver Qi

3. **Liver Yin Deficiency:** Can cause such symptoms as insomnia, dry eyes, tiredness, irritability, impatience, depression and pain in the hypochondriac region.
4. **Hyperactive Liver Yang:** Deficient Liver Yin can give rise to conditions of excess Dryness and Heat. Excessive Dryness and Heat can easily lead to conditions of Hyperactive Liver Yang, or the more extreme condition of Blazing Liver Fire. In ancient China, the Liver is sometimes called the "root of resistance to fatigue." Whenever the Liver is not functioning properly (stagnant, deficient, or excessively hot) the patient can experience fatigue as well as physical weakness (Figure 45.12). Liver Yang Rising can cause such symptoms as: irritability, headaches, dizziness, high blood pressure, and tiredness.
5. **Blazing Liver Fire:** A chronic condition of Internal Heat or Deficient Liver Yin may predispose the patient to Blazing Liver Fire. Blazing Liver Fire can be caused by suppressed anger or rage, or by excessive consumption of alcohol, tobacco, spicy and greasy food, or drugs. If extreme or chronic in nature, Deficient Liver Blood, and Hyperactive Liver Yang can also result in Blazing Liver Fire. This energetic pattern can also arise from chronic depression of Liver Qi. Stagnation can eventually give rise to Internal Heat and ultimately flare up as Fire. Blazing Liver Fire can cause such symptoms as red eyes and face, angry outbursts, tinnitus, temporal headaches, dizziness, dream-disturbed sleep and insomnia.
6. **Stirring Liver Wind:** Deficient Liver Blood, Hyperactive Liver Yang, Blazing Liver Fire or severe fever can result in the stirring of Liver Wind. Liver Wind is considered Yang and light in nature. It generally rises within the body, affecting the upper torso, and especially the head. It manifests through sudden or irregular movements primarily affecting the upper body, and is associated with Liver disharmony. Pathogenic Liver Wind manifests as tics, tremors, spasms, convulsions and stroke, as well as a shaking and vibrating in the tongue. The upward movement of Liver Wind affects the circulation of Qi and Blood and can cause dizziness or loss of consciousness. There are three main energetic patterns of Stirring Liver Wind: Pathogenic Heat Producing Wind, Deficient Yin and Hyperactive Yang Producing Wind and Deficient Blood and Deficient Liver Blood producing Wind.

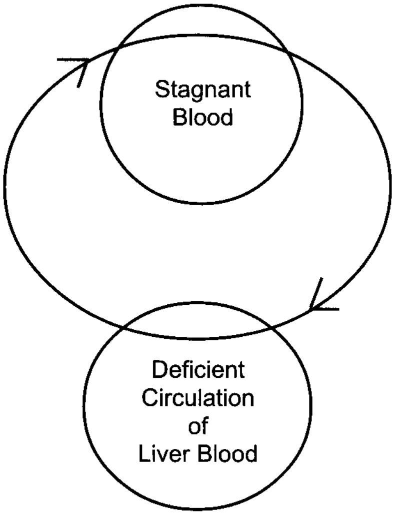


Figure 45.11. Deficient Liver Blood

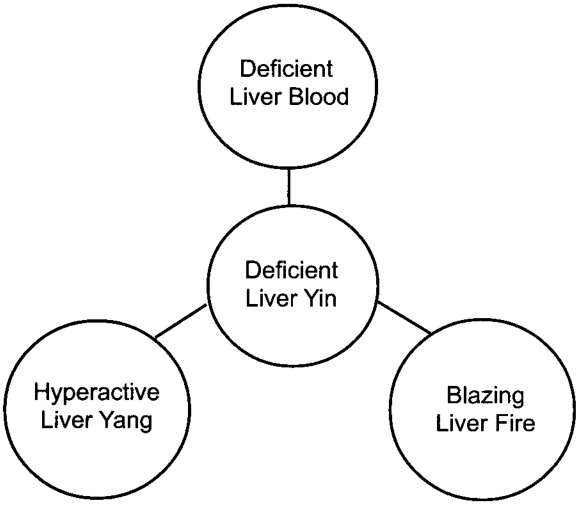


Figure 45.12. Interrelationship of Hyperactive Liver Yang Patterns

- **Pathogenic Heat Producing Wind:** This is a sudden, acute condition that only occurs in severe febrile diseases. In this condition, the Yin and Blood are damaged by the extreme Heat generated from the fever.

- **Deficient Yin and Hyperactive Yang Producing Wind:** Deficient Yin and Hyperactive Yang, stemming from chronic Liver Yin Deficiency, can cause the rising of Liver Yang. This condition can sometimes give rise to Liver Wind, resulting in such symptoms as weakness, sudden loss of consciousness and mental disorders.
- **Deficient Liver Blood Producing Wind:** Deficient Yin and Deficient Blood result from a lack of nourishment and moisture of the body's muscles and tendons. This pattern of deficiency creates an emptiness within the Blood Vessels, which become "filled" with Internal Wind. This condition of Internal Wind results in such symptoms as blurred vision, dizziness, aphasia, weakness, numbness, trembling, stiffness and spasms of the head and extremities.

7. **Damp Heat in the Liver:** A combination of External or Internal Dampness and Heat (with a tendency towards Liver Stagnation) can result in the condition of Damp Heat in the Liver and/or Gall Bladder. If the transformation and transportation functions of the Spleen are impaired (caused from Liver invasion or External Dampness), Internal Dampness can be produced. If there is depression of Liver Qi, this Dampness may stagnate and create Heat. Symptoms of Damp Heat in the Liver include: abdominal distension, fullness and pain in the chest and hypochondrium, loss of appetite, bitter taste in the mouth, nausea, vomiting, and a sour taste. Damp Heat in the Liver and Gall Bladder can cause such symptoms as jaundice, headaches, bitter taste in the mouth, nausea, abdominal fullness, leukorrhea, painful and inflamed scrotum, loss of appetite, irritability, impatience, depression, hypochondriac pain, and abdominal pain.
8. **Stagnation of Cold in the Liver Channels:** Stagnation due to Liver Qi Depression in combination with stagnation of Cold can result in stagnation of Cold in the Liver Channels. Cold concentrates in the lower part of the body, and therefore symptoms generated from a stagnation of Cold in the Liver Channels involve disharmonies of the lower body, such as hernia, pain and distension in the lower abdomen, testes and scrotum. As these pathologies are due to stagnation of Cold, they are alleviated by movement and warmth.

GENERAL TREATMENT FOR LIVER DISEASES

The following is a description of a general protocol used for treating common Liver diseases. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted or from which Turbid Qi is removed. Once the Qigong doctor becomes proficient at locating these particular patterns, the treatment flows more smoothly.

1. To begin a general treatment for Liver Stagnation, the Qigong doctor has the patient sit at the end of the treatment table and then begins Purging the patient's Wei Qi field.
2. The doctor moves to the right side of the patient and accesses the patient's Liver by using the Tiger Kneading Palm. To breakup the stagnation, the doctor starts from the right side of the torso and continues through the entire hypochondrium area following the diaphragm, while using the Tiger Kneading palm to remove the Toxic Qi.
3. After purging the Liver, the doctor focuses his or her attention on the patient's Gall Bladder. Using the Sword Fingers technique, the doctor continues vibrating into the tissue area while purging and removing any stagnation.
4. After purging the Gall Bladder, the doctor places him or herself directly behind the patient's back, facing the Liver, and begins exhaling the "Guo" sound. The doctor imagines the "Guo" sound penetrating through the back of the patient's body. The doctor's left hand is cupped by his or her mouth acting like a megaphone to increase the volume of the emitted sound. The doctor's right hand is placed in front of the patient's Yellow Court,

using the Bellows Palm technique, to help draw the Toxic Qi from the patient's Liver. The doctor can choose to use either audible or inaudible sound emission.

5. Next, the doctor connects with the Divine and roots the patient's Middle Burner Qi into the Lower Dantian by emitting Qi through the patient's Taiji Pole (right palm over the Lower Dantian, left palm over the patient's Baihui at the top of the head).
6. The Qigong doctor leads any remaining Turbid Qi down the Gall Bladder Channels and out the patient's body (Figure 45.13).
7. Finally, the Qigong doctor ends the treatment while enveloping the patient's Three Wei Qi fields and performing the "closing" (see Volume 3, Chapter 28).

These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

TREATMENT MODIFICATIONS

1. **Stagnation of Liver Qi and Liver Fire Rising:** This condition may cause headaches, irritability, angry outbursts, red eyes, tinnitus, and deafness. To stabilize the hyperactive Liver Yang and clear the Liver Fire, the Qigong doctor guides the patient's Qi back to its origin with external energy projection. If treatment of Liver stagnation is not undertaken, there may be an organic change in the Liver, resulting in hardening of the Liver or Liver cancer.
2. **Rebellious Liver Qi:** Patients with Rebellious Liver Qi resulting in hypochondriac pain and stiffness with spasms should be treated by guiding the Qi back to the origin of the Liver with Qi emission therapy.
3. **Purging Liver Heat:** Another method for purging Liver Heat can be performed by having the doctor purge the Toxic Liver Qi through the patient's eyes (Figure 45.14). One popular technique is to have the patient lie supine on a table. The Qigong doctor will emit green/blue cleansing energy into the patients left eye (the left eye naturally receives energy into the body), enveloping and absorbing the

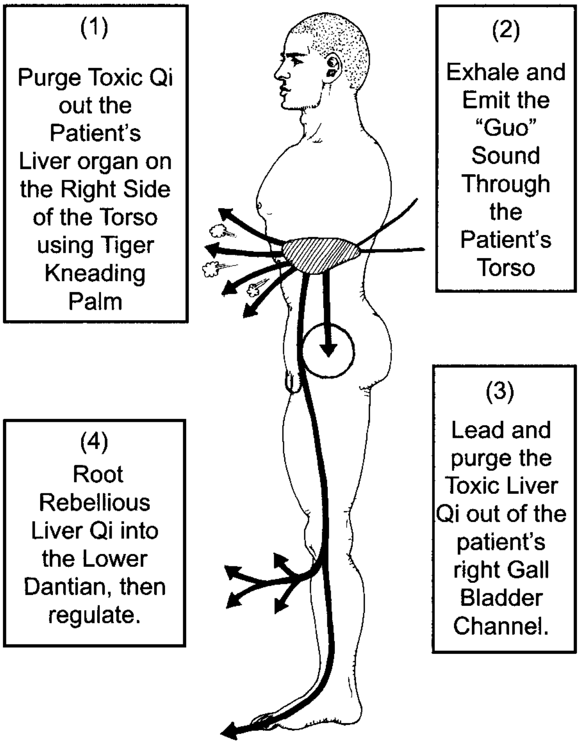

(1)
Purge Toxic Qi out the Patient's Liver organ on the Right Side of the Torso using Tiger Kneading Palm
(2)
Exhale and Emit the "Guo" Sound Through the Patient's Torso
(3)
Lead and purge the Toxic Liver Qi out of the patient's right Gall Bladder Channel.
(4)
Root Rebellious Liver Qi into the Lower Dantian, then regulate.

Figure 45.13. Basic Treatment for Liver Stagnation

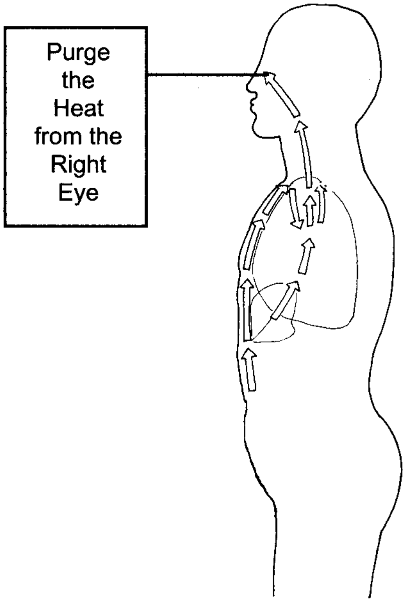

Purge the Heat from the Right Eye

Figure 45.14. Side View of the Liver Channel's Internal Flow of Energy

Liver Orb. Simultaneously, the doctor will purge the Toxic Qi Heat from the patient's right eye (the eye naturally projects energy from the body).

Note: After the treatment, if the patient's vision is disoriented, have them sit at the edge of the treatment table and close their eyes, looking upwards into their Yintang area (their eyes should be closed and slightly cross-eyed). The doctor will then physically touch the patient's head at the Bai Hui (GV-20) area and lead the deviated Qi away from the patient's Upper Dantian.

The doctor then places his or her right hand on the patient's Yintang (Third Eye) area, and leads the Qi down to the base of the patient's neck along the Governing Vessel to the GV-14 point. Simultaneously, the doctor's left hand will lead the Qi from the patient's Yintang down the Conception Vessel along the face to the CV-22 point at the base of the patient's throat. This action allows the Liver Qi to freely flow along its internal pathway, removing all energetic obstructions.

LIVER QIGONG PRESCRIPTIONS

The following system of exercises can be used to purge, tonify, or regulate the Qi and Blood of the Liver organ and channels. This soothes and regulates the body's Qi circulation and can be used to sedate hyperactive Yang.

These exercises are used to prevent and treat diseases and syndromes such as hypertension, psychoneurosis, chronic hepatitis, and hepatosplenomegaly (the enlargement of both Liver and Spleen), as well as bitter taste in the mouth, dry throat, dizziness, vertigo, and fullness in the chest and hypochondrium.

METHODS FOR PURGING THE LIVER

1. **Liver Massage:** Have the patient purge the Liver by rubbing his or her chest and making the "Shu" sound (used for general stagnations and emotional irritability) or the "Guo" sound (used for serious diseases and cancer). Have the patient assume a sitting or standing posture, placing the palms one on top of the other and rotating them in a clockwise circle that covers the entire Liver organ. It is important that the patient perform the Liver Massage while inhaling slowly. When exhaling, the patient should sound the word "Shu" (or "Guo") while continuing to gently rub both costal regions in a clockwise circular motion with both palms. Practice for ten to twenty breaths (Figure 45.15).

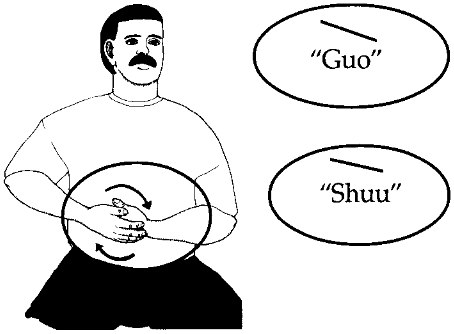


Figure 45.15. The patient focuses his or her mind's intent on the Liver area while massaging, allowing the energy to circulate into the organ's tissues. When exhaling, the patient can utilize one of two sounds, the descending "Guo" sound, or the descending "Shu" sound.

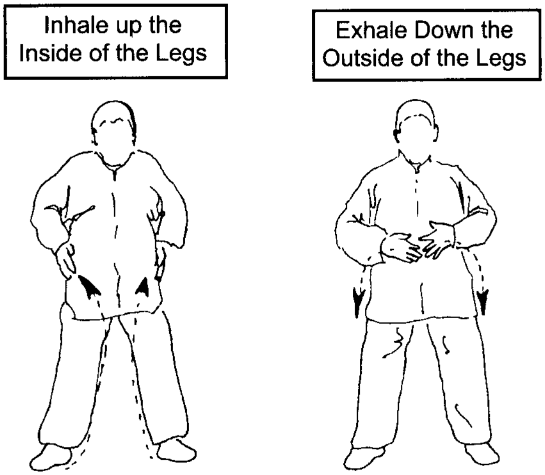
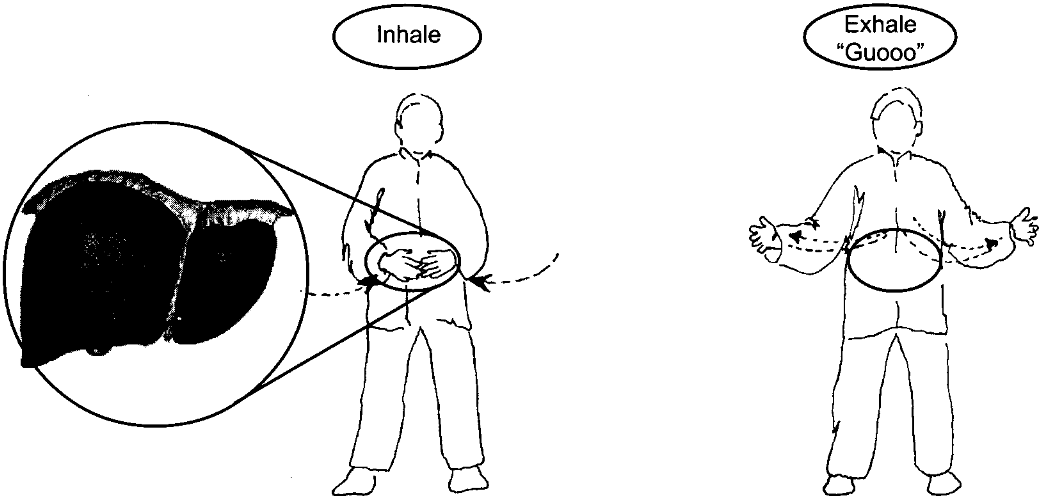

Inhale up the Inside of the Legs
Exhale Down the Outside of the Legs

Figure 57.16. The Ascend the Yin and Descend the Yang Technique

2. **The "Guo" Healing Sound:** The healing



Inhale and focus the mind on divine light filling the Liver and Gall Bladder organs

Exhale, and feel the Liver organ vibrate, releasing Toxic Qi while sounding "Guo."

Figure 57.17. To Purge Liver Syagnation, use the sound "Guo"

sound "Guo" is commonly used to purge Liver Stagnation. Have the patient prepare their Liver area for Healing Sound Therapy by performing the "Ascend the Yin and Descend the Yang" exercise for nine breaths (Figure 57.16). Then, have them exhale the "Guo" purging sound to remove Liver Stagnation and Heat. This exercise should be practiced for 36 breaths, five times a day (Figure 57.17).

METHODS FOR TONIFYING THE LIVER

In China, the clinical use of color therapy is prescribed for tonification according to the five color correspondence theory. Each of the five major colors are assigned to specific organs and their channels (see Volume 1, Chapter 4). If an organ is diseased, it will generally appear in various shades from gray to black. To heal the disease, the patient imagines taking in the organ's clean color, while dispersing the turbid pathogenic color. This visual meditation helps to return the organ's Qi back to its origin in order to achieve balance and health.

1. **Taking in the Green/Blue Qi:** Taking in the Green/Blue Qi can be used to tonify the Liver. The properties inherent within the color green/blue have a vibrational quality that can also be used for tonifying the Liver and Gall Bladder.

- Assume a standing, sitting, or lying posture. Relax the whole body, breathe naturally, and remove any stray thoughts. Place the tongue on the roof of the mouth, against the soft palate behind the teeth.
- Visualize vibrant green/blue energy in front of you. Make a visual and emotional association with green trees, grass, bushes, meadows, etc. from your imagination or, if possible, actually look at a healthy dark green object. Inhale the vibrant green/blue light energy through the nose and into the Liver organ. As you exhale through the mouth, the dark, pathogenic Qi leaves the Liver. The bright, clean vibrant green/blue color remains in the organ, stimulating and vitalizing it. With each breath, the organ retains more clean energy and begins to glow. Repeat for five breaths.

Next, breathe the color green/blue in through the nose, filling the entire mouth. When exhaling, send the Qi slowly to both costal portions at the sides of the rib-cage along the Lv-14 points; then, lead the Qi down to the Lower Dantian. Practice for eight to sixteen breaths.

METHODS FOR REGULATING THE LIVER

1. **Shaolin Buddhist Prescriptions for Regulating Liver Qi:** These Shaolin exercises are used to regulate and soothe the Liver Qi and it is used after the purging or tonifying exercises. The following four exercises comprise one set. Practice three sets:

- Stand relaxed with both arms naturally hanging down, palms facing downward, with the five fingers of each hand slightly held up to activate the tendons and stimulate the movement of Liver Qi. Press down with slight force and imagine the Qi flowing from the Liver down the arms and out through the palms and fingertips. Press the palms downward three times. The first press should extend from the Liver to the hips. The second press should extend from the Liver to the knees. The third press should extend from the Liver to the ankles (Figure 45.18).
- Lift both hands up in front of the chest, with each palm facing forward. Focus the mind on both palms. Push the palms forward three times, drawing them close to the body, and then each time pressing them further away from the chest. The first press should extend from the Liver to the reach of the elbows. The second press should extend from the Liver to the range of the wrists. The third press should extend from the Liver to the range of the palms (Figure 45.19).
- Stretch both hands horizontally out to the sides of the body (as if imitating a bird that is stretching out its wings) with all the fingers pointing upward, and the palms pushing to the sides. Focus your attention on extending the Qi out the palms to the fingertips. Press the palms to the sides of the body three times. The first press should extend from the Liver to the reach of the elbows. The second press should extend from the Liver to the range of the wrists. The third press should extend from the Liver to the range of the palms (Figure 45.20).

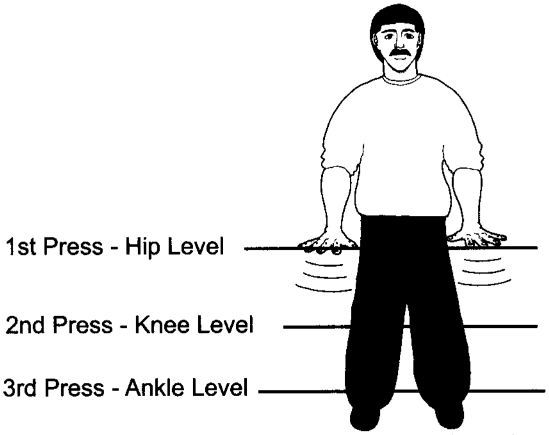


Figure 45.18. Press the palms downward three times

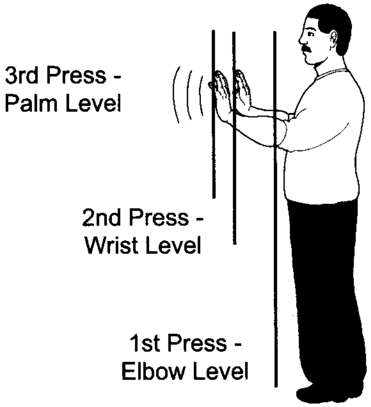


Figure 45.19. Press the palms forward three times

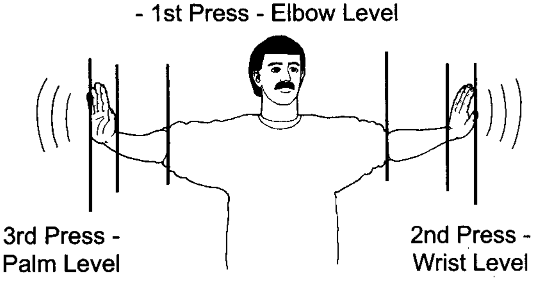


Figure 45.20. Press the palms to the sides three times

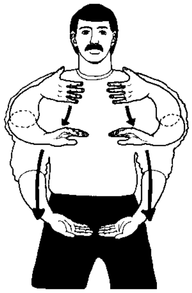


Figure 45.21. Direct the Qi to flow downward from the Middle Dantian to the Lower Dantian three times

- Draw both palms back to the front of the chest, palms facing upwards, elbows down. Rotate the palms to face downwards and circle them down to the pubic arch while focusing the mind on both palms (Figure 45.21). When Qi flows to the Lower Dantian, turn the palms to face upward as if embracing a ball at the Lower Dantian. Perform this exercise three times; then, place both hands against the sides of the body.

2. **Wudang Daoist Prescriptions for Soothing and Regulating Liver Qi:** The following Daoist Wu Dang exercise is used to regulate and soothe the Liver Qi; it is used after the purging or tonifying exercises. This exercise is designed to massage the Liver's tissues and nerves, as well as tonify the entire Liver organ and its channels.
   - From a Wuji posture, begin to unwind the arm from behind the back and rotate the hips so they face forward (Figure 45.22).
   - Place the right arm straight out in front of the body, shoulder level, palm facing down. Place the left hand by the left hip, palm facing up (Figure 45.23).
   - Simultaneously draw the right palm back and extend the left palm forward while inhaling. The left hand moves forward passing the right hand which is moving backwards (Figure 45.24).
   - The hands continue in this motion extending outward from the center line of the body. Use long, slow inhalation and exhalation, inhaling and exhaling every three moves. Relax and continue to repeat this sequence for 20 breaths (Figure 45.25).

   Note: As it begins to strengthen, the Liver tissues will naturally begin to detoxify, purging and releasing the toxic emotions trapped within its Orb. This adjustment period can cause the patient to feel and experience these toxic emotions (e.g., irritability, blame, rage, resentment and jealousy) as they leave the patient's body.

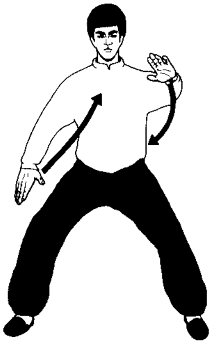


Figure 45.22. Preparation for the Liver Tonification Exercise: upon completing the Kidney exercise, begin to unwind the arm from behind the back and rotate the hips so they face forward.

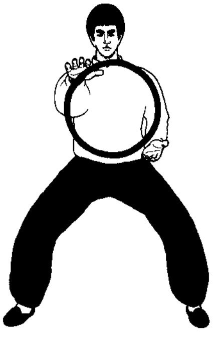


Figure 45.23. Liver Tonification Exercise: place the right arm straight out in front of the body, shoulder level, palm facing down. Place the left hand by the left hip, palm facing up.

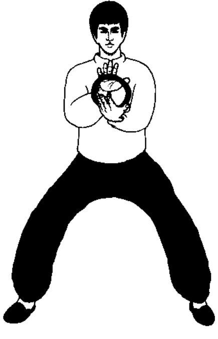


Figure 45.24. Simultaneously draw the right palm back and extend the left palm forward while inhaling. The left hand moves forward, passing the right hand which is moving backwards.

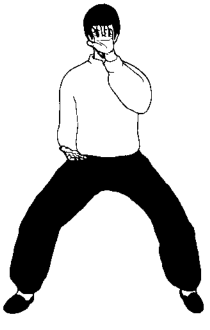


Figure 45.25. Use long, slow inhalation and exhalation, inhaling and exhaling every three moves.

MEDICAL QIGONG THERAPY FOR SPECIFIC LIVER DISEASES

The following are several examples of Medical Qigong treatments used in China to treat specific Liver diseases:

HYPOCHONDRIAC PAIN

Hypochondriac pain is a syndrome characterized by pain in one or both sides of the hypochondrium. The hypochondrium is located on the part of the abdomen beneath the lower ribs on each side of the epigastrium.

Chronic hepatitis, hepatolithiasis, cholelithiasis, cholecystitis, and other diseases related to the Liver and Gall Bladder can be differentiated and treated in accordance with the exercises described in the Medical Qigong prescription section.

ETIOLOGY

Hypochondriac pain may be caused by different factors such as trauma, the stagnation or blockage of Qi, stagnation of Phlegm, and Deficiency or Excess of Liver Qi (commonly seen in patients with Excess Liver Fire or Liver Qi stagnation). The symptoms of hypochondriac pain may occur on one or both sides.

SYNDROMES AND SYMPTOMS

The syndromes for hypochondriac pain can vary with the causes of the disease, described as follows:

- An Excess syndrome occurs when a patient suffers from Excess Liver Fire. This condition manifests with symptoms such as red eyes and face, quickness to anger, and pain in the hypochondriac area with some difficulty in breathing. The pain may radiate from both sides of the body or from one side only. Additionally, Excess Liver Fire can manifest with symptoms of red face and irritability.
- A Deficient syndrome occurs when a patient suffers from a Liver Yin and Kidney Yin Deficiency (often caused by hemorrhage, or mental depression). This condition is observed clinically, often with symptoms such as insomnia, dry eyes and night sweats.

TREATMENT PROTOCOL FOR HYPOCHONDRIAC PAIN

1. Begin by stimulating the patient's Middle Dantian and Lv-13 and Lv-14 points at the front of the chest in the hypochondriac area (on both sides or only the right side). Next, stimulate the patient's mid-back around the UB-17 and UB-18 points and the base of the outside of the knees around the GB-34 areas.
2. Using the Extended Fan Palm hand technique, emit Qi into the patient's Lv-13 and Lv-14 points and the painful region of the chest and hypochondrium; begin purging the Toxic Qi, dredging it down the body and out of the extremities through the patient's Liver and Gall Bladder Channels.

TREATMENT MODIFICATIONS

- **Excess Syndrome:** For patients with an Excess syndrome, extend energy into the patient's mid-back at the UB-18 points. Then, grasp and softly rock this tissue area to free the trapped Qi.
- **Liver and Kidney Yin Deficiency:** For patients with a Liver and Kidney Yin Deficiency, emit Qi into the patient's Lower Dantian and Mingmen area using the Extended Fan Palm technique for twelve to twenty-four breaths.

HOMEWORK PRESCRIPTIONS

1. **Liver Massage:** Have the patient perform the Liver Massage (see Chapter 41) and sound the healing tone "Shu" for 36 breaths.
2. **Purge the Toxic Qi:** If the pain is on one side of the patient's chest, have the patient place his or her palms on the painful area and begin to purge the Toxic Qi from the midline of the thorax, down the side of the body following the Gall Bladder Channel to the ground, for nine breaths.
3. **Hold the Ball:** Have the patient stand in a Wuji posture and focus the mind's intention on his or her palms. The patient then raises the arms sideways like a bird stretching its wings (creating a "T" formation). Next, both arms embrace (as if holding an imaginary ball) at the Middle Dantian level. The patient imagines the Qi from the middle chest flowing

downward and rooting into the Lower Dantian. Repeat for 36 times.

4. **Energetic Point Therapy:** Have the patient place the left hand over the Liver (placed close to the body) and the right hand over the Lower Dantian (placed farther away from the body). The patient should visualize light flowing from the Liver to the Lower Dantian area while repeating the sounds "Qi-Jiu, Qi-Jiu" (Figure 45.26).

   The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

PRESCRIPTION MODIFICATIONS

1. **Qi Deficiency or Liver Cold Syndromes:** Patients with Qi Deficiency or Cold syndromes of the Liver may feel Cold, and are also liable to feel fearful or frightened. To treat this condition, the patient can practice the meditation of taking in the vibrant Green/Blue Qi to nourish the Liver, and also taking in the Blue Qi to nourish the Kidneys (this treatment principle is called "Nourishing the Mother to Replenish the Child").
2. **Qi Excess and Liver Heat Syndromes:** Patients with Excess Qi and Heat syndromes of the Liver may have dry eyes, flushed cheeks, pain in the hypochondrium that may radiate down to the lower abdomen, and changing moods. To treat this condition, the patient can practice uttering "Xu" (pronounced "Shu") for the Liver and "Ha" for the Heart. The Five Element treatment principle used for this condition is called "Purging the Child to Treat the Mother" (Figure 45.27).

   Note: In treating Liver diseases, exhaling the sound "Shu" purges and sedates, while inhaling "Shu" replenishes and tonifies (see Chapter 42). For serious Liver conditions use the "Guo" healing sound.

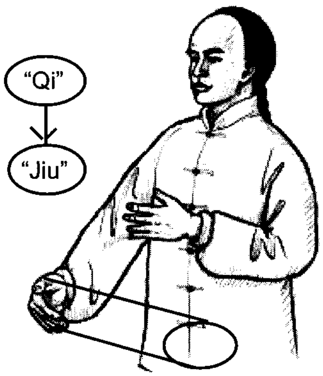


Figure 45.26. Energetic Point Therapy for patients with Liver inflammation.

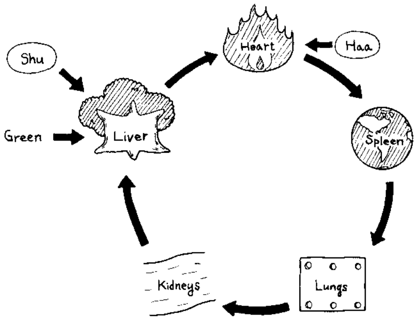


Figure 45.27. Purging the Child to Treat the Mother

DISORDERS OF THE BILIARY TRACT

The biliary tract includes the organs and ducts that participate in the secretion, storage, and delivery of bile into the duodenum.

ETIOLOGY

Disorders of the biliary track mainly include cholecystitis (inflammation of the Gall Bladder), cholelithiasis (formation of calcium or bile stones in the Gall Bladder), and ascariasis of the biliary tract (infestation by ascaris lumbricoides parasites). Traditional Chinese Medicine teaches that the first two diseases belong to the category of hypochondriac pain or jaundice, while the last condition is called an invasion of an exterior pathogenic factor.

Disorders of the biliary track can be caused by mental depression, stagnation of Gall Bladder Qi, the excessive intake of fatty foods, exopathogenic invasion, failure of biliary drainage system resulting from stagnation of Dampness and Heat, or obstruction by ascarid parasites. Although the causes and symptoms of these disorders are different, the Medical Qigong treatments and prescriptions for them are the same.

SYMPTOMS

The onset of biliary tract disorders is usually acute, and the pain is felt on the right upper abdomen and the right hypochondriac area of the thorax. Other symptoms include nausea, vomiting, rigor, high fever, yellow-colored skin pigmentation (jaundice), yellow colored sclera of the eyes, and whitish-grey stool.

Patients with biliary ascariasis may experience severe colic or a tearing pain below the xiphoid process. The pain is sometimes so severe that the patient experiences extreme perspiration accompanied by nausea and vomiting. If the ascarid parasites withdraw from the biliary tract, the pain is immediately relieved but can return intermittently. If the ascarid parasites move completely into the Gall Bladder, then Gall Bladder distention will result and the pain will be continuous. Symptoms such as jaundice, rigor, and high fever may appear, and a tenderness on the upper right quadrant of the xiphoid process can be felt with deep pressure.

TREATMENT PROTOCOL FOR CHOLECYSTITIS

Cholelithiasis (gall stones) and cholecystitis (inflammation) are often treated by guiding the Toxic Qi downward and out of the patient's lower extremities along the Liver and Gall Bladder Channels, and by balancing the Qi activities between the left and right, and the upper and lower areas of the patient's body.

1. To begin treating disorders of the biliary tract, place the patient in a sitting position on the table. Stimulate the UB-18, UB-19, UB-20, UB-21 points beside the patient's lower thoracic vertebrae, paying particular attention to the right side of the patient's body.
2. Next, extend Qi into the Gall Bladder area (from the front of the patient's body) for 24 breaths, stimulating this area with the Tiger Kneading Palm technique, using pushing, pulling, and shaking Qi manipulations.
3. To regulate the patient's Qi and relieve epigastric distension, the doctor purges the patient's Toxic Qi, guiding it to flow out of the body, downward along the patient's Gall Bladder and Stomach Channels, and out the feet.
4. Using the Vibrating Palm technique, stimulate the patient's UB-18, UB-19, UB-20, UB-21 points on the right side of the body once more, this time for 28 breaths. Then, use the same Vibrating Palm technique on the front side of the body while directing the energy towards the Gall Bladder for 28 breaths.
5. Finally, extend energy into the patient's UB-19 point on the right side of the body for 12 breaths. Then, using the Sword Fingers technique, lead the Qi down the right Gall Bladder Channel to the foot and out the fourth toe three times.

TREATMENT MODIFICATIONS

- **Massage:** When treating the condition of ascariasis of the biliary tract, also include rubbing the abdomen 18 times in a counterclockwise direction.

HOMEWORK PRESCRIPTIONS

1. **Healing Sounds:** Have the patient stand in a Wuji posture with both palms placed against the hypochondrium. Have the patient slowly massage the Gall Bladder area while purging the organ with the sound "Guo" for 24 exhalations.
2. **Quiescent Meditation:** Next, have the patient sit or lie down in a comfortable setting. As the patient inhales, he or she should meditate on the word peace; as the patient exhales, he or she should focus on relaxation. The patient should focus on releasing all tension in the head, chest, Liver, Gall Bladder, back, abdomen, and waist for 36 breaths.

GALLSTONES

A gallstone is a Gall Bladder stone formed as a result of an excess of cholesterol in relation to the bile acids. The formation of calculi which results from this unbalanced relationship of cholesterol and bile is believed in Traditional Chinese Medicine to be dependent on the movement of the Liver Qi. Often the chronic condition of Liver Qi Stagnation combined with Phlegm Heat can cause gallstones. Although the majority of the stones are found in the Gall Bladder itself, the calculi are also detected in the extra- and intrahepatic bile ducts, and sometimes within the abscess cavities of the Liver.

Gall stones can develop into various sizes, ranging from large stones (sometimes obstructing the cystic duct) to small stones (finding over 100 small stones is not unusual). The small stones can pass into the cystic duct and into the common duct causing biliary obstruction and jaundice (Figure 45.28).

ETIOLOGY

Stagnant Liver Qi is believed to be a prerequisite for the formation of gallstones. If the Liver Qi stagnates, bile will not secrete properly, leading to an accumulation of Damp Heat in the Gall Bladder. The steaming action of Heat on Dampness over prolonged periods of time can lead to the formation of gallstones.

It is generally believed that gallstones are related to cholestasis, an infection of the biliary tract, and metabolic disturbances of cholesterol. Gallstones form when the bile contains more cholesterol than it can keep in solution. The excess cholesterol then precipitates out to form gallstones. The incidence of gallstones in women is approximately twice that in men. Any factor which increases the patient's cholesterol or decreases bile acids may lead to the formation of gallstones (obesity, high fat diet, Liver disease, and bile stasis all increase the risk of developing gallstones). There are three types of gallstones: cholesterol stones, mixed stones, and pigment stones.

1. Cholesterol stones are usually single stones, which are composed almost entirely of cholesterol, and correspond to the pattern of Damp Heat in the Liver and Gall Bladder.
2. Mixed stones are the most common type of stones, consisting of lamellated layers of cholesterol, bilirubin, and calcium.
3. Pigment stones are less common and are always numerous. They are composed of bile pigment.

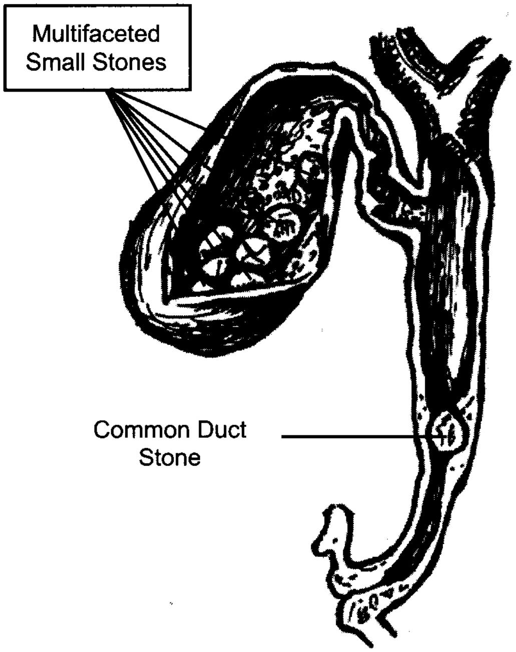


Figure 45.28. An example of a gall stone obstructing the common duct.
(Inspired from the original artwork of Dr. Frank H. Netter)

Gallstones are clinically manifested as pain, inflammation and spasm in the right upper abdominal quadrant and right costal region, and they are classified in Traditional Chinese Medicine as either hypochrondriac pain or jaundice.

SYNDROMES AND SYMPTOMS

The syndromes for gallstones can vary with the causes of the disease, described as follows:

- **Liver Qi Stagnation:** This is manifested by pain and distention in the right upper abdominal quadrant and right hypochondriac region. The pain can range from mild to severe. The patient may experience a distention and fullness in the Stomach with no obvious fever or jaundice.
- **Damp Heat in the Liver and Gall Bladder:** This is manifested by persistent pain in the right upper abdominal quadrant and right hypochondriac region. The pain manifests proximally or radiates up to the right shoulder. The patient also experiences abdominal distention, fever, nausea, vomiting, loss of appetite and jaundice.

TREATMENT PROTOCOL FOR GALLSTONES

1. Have the patient sit on the edge of the table, or lie on their left side. Begin stimulating the patient's middle-back area, focusing on the UB-18, UB-19, UB-20, and UB-21 points on the right side of the back and drain the Toxic Qi down the torso and out the GB-34 point below the knee.
2. Use the Vibrating Palm hand technique and emit Qi into the patient's mid-back area for 14 breaths at each point. Then, emit the healing sound Guo into the patient's back while purging the Toxic from the painful area via the front side of the patient's body for 28 breaths.
3. Next, applying the Extended Fan Palm hand technique, emit Qi into the patient's Gall Bladder for 24 breaths using the Pulling and Leading manipulation skills to draw the Qi down through the Gall Bladder and Stomach Channels and out the patient's feet.

TREATMENT MODIFICATIONS

- **Liver Qi Stagnation:** When treating a patient with a Liver Qi stagnation, use the Pulling and Leading manipulations to draw Qi down the lower limbs of the patient's body.
- **Damp Heat in the Liver and Gall Bladder:** When treating patients with Damp Heat in the Liver and Gall Bladder, use the Extended Fan Palm hand technique and emit Qi into the patient's CV-12 and St-21 points, leading the Qi down the right Stomach Channel to the feet.

HOMEWORK PRESCRIPTIONS

1. **Liver Massage:** Have the patient practice Liver Massage (see Chapter 41), while exhaling the descending "Guo" sound for 36 breaths.
2. **Energetic Point Therapy #1:** Have patients shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the Gall Bladder (placed close to the body) while the left hand faces the Lower Dantian (placed farther away from the body). The patient should visualize light flowing from the Gall Bladder to the Lower Dantian area while repeating the sounds "Qi-Jiu, Qi-Jiu" (Figure 45.29).

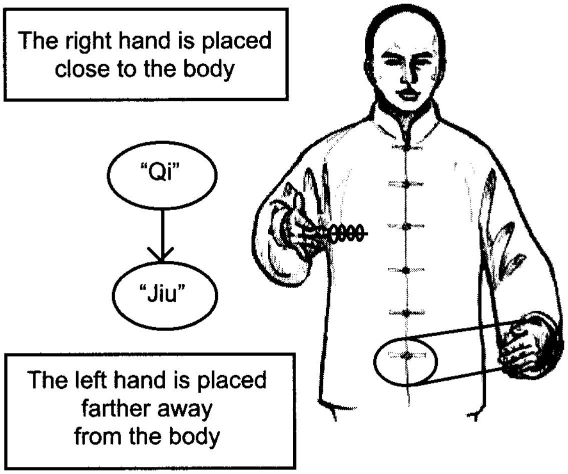

The right hand is placed close to the body
"Qi"
"Jiu"
The left hand is placed farther away from the body

Figure 45.29. Energetic Point Therapy Step #1: This stage is used for targeting and dispersing the diseased energetic structure of the Gallstones.

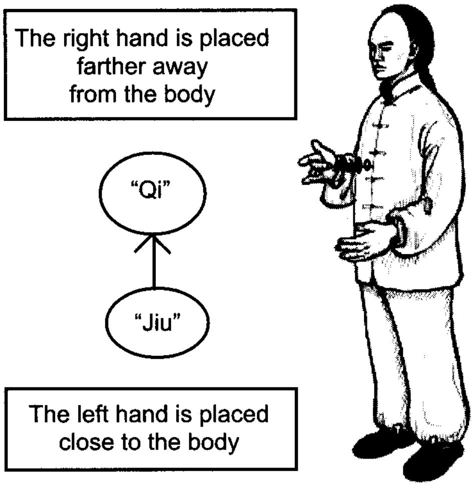

The right hand is placed farther away from the body
"Qi"
"Jiu"
The left hand is placed close to the body

Figure 45.30. Energetic Point Therapy Step #2: This stage is used for targeting and dispersing the diseased energetic structure of the Gallstones.

3. **Energetic Point Therapy #2:** Next, to break up the Gallstones, shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the Gall Bladder (placed farther away from the body) while the left hand faces the Lower Dantian (placed close to the body). The patient should visual-

ize light from the middle finger dissolving the Gallstones (like a laser beam) while repeating the sounds "Jiu-Qi, Jiu-Qi" (Figure 45.30).

The success of the Energetic Point Therapy #1 and #2 exer cises is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

PRESCRIPTION MODIFICATIONS

- **Liver Qi Stagnation:** Have patients with Liver Qi stagnation practice rubbing the hypochondrium while imagining the Toxic Qi descending down and out the body. Instruct the patient to practice the Descending the Yang and Ascending the Yin Technique (see Chapter 43).
- **Damp Heat in the Liver and Gall Bladder:** Have patients with Damp Heat in the Liver and Gall Bladder practice rubbing the hypochondrium while imagining the Toxic Qi descending down and out the body as he or she sounds the "Hu" sound to purge and regulate the Spleen.

CHOLECYSTITIS

Cholecystitis consists of the inflammation of the Gall Bladder with or without gallstones, resulting in a mild alteration in structure and color. It is created when cholesterol is maintained within the acids of the bile solution, and is related to hypochondriac pain on the right side of the body. Hypochondriac pain on the left side of the body extending to the epigastrium and left scapula is often related to acute pancreatitis.

In acute cholecystitis, the Gall Bladder is enlarged and distended. If the cystic duct is obstructed either by a stone or by simple swelling of the mucosal duplications (e.g., the spiral fold or the valve of Heister), the walls of the Gall Bladder become diffusely thickened and edematous. The mucosal surface becomes dark red and irregularly covered by grey-white patches, with small or large ulcerations (Figure 45.31). In sub-acute cholecystitis, there is a proliferation of the capillaries and fibroblasts. In both the acute and subacute stages, small granulomas can be found around the larger vessels in the muscular and fibrous layers.

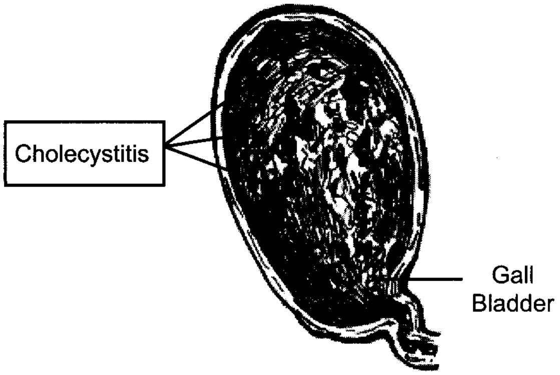


Figure 45.31. An example of an acute cholecystitis. (Inspired from the original artwork of Dr. Frank H. Netter)

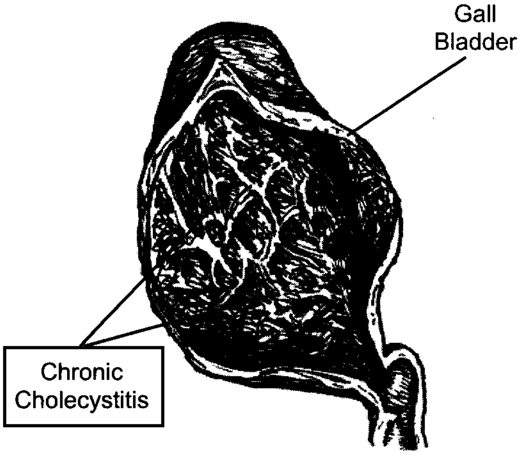


Figure 45.32. An example of a chronic cholecystitis. (Inspired from the original artwork of Dr. Frank H. Netter)

In chronic cholecystitis, the Gall Bladder may either be distended or shrunken. Its walls are usually thick and appear fibrous on the cut surface. The mucosa may appear either normal green or red, depending on its ulcerations. The intact mucosa (with exaggerated fold structures) may bulge forward creating grey-white scars that criss-cross the inner lining (Figure 45.32).

ETIOLOGY

Cholecystitis is mostly caused by a bacterial infection or an obstruction of the bile duct. Clinically, it is characterized by pain in the upper right quadrant of the abdomen and dyspepsia. These symptoms may also be accompanied by nausea, vomiting, and sweating.

SYNDROMES AND SYMPTOMS

The syndromes for cholecystitis can vary with the causes of the disease, described as follows:

- **Damp Heat:** This manifestation is characterized by alternating attacks of chills and fever. Sometimes there is fever without chills, nausea, vomiting, loss of appetite, and pain in the right hypochondriac region.
- **Qi Stagnation:** This manifestation is characterized by distending or moving pain in the right hypochondrium, belching, acid regurgitation, nausea, and anorexia.

TREATMENT PROTOCOL FOR CHOLECYSTITIS

1. Have the patient sit at the edge of the table, or lie on their left side. Stimulate the patient's mid-back, emitting Qi into the UB-18, UB-19, and UB-20 points, as well as the GB-34 point below the right knee.
2. Using the Vibrating Palm, first emit Qi into the patient's mid-back for 14 breaths, then emit Qi directly into the painful area on the front side of the patient's body for 28 breaths.
3. Using the Extended Fan Palm hand technique, emit Qi into the patient's Gall Bladder region for 24 breaths; then, purge the Toxic Qi down the right Gall Bladder Channel to the base of the foot and out of the body.

TREATMENT MODIFICATIONS

- **Damp Heat:** For patients with Damp Heat, use the Extended Fan Palm hand technique to emit Qi into the patient's CV-12 area, then purge the Toxic Qi down the Stomach Channels to the base of the feet and out the body.
- **Qi Stagnation:** For patients with Qi stagnation, use mostly purging and dredging Qi manipulations, focusing on the patient's lower torso.

HOMEWORK PRESCRIPTIONS

1. **Liver Massage:** Have the patient practice Liver Massage (see Chapter 41), while exhaling the descending "Guo" sound for 36 breaths.
2. **Energetic Point Therapy #1:** First shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the Gall Bladder (placed close to the body) while the left hand faces the Lower Dantian (placed farther away from the body). The patient should visualize light flowing from the Gall Bladder to the Lower Dantian area while repeating the sounds "Qi-Jiu, Qi-Jiu" (Figure 45.33).

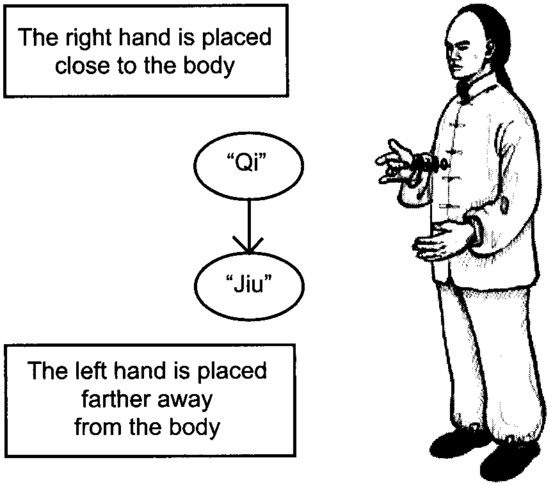

The right hand is placed close to the body
"Qi"
"Jiu"
The left hand is placed farther away from the body

Figure 45.33. Energetic Point Therapy Step #1: This stage is used for targeting and dispersing the diseased energetic structure of Cholecystitis of the Gall Bladder.

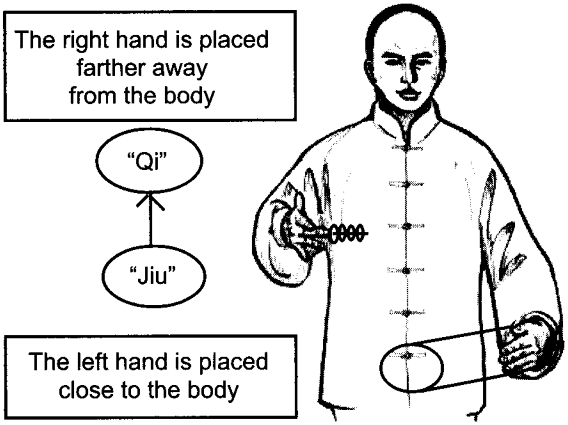

The right hand is placed farther away from the body
"Qi"
"Jiu"
The left hand is placed close to the body

Figure 45.34. Energetic Point Therapy Step #2: This stage is used for targeting and dispersing the diseased energetic structure of Cholecystitis of the Gall Bladder.

3. **Energetic Point Therapy #2:** Next, to break up the Gallstones, have the patient shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the Lower Dantian (placed close to the body) while the left hand faces the Gall Bladder (placed farther away from the body). The patient should visualize light from the middle finger dissolving the Gallstones (like a laser beam) while repeating the sounds "Jiu-Qi, Jiu-Qi" (Figure 45.34).

   The success of the Energetic Point Therapy #1 and #2 exer cises is dependent on imagining that Divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

PRESCRIPTION MODIFICATIONS

- **Damp Heat:** Have patients with Damp Heat perform the Spleen Massage (see Chapter 41) while exhaling the sound "Hu" to purge the Spleen and Stomach, allowing the Toxic Qi to flow down the Spleen and Stomach Channels into the ground.
- **Qi Stagnation:** Have patients with Qi stagnation perform the Liver Massage (Section 9, Chapter 41) while exhaling the sound "Shu."

CIRRHOSIS

Cirrhosis is a generalized disease marked by hepatic lesions. It is a chronic disease of the Liver characterized by the formation of dense lobular connective tissue, degenerative changes in the parenchymal cells, structural alterations in the Liver lobules, and sometimes fatty and cellular infiltration within the Liver.

The more advanced stage in the progression of the disease is known as the "fatty stage of septal cirrhosis" and is characterized by a granular or nodular outer-surface (Figure 45.35). As the nodules continue to grow, they become surrounded by a firm gray-white connective tissue. In cases of Liver cirrhosis, the color of the Liver itself can vary (between brown and yellow) depending on the degree of fatty deposits and the overall health of the individual.

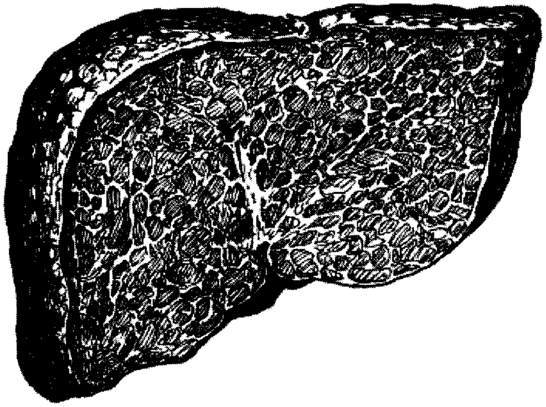


Figure 45.35. An example of the Fatty Stage of Septal Cirrhosis. (Inspired from the original artwork of Dr. Frank H. Netter)

ETIOLOGY

Cirrhosis refers to a series of pathological changes involving the degeneration, necrosis, and improper regeneration of Liver cells, as well as the proliferation of fibrous tissue due to prolonged or recurrent damage of the Liver caused by various pathogenic factors. Cirrhosis is clinically manifested as a series of symptoms caused by a hypofunction of the Liver or portal hypertension.

SYNDROMES AND SYMPTOMS

The syndromes for cirrhosis can vary with the causes of the disease, described as follows:

- **Liver Qi Stagnation and Spleen Deficiency:** This can result in lassitude, weakness, fullness in the chest and abdomen, abdominal distension and pain, occasional nausea, belching, loss of appetite, irritability, and vomiting.
- **Qi and Blood Stagnation:** This can result in poor appetite, hypochrondriac distention and pain, and an enlargement of the Spleen and Liver marked by spider nevus, and Liver spots.
- **Water Retention:** This can result in hardness and fullness of the abdomen with a severe fullness in the Stomach, distention of the ab-

domen or intestines (by gas), nausea, vomiting, and anorexia. Patients with an insufficiency of Spleen and Kidney Yang suffer from symptoms of cold limbs, pale complexion, and an aversion to cold. Patients with a Deficiency of Liver and Kidney Yin experience sporadic fever, dry eyes, diarrhea, undigested food in the stools, irritability and a dark complexion.

TREATMENT PROTOCOL FOR CIRRHOSIS

1. Place the patient on the edge of the table, or have them lie on their left side, and stimulate the UB-18 and UB-20 points on the mid-back, as well as the Lv-13 and Lv-14 points (at the sides of the body) and the CV-12 point (at the center of the body). Use a Vibrating Palm hand technique to emit Qi into these points for a period of 14 to 18 breaths.
2. Use the Extended Fan Palm technique to emit Qi into the patient's mid-back at the UB-18 points, and the sides of the torso at the Lv-13 and Lv-14 points. Purge and drain the Toxic Qi down and out the patient's body along the Gall Bladder and Liver Channels.

TREATMENT MODIFICATIONS:

- **Liver Qi Stagnation and Spleen Deficiency:** When treating patients with Liver Qi stagnation and Spleen Deficiency, use the Vibrating Palm to emit Qi into the UB-20 and CV-12 points.
- **Qi and Blood Stagnation:** When treating patients with Qi and Blood stagnation, use the Extended Fan Palm technique to emit Qi into the Lv-13 and Lv-14 points, conducting the Qi along the Gall Bladder Channel down the leg to GB-34 and out the body.
- **Water Retention:** When treating patients with water retention, use the Extended Fan Palm technique to emit Qi into the Sp-21 points. Lead the Qi down the Spleen Channels into the lower limbs. For patients with a Spleen and Kidney Yang Deficiency or a Liver and Kidney Yin Deficiency, use a Vibrating Palm technique to emit Qi into the Lower Dantian and Mingmen areas.

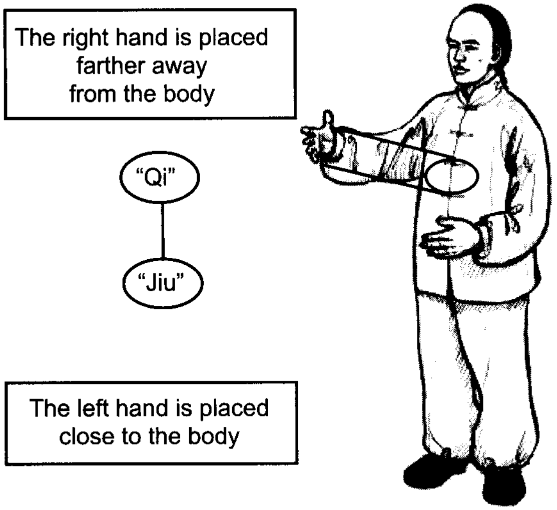

The right hand is placed farther away from the body
"Qi"
"Jiu"
The left hand is placed close to the body

Figure 45.36. Energetic Point Therapy Step #1: This stage is used for targeting and dispersing the diseased energetic structure of Cirrhosis of the Liver.

HOMEWORK PRESCRIPTIONS

1. **Tonifying the Righteous Qi:** Have the patients practice Kidney Tonification exercises in order to strengthen the entire body's energetic and immune system.
2. **Regulating the Liver:** Have the patients practice Liver Regulation by inhaling blue/green Qi and exhaling the "Guo" healing sound.
3. **Energetic Point Therapy #1:** First, place the left hand over the Lower Dantian (placed close to the body) and the right hand over the Liver (placed farther away from the body). The patient should visualize light flowing from the Lower Dantian to the Liver while repeating the sounds "Jiu-Qi, Jiu-Qi" (Figure 45.36).
4. **Energetic Point Therapy #2:** Next, place the left hand over the left side of the Heart, at the left nipple (placed close to the body). The right hand is placed over the right side of the left nipple, a little higher then the left hand (placed farther away from the body). The patient should visualize the whole Heart healthy and glowing with bright healing light while repeating the sounds "Ar-Ar, Ar-Ar" (Figure 45.37).

The success of the Energetic Point Therapy #1 and #2 exercises is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

PRESCRIPTION MODIFICATIONS

1. **The "Old Man and Tide Pool" Exercise:** Have patients with Liver Qi stagnation and Spleen Qi Deficiency practice the "Old Man Searching for the Reflection of the Moon at the Bottom of the Tide Pool" (see Chapter 42).
2. **Liver Massage:** Have patients with Qi and Blood stagnation perform the Liver Massage while exhaling the sound "Guo" (see Chapter 41).
3. **Healing Sound "Who":** Have patients with water retention practice rubbing the Yellow Court area (CV-12) while exhaling the sound "Who" to dredge the Spleen and Stomach (see Chapter 42).
4. **Gathering the Sun's Essence:** Have patients with a Spleen and Kidney Yang Deficiency practice the "Gathering the Sun's Essence" meditation (see Volume 2, Chapter 12).
5. **Gathering the Moon's Essence:** Have patients with a Kidney and Liver Yin Deficiency practice the "Gathering the Moon Essence" meditation (see Volume 2, Chapter 12).

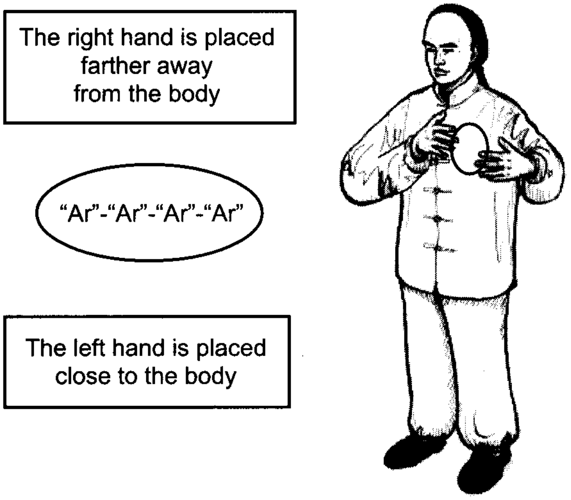

The right hand is placed farther away from the body
"Ar"-"Ar"-"Ar"-"Ar"
The left hand is placed close to the body

Figure 45.37. Energetic Point Therapy Step #2: This stage is used for targeting and dispersing the diseased energetic structure of Cirrhosis of the Liver.

CHAPTER 46
QI EMISSION THERAPY FOR HEART DISEASES

THE HEART ORGAN

The Heart is a solid (Zang) organ and is considered to be the most important internal organ of the body. It controls Blood circulation, and governs all of the viscera and bowels. It is located in the center and left of the upper chest, resting on the diaphragm, near the middle of the thoracic cavity in a space called the mediastinum. It contains four chambers; two upper atria and two lower ventricles. In an average sized adult, the Heart is about 5 inches long and 3.5 inches wide (Figure 46.1).

The Heart corresponds to the Fire Element and is energetically paired with the Small Intestine, which is the hollow organ in charge of separating the pure and clean energy from the impure Qi.

The *Yellow Emperor's Classics: Suwen* states, "the Heart is the trunk where life takes root." This phrase expresses the belief that the Eternal Soul (Shen Xian) takes its residence in the core of the Heart, residing within the Taiji Pole.

In ancient China, it was once believed that tissues of both the Heart and its associated organ the Small Intestine were Yang, of the Fire Element, and were Hot and expansive; because of this, the color red is traditionally ascribed to these organs. In energetic placement, the Lungs surround the Heart in the upper thoracic cavity of the chest, while the Large Intestine surrounds the Heart's associated organ, the Small Intestines in the abdominal region.

It was also believed that tissues of both the Lungs and their associated organ the Large Intestines were Yin, of the Metal Element, and were Cold and contractive; because of this, the color white is traditionally ascribed to these organs. The continuous interaction of expansion and contraction from the Yin (Cold) and Yang (Hot) energetic properties of these internal organs creates the rhythmic patterns of the cardiopulmonary and digestive systems (Figure 46.2).

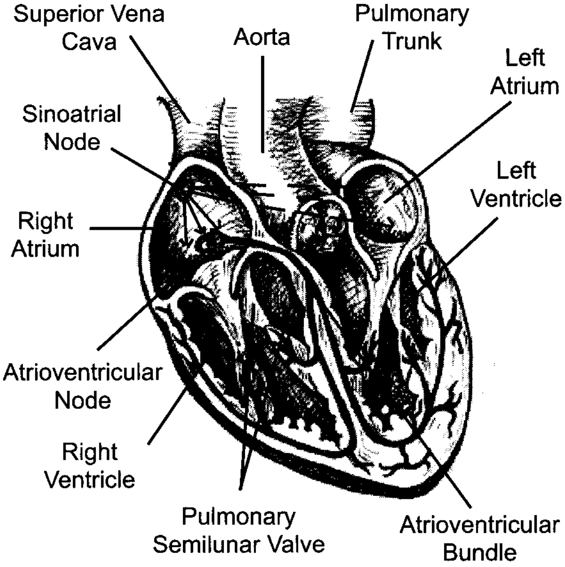

Superior Vena Cava
Aorta
Pulmonary Trunk
Left Atrium
Sinoatrial Node
Left Ventricle
Right Atrium
Atrioventricular Node
Right Ventricle
Pulmonary Semilunar Valve
Atrioventricular Bundle

Figure 46.1. The Heart (Ht) Organ

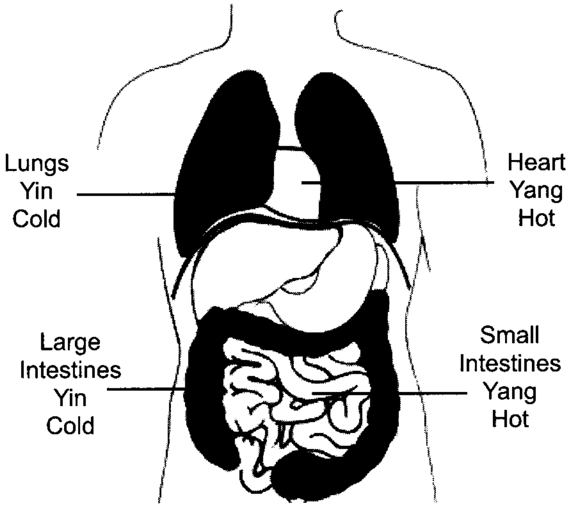

Lungs
Yin
Cold
Heart
Yang
Hot
Large Intestines
Yin
Cold
Small Intestines
Yang
Hot

Figure 46.2. The ancient Chinese Yin and Yang relationship between the rhythmical patterns of the body's cardiopulmonary and digestive systems

CHINESE CHARACTER FOR HEART: XIN

The word "Xin" translates as "Heart." It refers to the image of a Heart organ, and is divided into three sections (Figure 46.3). The upper half depicts the aorta and major arteries. The Heart itself is depicted in the center, and the lower left part of the character depicts the Pericardium. In Traditional Chinese Medicine, the character "Xin" also refers as much to the mind (thoughts and emotions) as it does to the actual Heart organ.

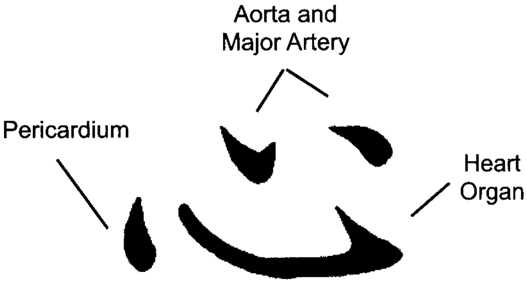


Figure 46.3. The Chinese Character "Xin" Heart (Ht) Organ

THE YIN AND YANG OF THE HEART

Traditional Chinese Medicine describes the Heart as having two energetic aspects: a Yin aspect and a Yang aspect:

- **The Yin of the Heart:** this pertains to the vital essence of the Heart, including the Blood stored within it.
- **The Yang of the Heart:** this pertains to the Heart's function of heating and moving the Qi and Blood.

THE HEART'S FIRE JING FORMATION

During the fifth lunar month, the Fire Jing energy generates, controls, protects, integrates, divides, and harmonizes the fetus' internal energies in order to promote emotional and spiritual well-being. Any faltering of the Fire Jing energy is associated with problems of right (Yin) and left (Yang) Brain communication (e.g., the correct balance of male/rational and female/intuitive energies).

After birth, the Fire Jing can be affected by the red color, the bitter taste and the "Ha," "Ke" and "Zheng" (Jong) sounds.

THE HEART IN CHINESE MEDICINE

The functions ascribed to the Heart in Traditional Chinese Medicine differ from the functions of the Heart that are described in Western medicine. Chinese energetic functions of the Heart include the functions associated with the circulatory system, nervous system, the psycho-emotional aspects, and spiritual influences of the Heart.

According to Traditional Chinese Medicine, the main functions of the Heart are to: govern the Blood, control the Blood Vessels, manifest through the complexion, house the mind, open into the tongue, control perspiration, express itself through the psycho-emotional aspects of order and excitement, and exert certain important spiritual influences via the Shen (Spirit). These main functions are described as follows (Figure 46.4).

1. **Governs the Blood:** Within the Heart, Heart Qi and Heart Blood are mutually dependent. The Qi of the Heart is the driving force for the Heart's beat, rhythm, rate and strength. The Heart governs the Blood in two ways: the transformation of Gu Qi into Blood and Blood Circulation.
   - **Transformation of Gu Qi into Blood:** Blood is considered to be a dense, material form of Qi. Within the Heart, the food essence from the Lungs along with the Yuan Qi from the Kidneys is transformed into Blood.
   - **Blood Circulation:** The Heart is responsible for the circulation of Blood. The Lungs, Spleen and Liver also play a role in Blood circulation.
2. **Controls the Blood Vessels:** The Heart distributes the Blood throughout the body through the driving pulse of the Heart. The state of the Blood Vessels depends on the harmony of Heart's Qi and Blood.
3. **Manifests Through the Complexion:** The Heart has its outward manifestation in the face and complexion, therefore the state of the Heart and the Heart's Blood are reflected in the complexion.
4. **Houses the Shen:** The Heart stores the Mind and Spirit, traditionally called the "Shen." The

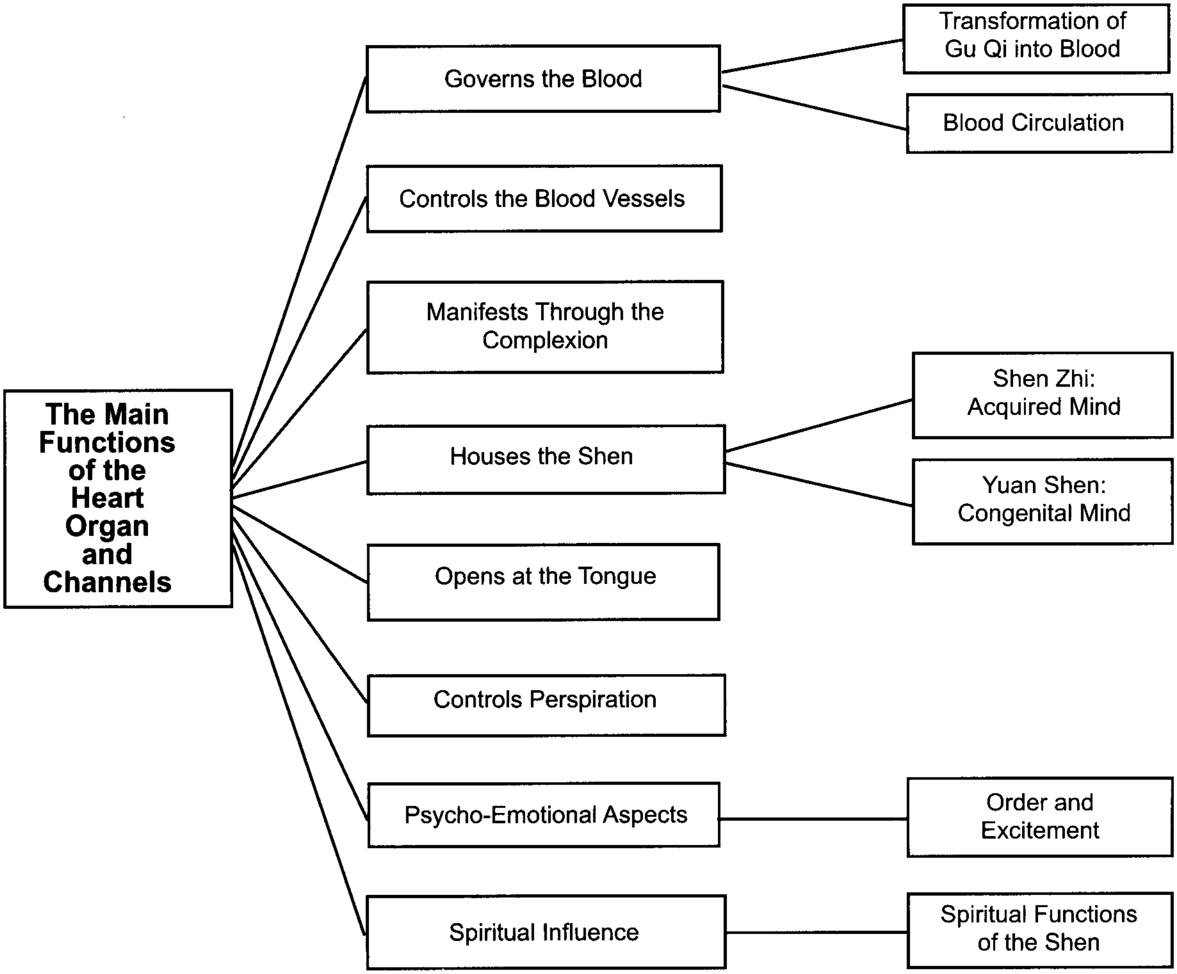

The Main Functions of the Heart Organ and Channels
Governs the Blood
Transformation of Gu Qi into Blood
Blood Circulation
Controls the Blood Vessels
Manifests Through the Complexion
Houses the Shen
Shen Zhi: Acquired Mind
Yuan Shen: Congenital Mind
Opens at the Tongue
Controls Perspiration
Psycho-Emotional Aspects
Order and Excitement
Spiritual Influence
Spiritual Functions of the Shen

Figure 46.4. The Main Energetic Functions of the Heart Organ and Channels

functions of the Shen are divided into two main components: The Shen Zhi or Acquired Mind, developed from the analytical senses, and the Yuan Shen or Congenital (Original) Mind, existing as the body's innate intuitive intelligence. Therefore, the ancient Chinese believed the Heart's Shen was responsible for mental and emotional activities, intimacy, cognition, intelligent consciousness, and long term memory. The Shen also has the capacity to judge, and influences sleep.

In Traditional Chinese Medicine, conscious mental activities are considered to be a function of the Heart's Acquired Mind (Shen Zhi) as opposed to the brain in Western Medicine. Dreaming, spirit projection, and spirit travel are considered to be functions of the Heart's Congenital Mind (Yuan Shen). There are five functions of the Heart's Shen Zhi: mental activities, emotional activities, consciousness, memory, and sleep.

There are two ways in which the Shen is nourished. One way is through the dreams, along with the intuitive or unconscious information that comes from the Hun of the Liver. The other way is through the thoughts and ideas that stem from the Yi of the Spleen (Figure 46.5).

5. **Opens into the Tongue:** The tongue is said to be the external branch of the Heart and therefore it is seen as a "mirror of the Heart." The condition of the Heart's Qi manifests through the subtle variations in the color, form, and appearance of the tongue. In tongue diagnosis, the tip of the tongue in particular is said to reveal the state of the Heart.
6. **Controls Perspiration:** Perspiration is considered to be one of the fluids of the Heart. In Traditional Chinese Medicine, Blood and Body Fluids have the same origin, and sweat comes from Body Fluids. Body Fluids are considered to be a very important aspect of Blood. Blood and Body Fluids also mutually interchange; for example, if the Blood is too thick, Body Fluids will enter the Blood Vessels to thin it.
7. **Psycho-Emotional Aspects:** The Heart is sometimes called the "Emperor," or the "Supreme Controller of all Yin and Yang Organs," and it coordinates all of the energetic and emotional functions of the body. When functioning normally, the effects of the Hun on the Heart allow the individual to experience peace and joy in thoughts and actions. If the circulation of Qi becomes obstructed, Heart Qi stagnation can give rise to emotional turmoil, sometimes manifesting through excitement (Yang), or longing (Yin), both influenced by the Po. The Heart's positive psycho-emotional attributes are joy, peace, contentment, tranquility, propriety, insight, wisdom, order, forgiveness, and courtesy. Its negative attributes are nervousness, restlessness, excitement, anxiety, panic, shock, longing, craving and guilt.
8. **Spiritual Influence:** The Heart houses the body's Yuan Shen (Congenital or Original Spirit). An individual's psychic abilities and intuitive faculties are brought about through the influence, cultivation, and training of the Yuan Shen. Extraordinary abilities that can be developed from the cultivated spiritual consciousness of the Yuan Shen include: telepathy, clairvoyance, clairaudience, precognition, time travel, levitation, and teleportation.

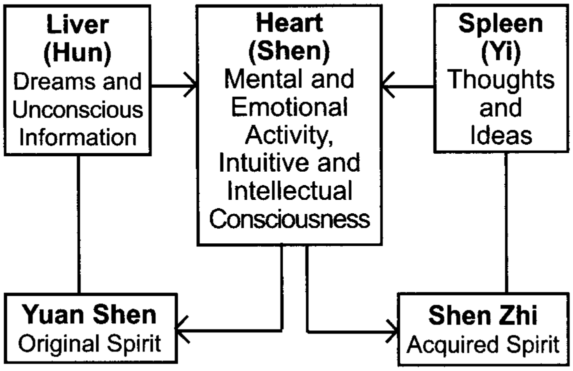

Liver (Hun)
Dreams and Unconscious Information
Heart (Shen)
Mental and Emotional Activity, Intuitive and Intellectual Consciousness
Spleen (Yi)
Thoughts and Ideas
Yuan Shen
Original Spirit
Shen Zhi
Acquired Spirit

Figure 46.5. Two Ways in which the Shen is Fed

THE HEART CHANNELS

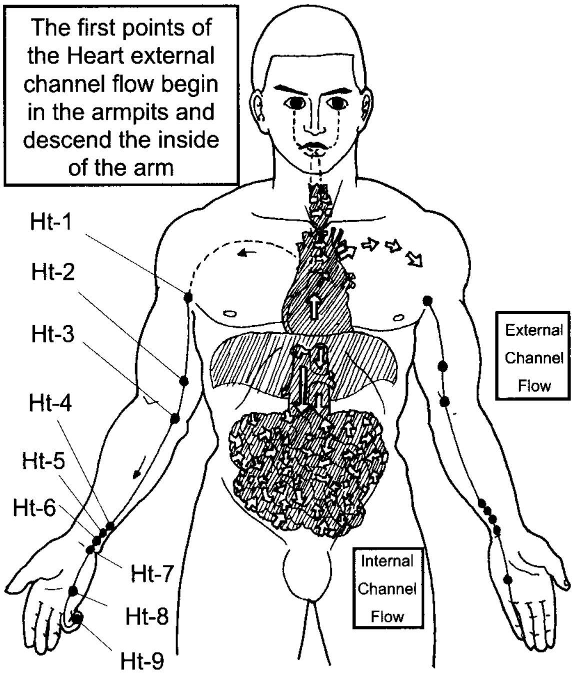
The Heart Channels are Yin channels that flow externally from the torso to the hand (Figure 46.6). Three rivers originate internally from the Heart on each side of the body. The first pair of these channels ascends from the Heart and flows into the tissues connecting the eyeball. The second pair first penetrates the Pericardium, and then descends to connect with and spirally wrap the Small Intestine. The third pair of channels flows upwards from the Heart into the Lungs, and emerges externally at the armpits. It then descends along the medial aspect of the arms and ends on the inside of the little fingers.

As the Heart Channel terminates at the little fingers, its paired organ, the Small Intestine, begins to ascend the arm on the outside of the hand (Figure 46.7).

CHANNELS' ENERGY FLOW

Qi and Blood flow within the channels and Blood Vessels (Mai), continuously circulating throughout the body to nourish, maintain, and moisten the tissues. Qi is an energetic form and is considered a Yang substance, while Blood is a liquid form of energy and is considered a Yin substance (Figure 46.8).

Qi and Blood flow together. Qi is the active energetic force that makes the Blood circulate and keeps it within the Blood Vessels. Blood is a liquid substance that grounds ("roots") the Qi and distributes it along with nutrients to all of the body's tissues. The vessels serve as the reservoirs of Blood.


The first points of the Heart external channel flow begin in the armpits and descend the inside of the arm

Ht-1
Ht-2
Ht-3
Ht-4
Ht-5
Ht-6
Ht-7
Ht-8
Ht-9
External Channel Flow
Internal Channel Flow

Figure 46.6. The Internal and External Qi Flow of the Heart (Ht) Channels

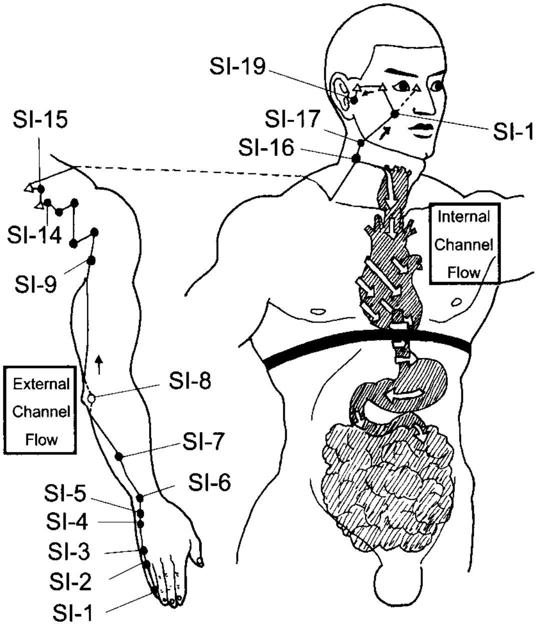

SI-19
SI-15
SI-17
SI-16
SI-18
SI-14
SI-9
Internal Channel Flow
External Channel Flow
SI-8
SI-7
SI-6
SI-5
SI-4
SI-3
SI-2
SI-1

Figure 46.7. The Internal and External Qi Flow of the Small Intestine (SI) Channels

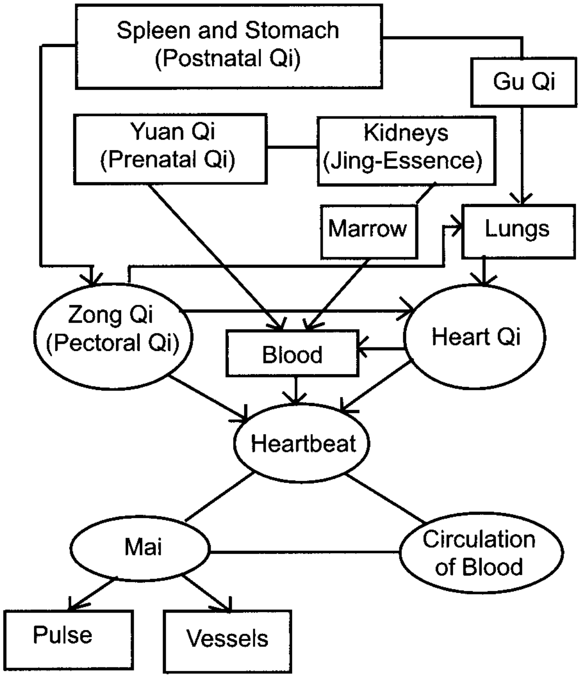

Spleen and Stomach (Postnatal Qi)
Gu Qi
Yuan Qi (Prenatal Qi)
Kidneys (Jing-Essence)
Marrow
Lungs
Zong Qi (Pectoral Qi)
Blood
Heart Qi
Heartbeat
Mai
Circulation of Blood
Pulse
Vessels

Figure 46.8. The Energetic Functions of the Heart, Blood and Blood Vessels

The concept of Blood in Traditional Chinese Medicine is different both in characteristics and in function than the concept of blood in Western medicine. In Traditional Chinese Medicine, Blood originates from the transformation of food and drink by the Spleen. The Spleen transfers the refined food energy to be further enhanced by the Heart Qi and Lung Qi.

The Heart Channels store more Qi than Blood; that is to say, their dominant action affects the energy of the body. This energetic action controls the morale and the spirit of enterprise. The Heart channels also provide the energy required for respiration. At the high-tide time period (11 a.m. to 1 p.m.), Qi and Blood abound in the Heart organ and Heart channels. At this time, the Heart organ and channels can more easily be dispersed and purged. During low tide (11 p.m. to 1 a.m.), they can be more readily tonified. The Heart Channel's energy acts on the skin, muscles, and nerves found along their pathways.

THE INFLUENCE OF CLIMATE

In the early summer months, the Heart energy becomes more active in individuals who already have strong Heart Qi, but can become deficient in those who already have weak Heart Qi. During this season, excessive eating and drinking of bitter foods and drink, and the overexposure to Heat depletes the Heart. Overexposure to a Hot climate will also have a draining effect on the Heart.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- External climate factors do not affect the Heart directly but influence the Pericardium instead. The Heart can be easily injured, however, by Heat and Fire.
- The bitter taste can be used to tonify both the Heart and Small Intestine, and is also used to drain Excess Heat.
- The dark red color is used to tonify the Heart.
- The "Ha," "Ke" and "Zheng" sounds are used to purge the Heart and the Small Intestine.

HEART PATHOLOGY

The Heart is responsible for governing the flow of Blood through the body's arteries and veins. Coronary artery disease (CAD) is a disease in which the patient's coronary arteries begin to harden or impede adequate vascular flow to the myocardium, resulting in an insufficient supply of Qi and Blood throughout the body. This causes such diseases as hypertension, vasculitis, myocarditis, congenital Heart disease, rheumatic Heart disease, nervous malfunctioning of the Heart, organic pathological changes of the Heart, and arteriosclerosis of the Brain.

The main diseases of the Heart organ and channels include diseases that exert pressure on the Brain, eyes, pharyngeal wall, or the lateral side of the chest, as well as diseases of the Heart itself. The Heart also relates to diseases along the ulnar side of the arm.

The Heart is in charge of mental activities, including consciousness and thinking. Dysfunctions of the Heart can thus lead to insomnia, impairment of consciousness, stuttering, amnesia, and psychosis.

The Heart and Kidneys have a mutual energetic relationship of both supporting and checking each other. The Heart controls the body's Fire, while the Kidneys control the body's Water. Normally, the Fire of the Heart is sent down to warm the Kidneys, and the Water of the Kidneys is sent up to irrigate the Heart. If this balanced relationship breaks down (especially when the Kidney Water is insufficient to check the Heart Fire), a series of Fire symptoms such as hypertension, hyperactivity, palpitations, and insomnia may result.

Since the Heart has its external opening in the tongue, the condition of the Heart is reflected in the tongue. Further distinctions can be made as follows:

- A red-tipped tongue indicates Heart Fire.
- A dark purple tongue indicates Blood Stasis.
- A pale tongue reveals Deficient Blood of the Heart.
- An ulcer on the tongue reveals Excess Fire of the Heart or Small Intestine.

T.C.M. PATTERNS OF DISHARMONY

Heart pathologies have their origin in the Heart's functions of ruling the Blood and the Blood Vessels, and of housing the Shen. The main patterns of Heart disharmony can be divided into two categories: those associated with Yang Deficiencies (such as Deficient Heart Qi, Deficient Heart Yang, Stagnant Heart Blood and Cold Phlegm Misting the Heart), and those associated with Yin Deficiencies (such as Deficient Heart Blood, Deficient Heart Yin, Blazing Heart Fire and Phlegm Fire Agitating the Heart). These Heart disharmonies are described as follows (Figure 46.9):

1. **Yang Deficiency:**
   - **Deficient Heart Qi:** The pattern of Deficient Heart Qi can arise from malnutrition, chronic illness, prolonged hemorrhaging, and can also be caused by various emotional imbalances such as chronic worry or sadness. Symptoms of Heart Qi Deficiency can manifest as palpitations, spontaneous sweating, listlessness, facial pallor, fatigue and shortness of breath on exertion.
   - **Deficient Heart Yang:** The patterns and pathology of Deficient Heart Yang are similar to, and

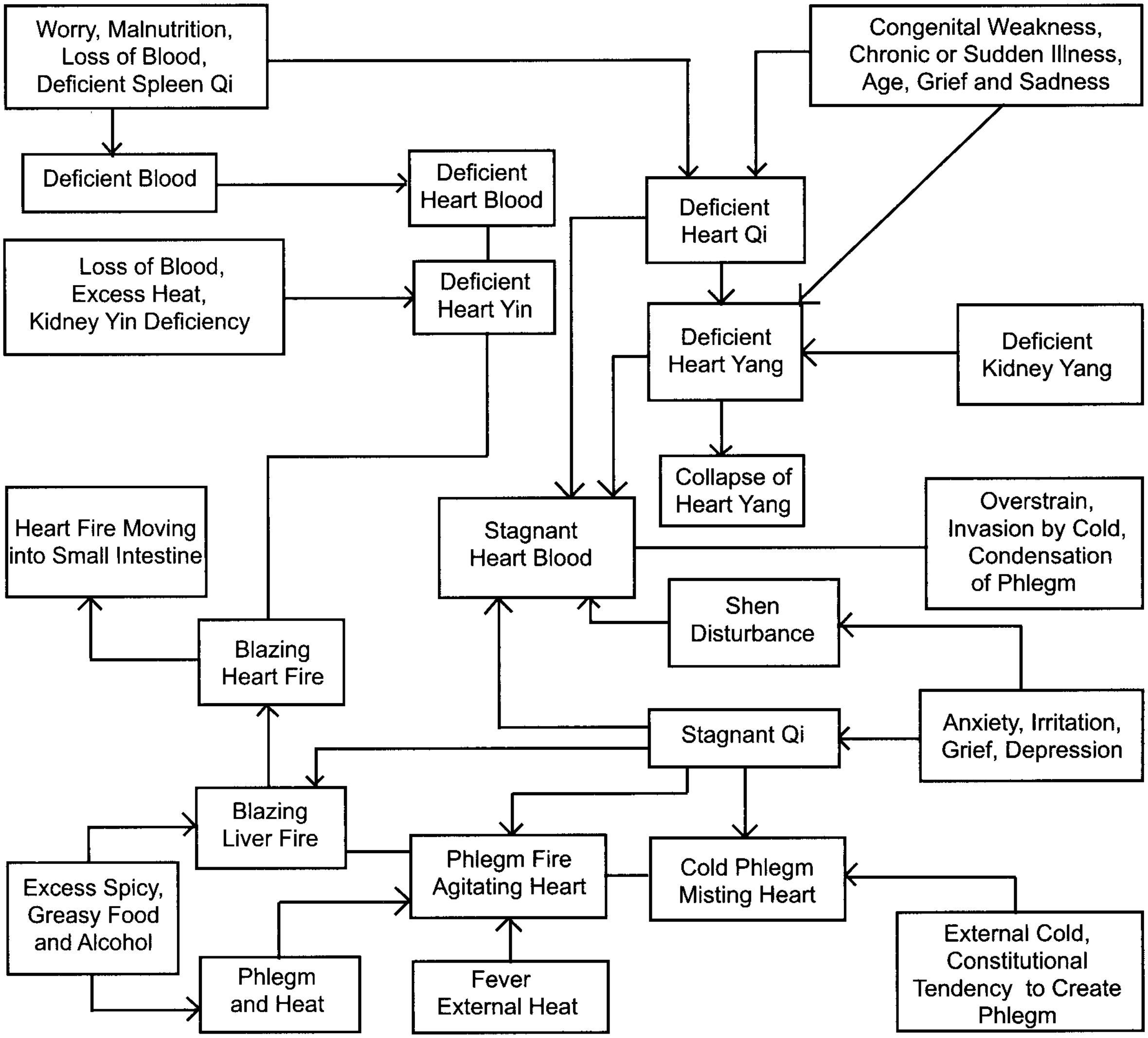

Worry, Malnutrition, Loss of Blood, Deficient Spleen Qi
Congenital Weakness, Chronic or Sudden Illness, Age, Grief and Sadness
Deficient Blood
Deficient Heart Blood
Deficient Heart Qi
Loss of Blood, Excess Heat, Kidney Yin Deficiency
Deficient Heart Yin
Deficient Heart Yang
Deficient Kidney Yang
Collapse of Heart Yang
Heart Fire Moving into Small Intestine
Stagnant Heart Blood
Overstrain, Invasion by Cold, Condensation of Phlegm
Shen Disturbance
Blazing Heart Fire
Stagnant Qi
Anxiety, Irritation, Grief, Depression
Blazing Liver Fire
Phlegm Fire Agitating Heart
Cold Phlegm Misting Heart
Excess Spicy, Greasy Food and Alcohol
External Cold, Constitutional Tendency to Create Phlegm
Phlegm and Heat
Fever External Heat

Figure 46.9. The Origins of Heart Disharmony

therefore can arise from, the pathologies of Deficient Heart Qi. Symptoms of Deficient Heart Yang include conditions of Cold: aversion to cold, cold limbs, edema and stuffiness in the chest. If the deficiency is severe, the Yang may collapse, manifesting as profuse sweating, extreme cold in the limbs or in the entire body, and loss of consciousness. If the Yin and Yang separate entirely, the patient may die.

- **Stagnant Heart Blood:** Deficient Heart Yang can progress to Stagnant Heart Blood, just as Deficient Heart Qi can progress to Deficient Heart Yang. Sometimes all three conditions can occur together, creating common disease patterns such as angina pectoris and myocardial infarction. Other symptoms can manifest as palpitations, shortness of breath, purple facial color, cyanosis of the lips and nails, cold extremities, lassitude, stabbing pain in the chest, tightness in the chest and Heart region, or along the Heart Channel.
- **Cold Phlegm Misting the Heart:** This is a Yin Excess pattern in which the Heart is obstructed

by Phlegm. However, in this pattern, the Phlegm is associated with signs of Cold rather than with signs of Heat. Seen occasionally in children, the pattern of Cold Phlegm Misting the Heart can cause mental retardation or speech difficulties. In adults, the pattern of Cold Phlegm Misting the Heart often occurs after an attack of Wind Stroke. In such cases, the Wind associated with Phlegm obstruction can cause aphasia, paralysis and coma. The pathological patterns of Cold Phlegm Misting the Heart generally manifest through Yin (inward) imbalances, such as aphasia, depression, muttering to oneself, staring at the walls, lethargic stupor, rattling sound in the throat, or the sudden loss of consciousness.

Type of Phlegm	**Cold Phlegm** **Misting Heart** (Phlegm Cold)	**Phlegm Fire** **Agitating Heart** (Phlegm Fire)
Yin and Yang	Yin, Cold Signs, Slow Pulse, White Tongue Coat	Yang, Heat Signs, Rapid Pulse, Yellow Tongue Coat
Mental Signs	Introverted, Depressed, Staring at Walls	Extroverted, Laughing & Crying, Incoherent Talking
Disease Patterns	Wind Stroke, Depressive Psychosis	Violent Insanity, Manic Psychosis

Figure 46.10. Difference Between Cold Phlegm Misting the Heart and Phlegm Fire Agitating the Heart

2. **Yin Deficiency:**

- **Deficient Heart Blood:** The pattern and pathology of Deficient Heart Blood can arise from severe hemorrhaging, chronic stress, or a poor diet (i.e., a deficiency of nourishment or lack of Blood producing foods which leads to Spleen Qi Deficiency). Symptoms of Deficient Heart Blood include palpitations, vertigo, dizziness, insomnia, poor memory, dream disturbed sleep, restlessness, headaches, anxiety, being easily startled, and general tiredness.
- **Deficient Heart Yin:** The pattern of Deficient Heart Yin can arise either from chronic emotional stress or from an invasion of Exterior Heat that consumes the Body Fluids and exhausts the Yin of the Heart. Symptoms of Deficient Heart Yin can manifest as low fever, palpitations, insomnia, poor concentration, poor memory, fatigue, anxiety, mental restlessness, feelings of heat, malar flush, night sweats, dry mouth and throat, and Five Palms Heat.
- **Blazing Heart Fire:** This is a Yang Excess pattern of Full Heat in the Heart, and can arise from patterns of Deficient Heart Yin. Blazing Heart Fire can form during a severe fever caused by pathological Heat invading the Pericardium. It can also originate from chronic emotional problems that lead to long term Qi Stagnation, which can eventually turn into Fire and disturb the patient's Shen. The patterns of Blazing Heart Fire are associated with mental depression. Symptoms of Blazing Heart Fire include irritability, restlessness, insomnia, feelings of heat, flushed face, tongue ulcers, bitter taste in the mouth, thirst, palpitations, dark urine, or Blood in the urine.
- **Phlegm Fire Agitating the Heart:** This is a Yang Excess pattern with similar origins to that of Blazing Heart Fire. However, in the pattern of Phlegm Fire Agitating the Heart, the pathogenic Fire and Phlegm obstruct the Heart orifices causing disturbances in the patient's Shen. When severe, these disturbances can result in violent behavior and insanity. The main manifestations of Phlegm Fire Agitating the Heart are Heart dysfunctions, often occurring in addition to pathological patterns (such as allowing Phlegm to accumulate) that are derived from Spleen Qi Deficiency. The Internal Heat aspect of Phlegm Fire Agitating the Heart, can develop during fevers caused by External Heat invading the Pericardium, or from chronic emotional problems that lead to long term Qi Stagnation. The Qi stagnation turns into Fire and disturbs the patient's Shen. The Excess consumption of spicy greasy foods creates both Heat and Phlegm, and can lead to or exacerbate condi-

tions of Phlegm Fire Agitating the Heart. The pathological patterns of Phlegm Fire Agitating the Heart generally manifest through Yang (outward) imbalances, such as palpitations, mental restlessness, confusion, agitation, violent behavior (shouting or hitting people), uncontrolled laughter or crying, mental depression, talking to oneself, aphasia, and coma (Figure 46.10).

GENERAL TREATMENT FOR HEART DISEASES

The following is a description of a general protocol used for treating a patient's Heart. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted or from which Turbid Qi is removed.

After comparing the various Heart therapies, the reader will notice that certain patterns repeat themselves:

1. Generally, the Qigong doctor can access the patient's Heart through four methods:
   - direct energetic insertion into the Heart's anatomical location
   - access via the patient's channels
   - access via the external energetic Wei Qi fields
   - access via the patient's Taiji Pole (Figure 46.11)

   To prevent the patient from energetically armoring (while accessing the Qi in the front of the Heart), it is important for the doctor to already be connected to the patient's Heart through the Shendao point.
2. After treating the patient (purging, tonifying, and regulating), the Qigong doctor stimulates the patient's Heart and Shendao area and roots the Upper Dantian Qi into the Lower Dantian.
3. The Qigong doctor leads any remaining Turbid Qi down the Pericardium and Heart Channels and out the patient's hands (Figure 46.12). The doctor can also use this technique to purge excess emotions from the patient's Heart. This is performed by draining the Toxic

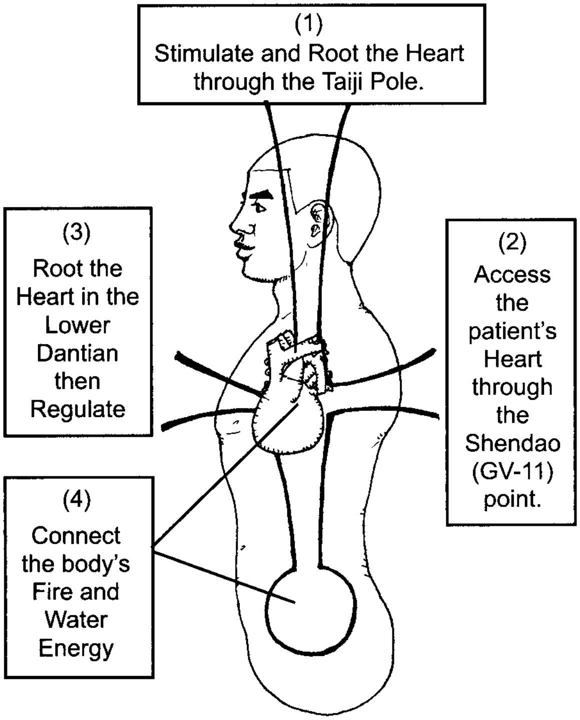

(1)
Stimulate and Root the Heart through the Taiji Pole.
(2)
Access the patient's Heart through the Shendao (GV-11) point.
(3)
Root the Heart in the Lower Dantian then Regulate
(4)
Connect the body's Fire and Water Energy

Figure 46.11. Treating Heart Conditions

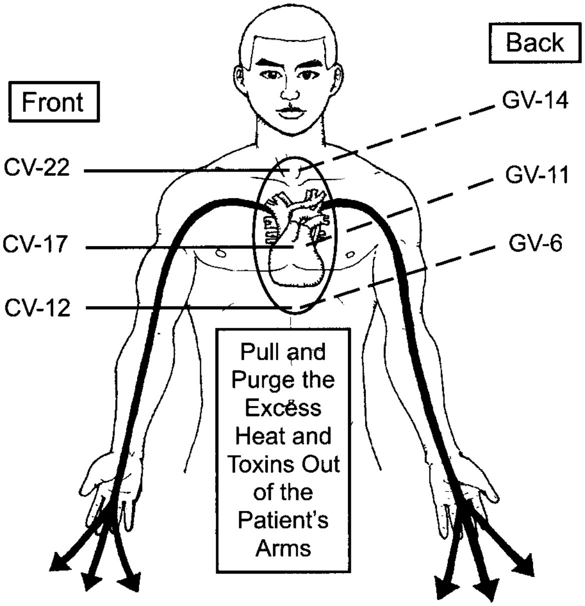

Front
Back
GV-14
CV-22
GV-11
CV-17
GV-6
CV-12
Pull and Purge the Excess Heat and Toxins Out of the Patient's Arms

Figure 46.12. Lead the Toxic Qi out the body through the patient's Pericardium and Heart Channels

Qi out of the Heart and Yellow Court areas, purging down the patient's arms (with slight traction on the Pc-6 and Ht-7 points) and into the Earth.

These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

IMPORTANT CONSIDERATIONS

When purging emotions from the patient's Heart, the Qigong doctor should observe four important details: Angle, Duration, Intention, and Energetic Rooting.

1. **The Angle of the Doctor's Hand:** If the doctor's hand is angled upward towards the patient's throat, the patient may experience delirium, flushed face, headache and heat due to Qi Deviations flowing into the patient's head.
2. **Duration of the Doctor's Contact:** If the doctor's hand is left facing the patient's Heart for too long, the patient may become nauseated due to the Heart's energy overflowing into the Yellow Court.
3. **The Doctor's Intention:** If the doctor's intention is not focused on purgation, and he or she becomes distracted, the doctor can inadvertently cause Qi Deviations by displacing the patient's Toxic Heart Qi into other internal organs and channels.
4. **Energetic Rooting:** When treating Heart disease, it is important to root the patient's Heart Qi when ending the treatment protocol.

TREATMENT MODIFICATIONS

1. **Hypertension:** When treating patients with High Blood pressure, root the Heart Qi into the Lower Dantian using the left hand positioned close to the patient's Baihui point (located at the top of the head), while the right hand is positioned in front of, but further away from, the patient's Lower Dantian. Lead the Qi from the Heart into the Lower Dantian by visualizing white light energy.
2. **Hypotension:** When treating patients with Low Blood pressure, root the Heart Qi into the Upper Dantian with the left hand positioned far away from the patient's Baihui point (located at the top of the head), while the right hand is positioned in front of, yet close to, the patient's Lower Dantian. Lead the Qi from the Heart into the Upper Dantian by visualizing white light energy.
3. **Excessive Heart Fire:** Patients with Excessive Heart Fire syndrome (Extreme Heat) may have sores on the tongue, red tipped tongue, rapid pulse, flushed complexion and insomnia; they may feel pain in the chest, hypochondrium, back, shoulders, and arms. This syndrome can be treated by having the patient utter the "Ha" sound while guiding the Kidney Water Qi upwards to suppress the Heart Fire. Alternatively, the Qigong doctor may guide the Evil Qi out of the patient's body along the Heart and Small Intestine Channels with using the pulling and leading Qi manipulations.
4. **Deficient Heart Qi:** Patients with Deficient Heart Qi may have palpitations, insomnia, and a radiating pain in the abdomen.

PRESCRIPTION MODIFICATIONS

- **Excessive Heart Fire:** In this particular case, the patient should not take in the energetic color red because the Heart has already established an excess pattern and any energy pouring into the Heart will only lead to further excess.
- **Deficient Heart Qi:** In this particular case, the patient should perform the Taking in Green/Blue Qi meditation (see Volume 1, Chapter 4) which replenishes the Liver (Mother), and Taking in the Pink Qi meditation to nourish the Heart. To treat this pattern, the Qigong doctor can use Pushing and Guiding Qi manipulations to reinforce the Heart Qi and the Qi in the Lower Dantian.
- **Note:** Patients with Heart disease, hypertension, or nervous disorders should begin training from a sitting position. Later, they should combine sitting and standing meditations to direct their Qi and Blood downward.

HEART QIGONG PRESCRIPTIONS

The following exercises can be used to purge, tonify, or regulate the Qi and Blood of the Heart organ and channels.

These exercises can be prescribed to prevent and treat diseases and syndromes such as coronary heart disease, hypertension, angina, arrhythmia, rheumatic heart disease, cardiac neurosis, as well as palpitations (ranging from mild to severe), pericardial pain, and insomnia.

The most common prescription therapies used to treat cardiovascular diseases include: Heart Massage, the "Ke," "Ha," and "Zheng" Healing Sounds, the Windy Breathing method to strengthen the Heart and Kidneys, Toe-Raised Walking, and Quiescent Mental Dao Yin meditation (see Volume 2, Chapter 18).

METHODS FOR PURGING THE HEART

1. **Heart Massage:** Purge Excess Heart Fire from the Heart by having the patient rub his or her chest while exhaling one of the following sounds:
   - Sound "Ke" for purging stagnation due to emotional and mental stress
   - Sound "Ha" for purging stagnation due to emotional and mental stress
   - Sound "Zheng" for purging stagnation due to Heart disease
   - Begin by clicking the teeth, stirring the tongue, and swallowing the saliva; then, place the palms on the pectoral region of the left side of the chest (left hand on the outside for men, opposite for women).
   - Perform the Heart massage. Inhale slowly, then gradually exhale the healing sound, focusing the mind on the Heart area (Figure 45.13). Repeat for six to twelve breaths while rubbing with the palm lightly in a clockwise circle.
2. **The "Zheng" Healing Sound:** When treating Heart disease, inhale and focus the Mind on divine healing white light energy filling the entire Heart organ. Exhale, and imagine the Heart organ vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding "Zheng" (pronounced Jong). Patients with Heart Disease should practice the "Zheng" sound for seven breaths, several times a day (Figure 46.14). When exhaling, the patient should use the Fast Breathing Method technique (2 inhalations into the Heart organ, followed by 1 exhalation of the sound "Zheng").

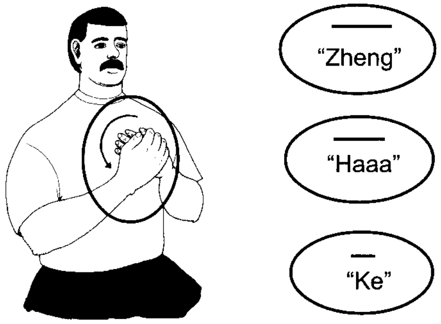
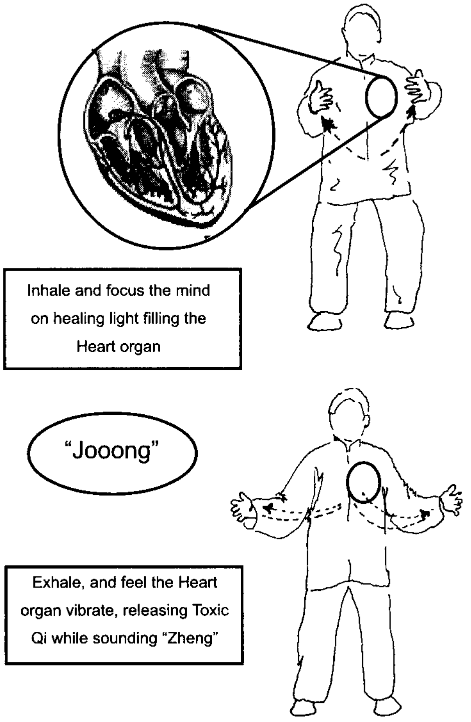


Figure 46.13. Patients with an Excessive Heart Fire syndrome can utilize one of three different Healing Sounds when exhaling.


Inhale and focus the mind on healing light filling the Heart organ

Exhale, and feel the Heart organ vibrate, releasing Toxic Qi while sounding "Zheng"

Figure 46.14. For Heart Disease, the sound is "Zheng" (Pronounced Jong).

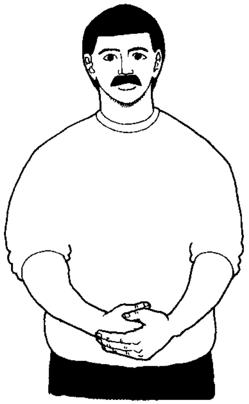


Figure 46.15. Hands rest in front of the Lower Dantian

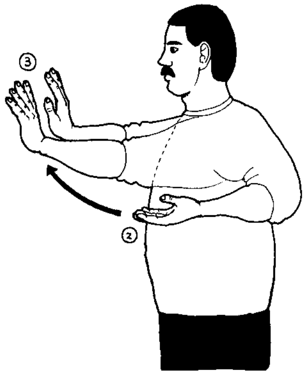


Figure 46.16. Both palms simultaneously press forward

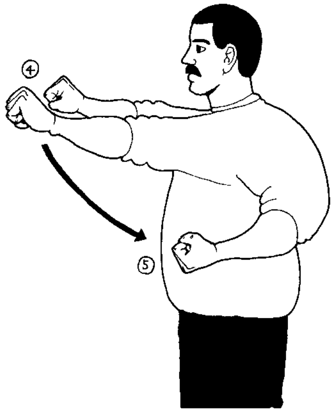


Figure 46.17. Both hands simultaneously clench into fists and pull to the hips

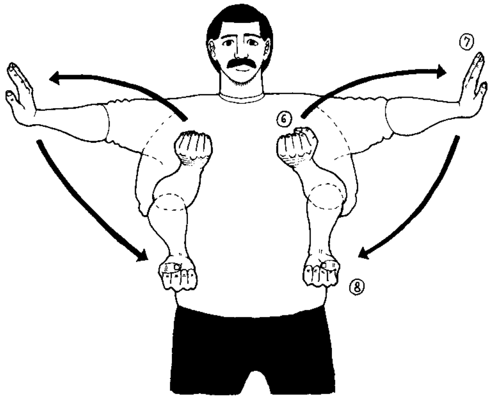


Figure 46.18. Alternate each palm as it presses towards the side of the body

METHODS FOR TONIFYING THE HEART

1. **Taking in the Red Qi Meditation:** Taking in the Red Qi can be used to tonify the Heart. The properties inherent within the color red have a vibratory quality that can be used for tonifying the Heart and Small Intestine.
   - From a standing, sitting, or lying posture, relax the whole body; breathe naturally, and release any wandering thoughts.
   - As you inhale, visualize red energy in front of you. Inhale the red light energy through the nose and into the Heart organ. As you exhale through the mouth, the dark, pathogenic Qi leaves the Heart; however, the bright, clean color remains in the organ, stimulating and vitalizing it. With each breath, the organ increases its retention of clean energy and begins to glow. Repeat for five breaths.
   - Breathe the red energy in through the nose and fill the entire mouth with it. When exhaling through the nose, send the Qi slowly to the Heart, then to the Lower Dantian; this connects the energy of the Heart and Kidneys, and also removes obstructions from the whole body. Perform this exercise for seven or fourteen breaths. End with Pulling Down the Heavens and close the training.

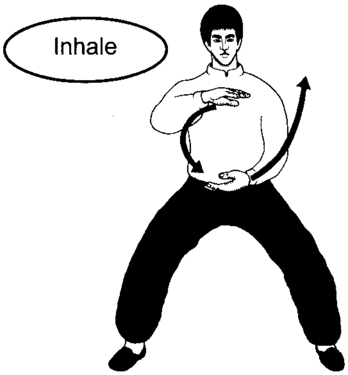


Figure 46.19. Heart Tonification Exercise: Imagine the hands embracing a ball. Inhale while holding the ball with the right hand above and the left hand below.

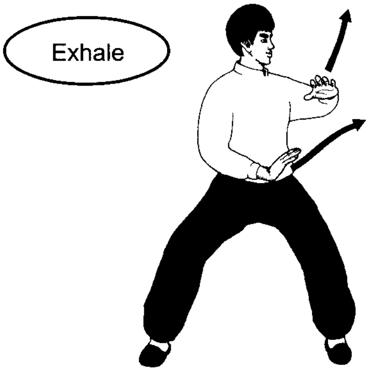


Figure 46.20. Exhale and twist the hips to the left while simultaneously raising the left hand over the head and extending the right hand towards the left.

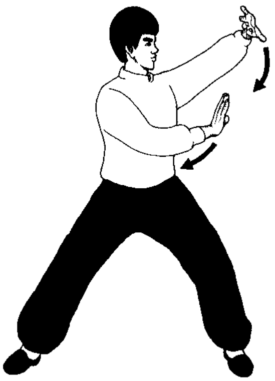


Figure 46.21. Continue pressing until both hands extend to the furthest point.

METHODS FOR REGULATING THE HEART

1. **Shaolin Buddhist Prescriptions for Regulating the Heart Qi:** These Shaolin exercises are used to regulate the Heart. The following three exercises comprise one set. Practice three sets:
   - From a standing or sitting posture, relax the whole body, breathe naturally, and raise the tongue against the hard palate just behind the teeth. Bring both palms loosely together (left over right for men, opposite for women) at the Lower Dantian; stand still for several minutes and concentrate the mind on the Lower Dantian (Figure 46.15).
   - Turn both palms outward and push the arms along the sides of the body, pointing the elbows towards the back. Hold this posture for several minutes.
   - With both palms facing upwards, lift the hands to the armpits.
   - Next, turn both palms to face forward, and begin to stretch and extend them forward. Focus your attention on the ends of the middle finger of each hand while the thumb and little fingers stretch and separate (Figure 46.16).
   - Softly clench both hands into fists and pull them back along the sides of the body towards the hips, as if dragging heavy weights. Perform this movement three times (Figure 46.17).
   - Raise the right palm, as if holding a heavy weight in front of the chest, and push the palm out vertically to the right. Then, draw the right hand back to the side of the body near the hip. Repeat on the left side; and, finally, return to the starting posture. Perform these movements three times (Figure 46.18).
2. **Wudang Daoist Prescriptions for Regulating the Heart Qi:** The following Daoist Wu Dang exercise is designed to massage the Heart's tissues and nerves, as well as tonify the entire Heart organ and its channels. Patients practice this exercise to strengthen their circulatory system. This exercise helps to stimulate the patient's intellectual activity and mental acuity or clarity, and is performed as follows:
   - Imagine that both hands are embracing a ball. Inhale while placing the right hand on top and the left hand on bottom (Figure 46.19).
   - Exhale and twist the hips to the left while simultaneously raising the left hand over the head, and extending the right hand towards the left (Figure 46.20).
   - Continue pressing until both hands extend to the furthest point (Figure 43.21).
   - Inhale and turn the right palm upwards (facing the sky) as the body twists back to the center, allowing the right hand to end up in front of the navel.
   - The left hand simultaneously turns so that the palm faces the center of the right hand, following it to the center line of the body.

- As the body reaches the point where it faces forward, twist to the right side and push in the same manner while exhaling. Repeat 10 times on each side.

Note: As the Heart begins to strengthen, the tissues will naturally begin to detoxify, thus purging and releasing the toxic emotions trapped within it's Orb. This adjustment period can cause the patient to feel and experience these toxic emotions (nervousness, excitement, etc.) as they leave the patient's body.

MEDICAL QIGONG THERAPY FOR SPECIFIC HEART DISEASES

The following are various Heart diseases and several Medical Qigong treatments used in China to rectify them.

HYPERTENSION

Hypertension is considered a condition in which the patient has higher blood pressure than what is determined to be normal for his or her chronological age and physique. Generally, Traditional Chinese Medicine places hypertension in the categories of Liver Qi Stagnation, Liver Fire, Liver and Kidney Yin Deficiency, and Kidney Yang Deficiency with Liver and Kidney Yin Deficiency.

ETIOLOGY

Hypertension is one of the most common problems impacting the Heart. It is the result of an imbalance of the Yin and Yang in the body.

Hypertension can be caused by eating too much food with high sodium content, by too much stress, or not enough exercise. Renin imbalance within the patient's Kidneys, increased cholesterol, genetic predisposition, secondary illnesses (diabetes, nephritis, or hyperthyroidism), or even pregnancy can also lead to hypertension. Hypertension can also result from one of three internal factors: high cardiac output due to stress, reduced elasticity of the vessels, and resistance to blood flow.

1. **High Cardiac Output Due To Stress:** When the body experiences emotional tension, it releases adrenaline which speeds up the heart rate and causes the blood vessels to narrow, increasing the body's blood pressure.
2. **Reduced Elasticity of the Vessels:** A buildup of plaque and the normal aging process both reduce the vessels' elasticity and can lead to hypertension.
3. **Resistance to Blood Flow:** Old age, hormonal imbalances, or a genetic predisposition, can all cause high blood pressure.

TREATMENT GOALS

The overall goals in treating hypertension patients are to:

- Lower the patient's blood pressure.
- Stabilize the patient's blood pressure.
- Establish a quiescent state of mind (generally, meditating 20 minutes twice a day provides the patient with a prolonged state of deep relaxation needed to combat stress).
- Encourage life-style changes (e.g., monitor potassium intake, decrease sodium intake, weight control, and stress reduction management). Patients are advised to incorporate daily Medical Qigong therapy exercises.

SYNDROMES AND SYMPTOMS

As previously stated, the underlying causes or syndromes relating to hypertension are: Liver Qi Stagnation, Liver Fire, Liver and Kidney Yin Deficiency and Kidney Yang Deficiency with Liver and Kidney Yin Deficiency. These syndromes and their symptoms are described as follows:

1. **Liver Qi Stagnation:** Liver Qi Stagnation can manifest from stress and unbalanced emotions such as excessive anger and frustration; it can also occur physiologically with high amounts of cholesterol or unbalanced hormones (e.g., birth control pills). Clinical manifestations include: headache, irritability, sighing and hypochondriac pain. Coupled with Liver Yin Deficiency, symptoms include: red cheeks, insomnia, dry eyes, tinnitus, and dizziness.
2. **Liver Fire Rising:** Liver Fire Rising can manifest from a combination of Excess Heat toxins, Excess emotions, or Deficient Liver Yin. Clinical manifestations include: headaches,

dizziness, red bloodshot eyes, red face, dry mouth, yellow urine, restlessness, sudden outbursts of anger, and constipation.

3. **Liver and Kidney Yin Deficiency:** Liver and Kidney Yin Deficiency fail to nourish the Liver, which leads to a condition of hyperactivity of Liver Yang. The clinical manifestations are dry eyes, dry throat, dizziness, tinnitus, insomnia, Five Palms Heat (Excess Heat in the feet, palms, and head), blurry vision, lumbar pain, red cheeks, night sweats, scanty menstruation, and nocturnal emissions.
4. **Kidney Yang Deficiency with Liver and Kidney Yin Deficiency:** Kidney Yang Deficiency with Liver and Kidney Yin Deficiency occurs when the Kidney Yang is Deficient while the Liver and Kidney Yin are also Deficient; this is the most difficult of the common hypertension syndromes to treat, as it involves the beginning of the separation of Yin and Yang. Clinical manifestations include: fatigue, palpitations, shortness of breath, cold limbs, frequent urination at night, dizziness and tinnitus, daydreaming, cyanosis of the lips, palpitations, lassitude, weakness in the legs, and insomnia.

TREATMENT PROTOCOL FOR PATIENTS SENSITIVE TO ENERGY

In China, the use of Medical Qigong therapy for the treatment of hypertension is highly encouraged in all Traditional Chinese Medical hospitals and clinics. The following clinical protocol is initiated for patients who are energetically sensitive to Qi Emission Therapy:

1. Have the patient sit in a chair with his or her feet flat on the ground. Begin the treatment by cleaning the patient's Conception and Governing Vessels, using purgation methods (Figure 46.22). Focus attention on clearing the patient's head area. Literally sweep with the entire hand, and comb the patient's Wei Qi fields with the fingers.

   By scanning the occipital region of the patient, you can verify whether the Excess Qi in the patient's upper extremities has abated. Once these vessels are purged, you can focus on treating the hypertension.
2. Stand behind the patient and use the Extended Fan Palm technique (with both hands), extending energy from the left hand into the top of the patient's head at the Baihui GV-20 area, while your right hand extends energy into the back of the patient's head, beginning

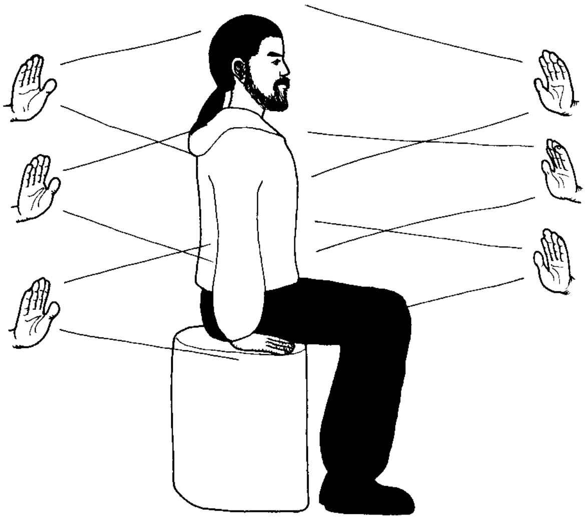


Figure 46.22. The Qigong doctor begins by dredging, purging and cleaning the patient's Conception and Governing Vessels.

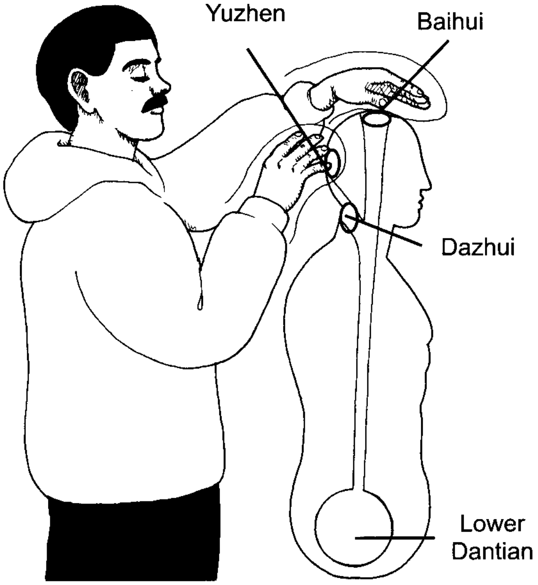


Figure 46.23. The Qigong doctor emits Qi into the patient's Baihui, Yuzhen, and Dazhui points to access the Taiji Pole and fill the patient's Lower Dantian.

at Yuzhen UB-9. The two streams of Qi flow downward to the Dazhui GV-14 area, where they join into one river which continues to flow downward through the patient's Taiji Pole. Continue to visualize these two streams joining and filling the Lower Dantian for a period of 6 to 12 breaths (Figure 46.23).

3. Move your left hand and extend energy into the patient's Yellow Court, while your right hand is placed above the patient's Mingmen area. Lead the Qi from the Yellow Court into the patient's Lower Dantian, continuing to root the Qi for a period of 6 to 12 breaths.
4. End the treatment by rooting the Heart Qi into the Lower Dantian using the left hand positioned close to the patient's Baihui point (located at the top of the head), while the right hand is positioned in front of, but further away from the patient's Lower Dantian. Lead the Qi from the Heart into the Lower Dantian by visualizing white light energy.

TREATMENT MODIFICATIONS

These modifications are additional formulas which are added on to the previous treatment according to the specific syndromes and conditions of the patient's Heart:

- **Excess Liver Yang from Deficient Yin:** When treating patients with Excess Liver Yang from Deficient Yin, use the Extended Fan Palm hand technique and emit Qi into the patient's mid-back, drawing the energy down and rooting it in the patient's Lower Dantian and Mingmen.
- **Excess Liver Fire:** When treating patients with Excess Liver Fire, it is important to treat the Lv-13 and Lv-14 points, by dredging and purging the Excess Qi and leading it down the patient's right Gall Bladder Channel through the foot and into the Earth.
- **Kidney Yin or Yang Deficiency:** When treating patients with Kidney Yin or Yang Deficiency, use the Extended Fan Palm technique to emit Qi into the patient's mid-back, drawing the energy down and rooting it in the patient's Lower Dantian and Mingmen.

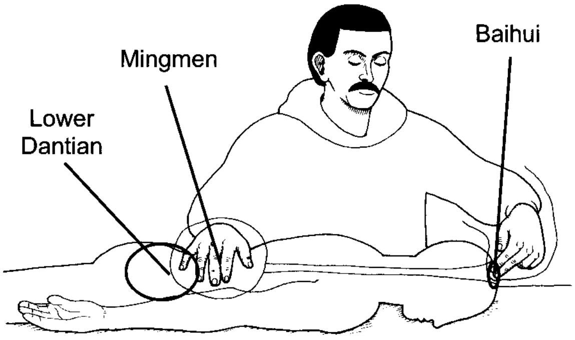


Figure 46.24. If the patient is not sensitive to energy, have them lie prone and apply Jing Point Therapy in conjunction with Qi emission.

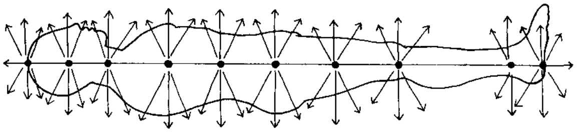


Figure 46.25. In this Static posture used to treat high blood pressure the patient lies supine and performs the toning sound "Zheng" (pronounced Jong), for dispersing Qi.

TREATMENT PROTOCOL FOR PATIENTS NOT SENSITIVE TO ENERGY

Use Jing Point therapy in conjunction with Medical Qigong therapy (see Volume 3, Chapter 38) for treating patients who are not sensitive to energy.

- Have the patient lie prone.
- Using the Sword Finger technique, touch the patient's head with the left hand, and extend energy into the Baihui GV-20 point.
- Guide this Qi down to the Lower Dantian through the Taiji Pole while your right hand emits Qi into the patient's Mingmen GV-4 point, filling the Lower Dantian and rooting the patient's Heart Qi (Figure 46.24).
- Next, treat the patient's LI-11, St-36, Lv-2, and Sp-6 points on both sides of the body to lower the patient's blood pressure.

HOMEWORK PRESCRIPTIONS

1. **Lying Meditation:** A static posture can be given to convalescing patients as part of a meditative homework prescription for the treatment of high blood pressure. The prescription is as follows:

- Have the patient lie supine (the patient may use a pillow under the head for comfort), and have the patient imagine that he or she is floating in warm water.
- The patient should perform the descending sound "Ha" or "Zheng" (pronounced Jong) and imagine dispersing Qi out his or her body. The patient should use natural breathing while toning and dispersing the Toxic Qi. There are ten major areas from the top of the head to the bottom of the feet from which the patient must discharge the toxins. These areas include: the top of the head, Upper Dantian, throat, Middle Dantian, Yellow Court, Lower Dantian, the center of the thighs, knees, ankles, and bottoms of the feet (Figure 46.25).
- After several minutes, the patient will relax and focus the attention on the Lower Dantian or Bubbling Well points at the bottom of the feet.

2. **Sitting Meditation:** Another meditation prescription given to a patient with hypertension is done from a sitting position. Have the patient imagine a feeling of warm water pouring down over the head, torso, extremities, and feet. This meditation should be practiced several times a day, for 36 breaths each time.
3. **Healing Sound "Guo":** The patient can also be given the prescription of rubbing the hypochondrium and toning the descending sound "Guo" to purge Excess Heat from the Liver.
4. **Energetic Point Therapy:** A patient with hypertension (normal systolic, high diastolic) can practice Energetic Point Therapy by placing the left hand over the Middle Dantian (closer to the body) and the right hand over the Lower Dantian (farther away from the body). The patient should visualize light flowing from the Middle Dantian to the Lower Dantian while repeating the sounds "Ar-Jiu, Ar-Jiu" (Figure 46.26).

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become

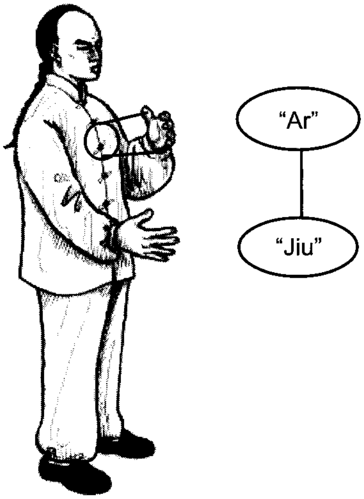


Figure 46.26. For a patient with hypertension (normal systolic, high diastolic): Place the left hand over the Middle Dantian (close) and the right hand over the Lower Dantian (farther away). Visualize light flowing from the Middle Dantian to the Lower Dantian. The patient should repeat the sounds "Ar-Jiu, Ar-Jiu."

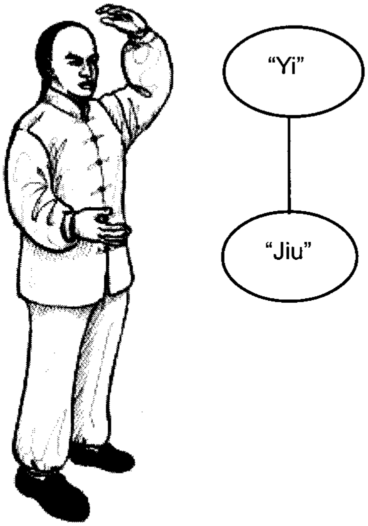


Figure 46.27. For a patient with hypertension (high systolic, high diastolic): Place the left hand over the Baihui (close) and the right hand over the Lower Dantian (farther away). Visualize light flowing from the Baihui to the Lower Dantian. The patient should repeat the sounds "Yi-Jiu, Yi-Jiu."

stronger, which supports the body's immune system.

5. **Energetic Point Therapy:** A patient with hypertension (high systolic, high diastolic) can practice Energetic Point Therapy by placing the left hand over the Baihui (closer to the body) and the right hand over the Lower Dantian (farther away from the body). The patient should visualize light flowing from the Baihui to the Lower Dantian while repeating the sounds "Yi-Jiu, Yi-Jiu" (Figure 46.27).

   The success of this exercise depends on imagining divine healing light purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

6. **Descending "Ha" Sound:** Another Medical Qigong prescription used to treat hypertension is to have the patient place the hands, palms facing downward, at the side of their body. With a short, fast inhalation through the nose, quickly move the hands upwards. Allow the middle fingers on each hand to touch each other, connecting the Pericardium Channels. Using the Natural Abdominal Breathing method, with a long, slow exhalation through the nose, slowly move the hands downward along the front and side of the body, purging and guiding the Toxic Qi down the Liver and Gall Bladder Channels through the torso into the ground using either the "Haa" or "Zhang" healing sound (Figure 46.28).

CLINICAL RESEARCH ON HYPERTENSION

Several groups in China have investigated the effects of Qigong on hypertension. Research on the short and long term effects of Qigong practice on hypertension patients has been carried out at the Shanghai Institute of Hypertension by Wang Chongxing, Xu Dinghai, and their colleagues. Their research is reviewed extensively because it serves as a model for the effects of Qigong on many functions of the body. For these studies, the patients practiced "Yan Jing Yi Shen Gong" for 30 minutes twice a day. This Qigong is claimed to be especially valuable for therapeutic purposes and delaying senility. The Qigong exercise consists of a combination of sitting meditation and gentle physical movements that emphasize a calm mind, relaxed body, and regular respiration.

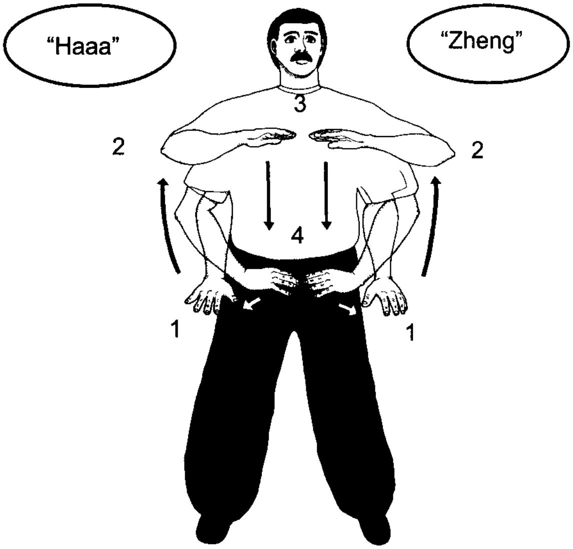


Figure 46.28. Medical Qigong Prescription for Hypertension: (1) Palms facing downward, (2) Move the hands quickly upward, (3) Allow the middle fingers on each hand to touch, (4) As the hands move slowly downward.

In 1991, researchers reported a 20-year controlled study of the anti-aging effects of Medical Qigong on 242 hypertensive patients. The effect of Medical Qigong exercise on blood pressure (systolic and diastolic) in millimeters mercury was plotted as a function of time over 20 years for a group consisting of 242 patients, 122 in the Medical Qigong group and 120 in the control group. During the first two months (with the patients practicing 30 minutes per day, twice a day), the blood pressure of all patients dropped in response to the hypotensive drug. Subsequently, and over the period of 20 years, the blood pressures of the Medical Qigong group stabilized while that of the control group increased. Remarkably, during this period the drug dosage for the Medical Qigong

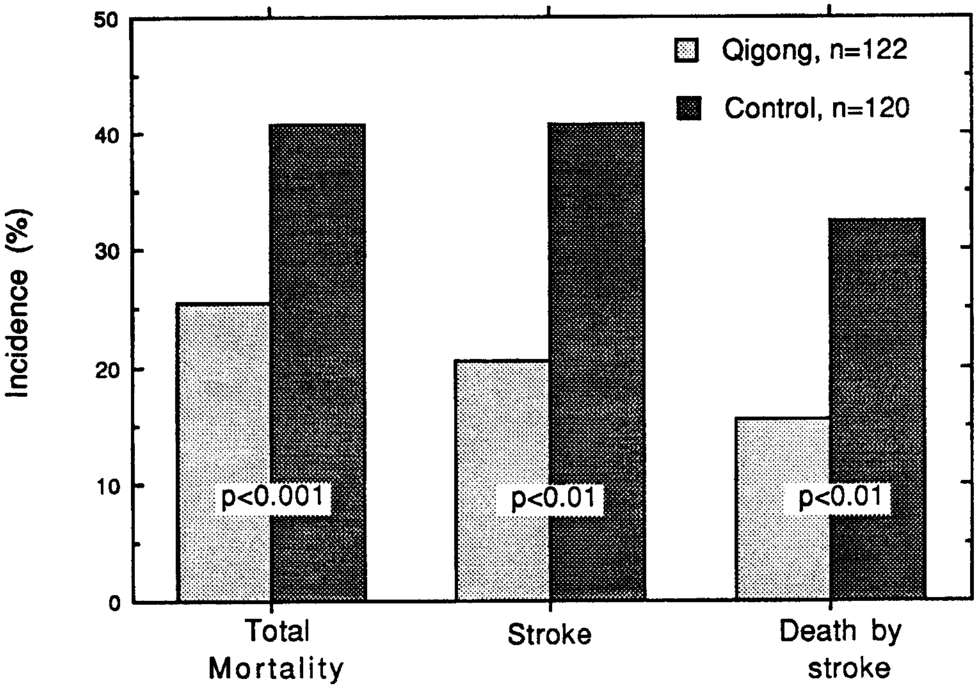


Figure 46.29. A 30-year folow-up of the effects of Qigong on mortality and stroke of 242 hypertensive patients. Both groups received drug therapy. (Qang. Xu, et al. ref. 7)

group could be decreased, while the dosage for the control group had to be increased.

When the researchers performed a 30-year follow-up on the 242 hypertensive patients who were divided randomly into a Qigong group (n = 122) and a control group (n = 120). All patients were given drug therapy to control Blood pressure, but only the experimental group practiced Medical Qigong (for 30 minutes a day, twice a day). The results showed that the accumulated mortality was 25.41% in the Medical Qigong group and 40.79% in the control group ($p<0.001$). The incidence of stroke was 20.49% and 40.73% ($p<0.01$), and death rate due to stroke was 15.57% and 32.50% ($p<0.01$), respectively.

These results demonstrated that Medical Qigong exercise decreased the incidence of total mortality due to stroke by nearly 50 percent. After a time span of 30 years, 86 patients survived in the Medical Qigong group and 68 in the control group. These results clearly show that Medical Qigong has significant potential for preventing strokes and extending life (Figure 46.29).

The researchers also reported that over the 30-year period, Blood pressure of the Medical Qigong group stabilized while that of the control group increased. Remarkably, during this period the drug dosage for the Medical Qigong group could be decreased, and for 30% of the patients it could be eliminated altogether. However, the drug dosage for the control group had to be increased. These results suggest that Medical Qigong activated the natural healing process of the body.

IMPROVEMENTS IN HEART FUNCTION AND MICROCIRCULATION

Hypertensive patients usually have a deficiency of Heart Qi, which often leads to a weakened function of the left ventricle and a distur-

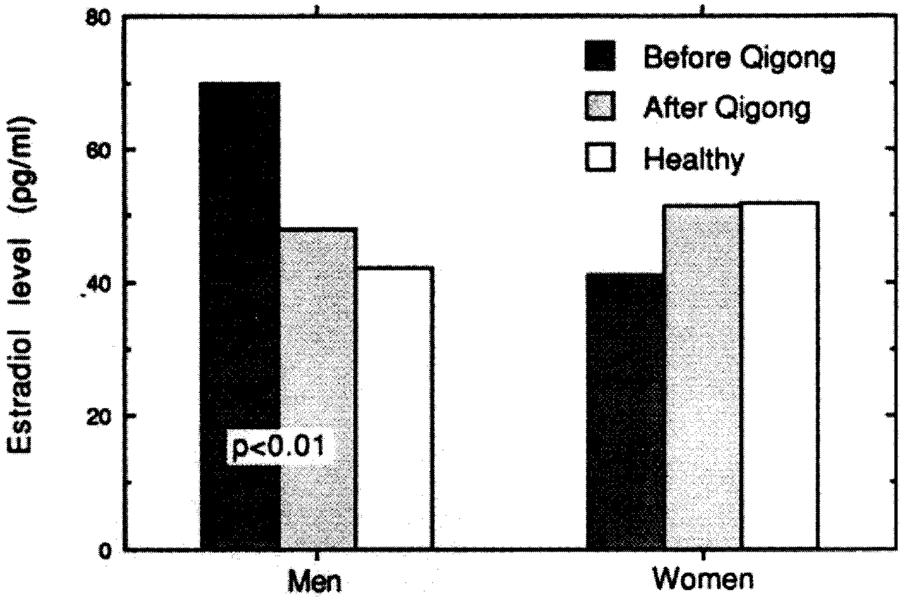


Figure 46.30. Serum estradiol levels of hypertensive men (ages 40–69) and women (ages 51–57) who practiced Qigong for one year compared to healthy controls. (Ankun, Eang, et al. ref. 6)

bance of microcirculation. The researchers evaluate the effects of Qigong by using ultrasonic cardiography (UCG) and indices of microcirculation. In one study, 120 male subjects, 55 to 75 years of age, were divided into three groups: 46 cases of hypertensive subjects with Heart Qi Deficiency, 34 cases without Heart Qi Deficiency, and 40 cases with normal blood pressure. Patients whose blood pressure measured more than 160/95 mm mercury were accepted as subjects after regulation with antihypertensive drugs for 4 weeks.

The results showed that subjects with Heart Qi Deficiency experienced several improvements: increases in cardiac output, ejection fraction mitral valve diastolic closing velocity, and mean velocity of circumferential fiber shortening, while the total peripheral resistance decreased ($p<0.05$-0.01). Significant changes did not occur in the group without Heart Qi Deficiency.

Multiple quantitative evaluation of nailfold disturbance in microcirculation was made on the above three groups by observing 10 indices of abnormal conditions: configuration of micro-angioma, micro-angioma tension, condition of blood flow, slowdown of blood flow, thinner afferent limb, efferent limb and afferent limb ratio, color of blood, hemorrhage, and petechia. At the beginning of the study, the incidence of microcirculation obstruction for the above three groups was 73.91%, 26.47% and 17.50%, respectively. After practicing Medical Qigong for one year, the group with Heart Qi Deficiency showed a decrease in nailfold microcirculation obstruction from 73.91% to 39.31% ($p<0.05$). Significant changes did not occur in the group without Heart Qi Deficiency.

These studies show that proper TCM diagnosis is essential for Medical Qigong therapy. The investigators emphasized that the kind of Medical Qigong must be selected according to the patient's condition (Figure 46.30).

PALPITATION

A palpitation is an abnormally rapid throbbing or fluttering of the Heart. Its occurrence is characterized by nervous feelings or restlessness due to anxiety or fright.

ETIOLOGY

Clinically, it mostly attacks paroxysmally and is associated with emotional stress or overexertion. Symptoms such as insomnia, vertigo, tinnitus, etc., often accompany palpitations.

Diseases with palpitation as the main manifestation include arrhythmia, iron-deficiency anemia, aplastic anemia, hyperthyroidism, and anxiety disorders. These diseases may all be differentiated and treated in reference to the prescriptions described in this section.

SYNDROMES AND SYMPTOMS

There are several factors that contribute to palpitations. These factors and their symptoms are described as follows:

- **Deficient Qi and Blood, Deficient Heart Yin, or Deficient Heart Qi:** In patients suffering from Deficient Qi and Blood, Deficient Heart Yin, or Deficient Heart Qi, palpitations may occur following sudden mental irritation. The patient may note a rapid heartbeat accompanied (in cases of Deficient Heart Qi), by pallor, restless sleep at night, dizziness, and vertigo. This condition may also be caused by Deficient Heart Blood that fails to nourish the Heart, or by Deficient Heart Yin.
- **Phlegm Fire:** Patients suffering Phlegm Fire disturbing the Heart may also experience palpitations. In cases with internal disturbances of Phlegm Fire, symptoms also include fidgeting and disorientation.
- **Fluid Retention:** Another factor causing palpitations is a Deficiency of Heart Yang that leads to fluid retention. In cases of fluid retention with epigastric stiffness, symptoms will also include: dizziness, cold limbs, excessive salivation, and mental fatigue.

TREATMENT PROTOCOL FOR PALPITATIONS

1. Begin by extending Qi into the patient's UB-14, UB-18, CV-15, and CV-17 points. To open these points, emit Qi into the tissue areas surrounding these points using the Extended Fan Palm technique.
2. Use the Sword Fingers hand technique and vibrate Qi into each of these points for the duration of 6 to 12 breaths (at each point). Upon completion, guide the Qi back down the patient's torso and root it into the patient's Lower Dantian.
3. Finally, the emit Qi into the patient's Yellow Court area using the Extended Fan Palm technique and then guide the Heart and Pericardium Channel Qi down the patient's arms using Pushing, Pulling, and Leading techniques. This ending is performed to balance the Qi in the upper and lower aspects of the patient's body.
4. As with every treatment, end the procedure by regulating the patient's Microcosmic Orbit (Fire Cycle).

TREATMENT MODIFICATIONS

These modifications are added onto the previous treatment according to the specific syndromes and conditions of the patient's Heart.

- **Heart Blood Deficiency:** In cases of insufficiency of Heart Blood, add UB-17 and UB-20 to the treatment points.
- **Phlegm Fire:** In cases of internal disturbance of Phlegm Fire, purge from the CV-12 to St-40 points.
- **Fluid Retention:** In cases of Fluid retention, add UB-21 and UB-22 to the treatment points, remaining there for 14 to 24 breaths. Then, guide the Qi to flow down the patient's Gall Bladder Channels into the UB-40 points.

HOMEWORK PRESCRIPTIONS

1. **Taking in the Red:** For treatment of palpitations due to Deficient Heart Blood, have the patient practice the method of Taking in the Red to nourish the Heart (see Volume 1, Chapter 4). Have the patient send the red Qi slowly down into the Heart and then to the Lower Dantian during the exhalation. Practice should be for several minutes, according to the patient's strength and constitution.
2. **Healing Sound "Ha:"** For treatment of palpitations due to Phlegm Fire, have the patient place both hands on the Heart and slowly inhale. As the patient exhales, he or she should pronounce the sound "Ha." This exercise should continue for several minutes.
3. **Daoist Heart Yin Organ Exercise:** For Heart

regulation, have the patient practice the Heart exercise from the Daoist Five Yin Organ prescriptions.

RHEUMATIC HEART DISEASE

Rheumatic valvular heart disease is a condition where there is chronic damage of the cardiac valve caused by rheumatosis. Its clinical manifestations include palpitations, dyspnea, and edema.

SYNDROMES AND SYMPTOMS

- **Heart Blood Stagnation:** This syndrome manifests through symptoms such as severe palpitations; bad cough with hemoptysis; cold hands; lassitude and weakness; purplish-red color of the lips, nails, and zygomatic facial regions; and pain in the Heart, chest, or both.
- **Deficient Qi and Blood:** This syndrome manifests through symptoms such as shortness of breath, palpitations which are aggravated on exertion, perspiration, and pale facial complexion.
- **Heart and Kidney Yang Deficiency:** This syndrome manifests through symptoms such as palpitations, pale or darkish complexion, edema, cough, cold hands and feet, and dyspnea.

TREATMENT PROTOCOL FOR RHEUMATIC HEART DISEASE

1. Have the patient sit at the edge of the table and begin to emit Qi into the Shendao (GV-11) and Middle Dantian areas.
2. Use the Vibrating Palm hand technique and emit Qi into the patient's Yellow court and Shendao (GV-11) area for 6 to 12 breaths.
3. Use the Extended Fan Palm hand technique and emit Qi into the patient's Heart region, leading Qi down the Heart and Pericardium Channels to the tips of the fingers (on both sides of the body).

TREATMENT MODIFICATIONS

- **Heart Blood Stagnation:** When treating patients with Heart Blood stagnation, use the Extended Fan Palm hand technique and emit Qi into the patient's Middle Dantian, leading the stagnant Qi down the Heart and Pericardium Channels and out the hands (on both sides of the body).
- **Deficient Qi and Blood:** When treating patients with Deficient Heart Qi and Deficient Heart Blood, use the Extended Fan Palm technique and emit Qi into the patient's Middle Dantian (both Shendao GV-11 and CV-17 areas), leading the Qi down the Conception Vessel to the Lower Dantian to root and stabilize the patient's Qi.
- **Heart and Kidney Yang Deficiency:** When treating patients with Heart and Kidney Yang Deficiency, use the Extended Fan Palm technique and emit Qi into the patient's Shendao (GV-11) and Mingmen (GV-4) areas for 24 breaths.

HOMEWORK PRESCRIPTIONS

When prescribing homework for patients with rheumatic Heart disease, have them begin with a quiescent sitting meditation while focusing on their Lower Dantian.

PRESCRIPTION MODIFICATIONS

1. **Heart Massage:** Have patients with Heart Blood stagnation perform the Heart Massage exercise (see Chapter 41) while toning the sound "Ha."
2. **Taking in the Yellow Qi:** It is advisable for patients with Deficient Heart Qi and Deficient Heart Blood to practice the method of Taking in the Yellow Qi into the Spleen and Red Qi into the Heart from the natural environment.

   It is ideal to be immersed in natural scenery, allowing nature to project the specifically desired color. If this is not possessible, or readily available, the patient may practice by either meditating on or wearing clothes that are golden yellow or brilliant red in color.
3. **Gathering the Moon Essence:** Have patients with Heart and Kidney Yin Deficiency practice Gathering the Moon Essence (see Volume 2, Chapter 12), as well as the method of Taking Yellow Qi into the Spleen and Red Qi into the Heart from the natural environment.

CONTRAINDICATIONS

In rheumatic heart disease, the Heart may either have functional or structural problems. In either condition, Medical Qigong is contraindicated when working directly over a pacemaker.

When treating Heart conditions, make sure the patient is under a medical doctor's care and inquire as to any medications the patient may be taking.

HYPOTENSION

Also known as hypopiesis, arterial hypotension is a condition in which the patient has subnormal arterial blood pressure (decreased systolic and diastolic blood pressure below what is considered normal).

ETIOLOGY

Hypotension can be congenital, or it can be caused by a deficiency in arterial tonus or tension. More often in women, hypotension can be associated with hypothyroidism and adrenal insufficiency. Additionally, hypotension is not an uncommon finding among athletes; therefore it is important to consider the entire constitution and symptomatology prior to making a diagnosis.

In acute conditions, hypotension can occur in shock, hemorrhages, infections, fevers, cancer, anemia, neurasthenia, Addison's disease, and in any debilitating or wasting disease (such as in those causing "atrophy syndromes").

SYMPTOMS

Symptoms of hypotension can include: dizziness, fatigue and fainting, especially upon quickly rising from a supine position.

TREATMENT GOALS

The overall goals in treating hypotension patients are to:

- Raise the patient's blood pressure.
- Stabilize the patient's blood pressure.
- Establish a quiescent state of mind (generally, meditating 20 minutes, twice a day practicing "Reverse Abdominal Breathing" (see Volume 2, Chapter 17) to invigorate the circulation of Blood and quickly improve the microcirculation of Qi and Blood.

TREATMENT PROTOCOL FOR HYPOTENSION

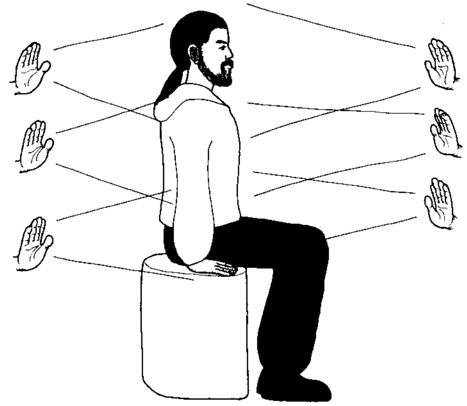


Figure 46.31. The Qigong doctor begins by dredging, purging and cleaning the patient's Conception and Governing Vessels

In China, the use of Medical Qigong therapy for the treatment of hypertension is highly encouraged in all Traditional Chinese Medical hospitals and clinics. The following clinical protocol is initiated for patients who are energetically sensitive to Qi Emission Therapy:

1. Have the patient sit in a chair with his or her feet flat on the ground. Begin the treatment by cleaning the patient's Conception and Governing Vessels, using purgation methods (Figure 46.31). Focus attention on clearing the patient's head area. Literally sweep with the entire hand, and comb the patient's Wei Qi fields with the fingers.

   By scanning the occipital region of the patient, you can verify whether the Excess Qi in the patient's upper extremities has abated. Once these vessels are purged, you can focus on treating the hypertension.
2. Stand beside the patient, using the Extended Fan Palm technique. With both hands facing the patient's body, begin Emitting Qi into the patient's Spleen organ.
3. Next, move your palms towards the patient's Lower Dantian and Emit Qi into the patient's Kidney organs.
4. Combine both Spleen and Kidney Qi and envelop the patient's Heart, blending all three energies together.
5. Lead the patient's Heart Qi upwards to the head, and root the Qi into the patient's Upper Dantian.

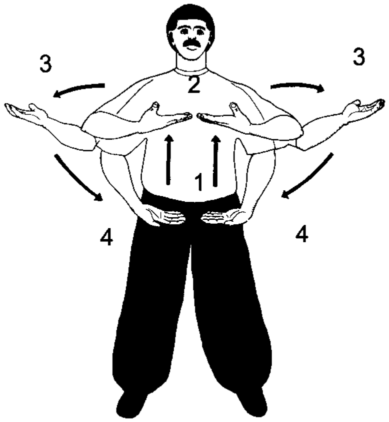


Figure 46.32. Medical Qigong Hypotension Prescription Exercise: (1) With the palms facing upward (2) Raise the hands slowly close to the body (3) Quickly move the hands downwards away from the body in order to start again.

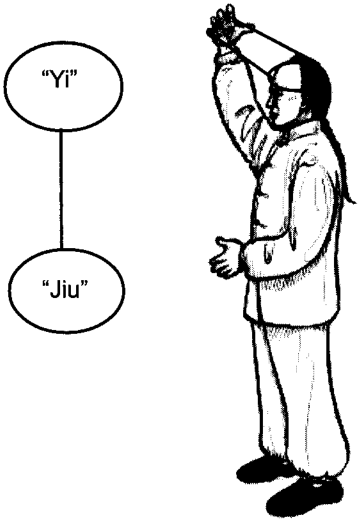


Figure 46.33. Energetic Point Therapy for treating patients with Hypotension (Low Blood Pressure).

6. End the treatment by rooting the Heart Qi into the Upper Dantian using the left hand positioned far away from the patient's Baihui point (located at the top of the head), while the right hand is positioned in front of, yet close to, the patient's Lower Dantian. Direct the Qi to move from the Heart into the Upper Dantian, visualizing its energetic flow as a brilliant white light energy.

HOMEWORK PRESCRIPTIONS

1. **Slow Ascending Palms:** In treating hypotension, have the patient begin with the palms facing upward in front of the Lower Dantian. Using the Reverse Breathing Method while slowly inhaling two breaths, gradually raise the palms close to the body. While exhaling, move the hands downward quickly away from the body to avoid any excessive downward flow that would counteract the tonifying upward flow. The patient may also be given the technique of "Taking in the Red Qi," to assist in increasing Heart Qi (Figure 46.32).
2. **Energetic Point Therapy:** When using Energetic Point Therapy to treat hypotension, have the patient place the left hand over the Lower Dantian (closer to the body) and the right hand over the Baihui point (farther away from the body). Visualize light flowing from the Lower Dantian to the head while repeating the sounds "Jiu-Yi, Jiu-Yi" (Figure 46.33).

   The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

CONTRAINDICATIONS

If the patient has glaucoma, avoid this technique because it raises Qi upwards towards the head.

CHAPTER 47
QI EMISSION THERAPY FOR SPLEEN AND STOMACH DISEASES

THE SPLEEN ORGAN

The Spleen is a soft oval shaped organ, about 5 inch long in adults (Figure 47.1). It is located in the left hypochondriac region between the fundus of the Stomach and just beneath the diaphragm,

The Spleen is a solid (Zang) organ that stores and nourishes the body's Ying Qi. The Spleen corresponds to the Earth Element and is sometimes referred to as the "Yellow Emperor." It is energetically paired with the Stomach, which is a Yang (hollow) organ. The functions attributed to the pancreas in Western Medicine are seen in Traditional Chinese Medicine as being part of the collective functions of the Spleen and Stomach. The pancreas is an essential energetic component of the Spleen Orb, assisting in the function of processing nutrients, though it is not considered as an independent organ in Traditional Chinese Medicine. The pancreas also produces insulin, and is energetically connected to the Spleen Orb. The pancreas also shares certain Blood Vessels with the Spleen and connects with the intestinal tract at the outflow junction of the Stomach.

Because it is responsible for distributing and absorbing what the Stomach has stored and digested, the Spleen is sometimes called the "Minister of Grains." Energetically, the Spleen controls the body's central cavity and holds the internal organs in their places. It is therefore responsible for resisting the downward pull of gravity and preventing the prolapse of the internal organs.

The Spleen houses the "Yi," which contains the hereditary predisposition towards schemas. Schemas, in this sense, are energetic, biological, mental, emotional and spiritual patterns and tendencies that are passed down through the individual's biological and cultural lineages. The Yi codifies the individual's biological and psychic behavior, and permits these patterns to be repeated within the individual's lineage. The ancient Chinese also believed that the Yi represented the "music of the Heart," and therefore encouraged singing in order to purge the Spleen's acquired emotion of "worry."

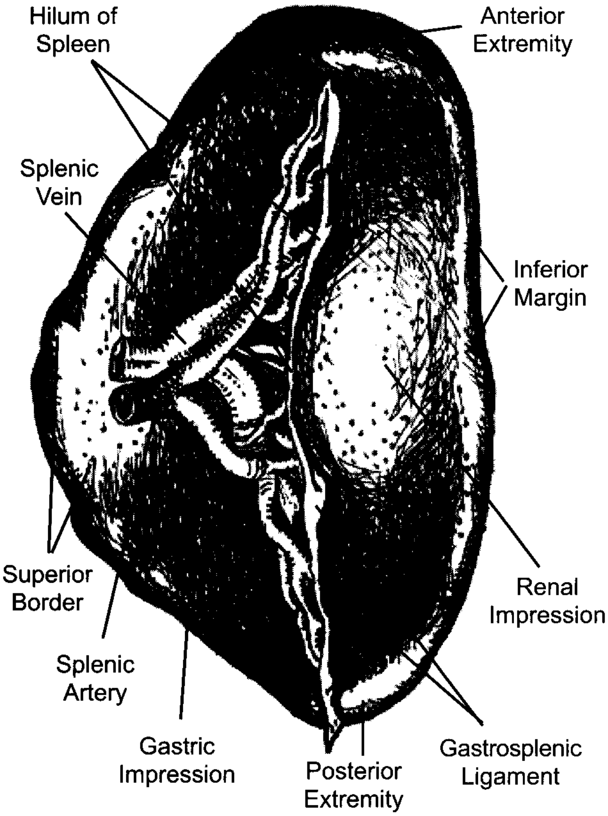


Figure 47.1. The Spleen (Sp) Organ

CHINESE CHARACTER FOR THE SPLEEN: PI

- The Chinese character "Pi" translates as "Spleen." It refers to a general description of the image of the Spleen organ, and is divided into two sections. The character to the left, "Ji" depicts the Chinese ideogram for body tissue, muscle or flesh (all of which are forms of connective tissue). The character to the right depicts an ideogram that was originally a representation of an ancient drinking vase, provided with a handle on the left side (later, this character for wine vessel was taken in the abstract sense to mean both noble and vulgar, depending on the context in which it was used). Together, both ideographs express the idea that the Spleen organ is responsible for collecting "pure" and necessary things for the body (e.g., the collecting of Gu Qi and the gathering of ideas) (Figure 47.2).

THE YIN AND YANG OF THE SPLEEN

Traditional Chinese Medicine defines the Spleen as having two energetic aspects: a Yin aspect and a Yang aspect.

- **The Yin of the Spleen:** This pertains to the material structures of the Spleen, including the Blood stored within it.
- **The Yang of the Spleen:** This pertains to the Spleen's function of heating, transforming, holding, and moving the Qi.

THE SPLEEN'S EARTH JING FORMATION

During the eighth lunar month, the fetus receives the Zong (Essential) Qi from the mother's Spleen. The Zong Qi is the energy collected from Heaven and Earth, and it accumulates within the chest. At this time, the Earth Jing begins to be incorporated into the fetus' body, completing the formation of the skin.

The Earth Jing energy also supervises the quality and maturation of the emotional and spiritual bonding and boundaries of the fetus. Any faltering of the Earth Jing energy is associated with problems of severe psychological disturbances (e.g., schizophrenia). These psychological disturbances may be evident at birth or develop later in life.

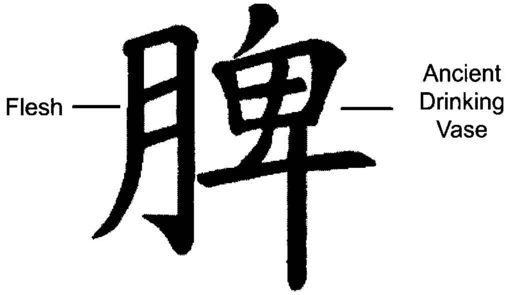


Figure 47.2. The Chinese Character for Spleen "Pi"

After birth, the Earth Jing can be affected through the color yellow, the sweet taste and "Who," and "Gong" sounds.

THE SPLEEN IN CHINESE MEDICINE

In Traditional Chinese Medicine, the functions attributed to the Spleen are completely different than those identified by Western Medicine. From a Chinese energetic perspective, the Spleen is associated with most of the functions of the digestive system, Blood coagulation, and Body Fluid metabolism. It also governs certain psycho-emotional aspects and spiritual influences. Western Medicine, on the other hand, identifies the functions of the Spleen as primarily relating to the body's lymph system.

According to Traditional Chinese Medicine, the main functions of the Spleen are to: transform, transport and distribute nutrients; rule the muscles and limbs; control the Blood; hold internal organs; open into the mouth and manifest in the lips; express itself through the psycho-emotional aspects of trust and worry; and spiritually influencing the individual through the Yi (Intention). These main functions are described as follows (Figure 47.3):

1. **Transforms, Transports and Distributes Nutrients:** The Spleen is sometimes called the "Minister of Grains," as it is responsible for distributing what the Stomach has stored and digested. According to the *Simple Questions*, the "distribution of nutrients" pertains to two digestive functions originating from the energetic interactions of the Stomach and Spleen: the distribution of food essence, and the distribution of fluids.

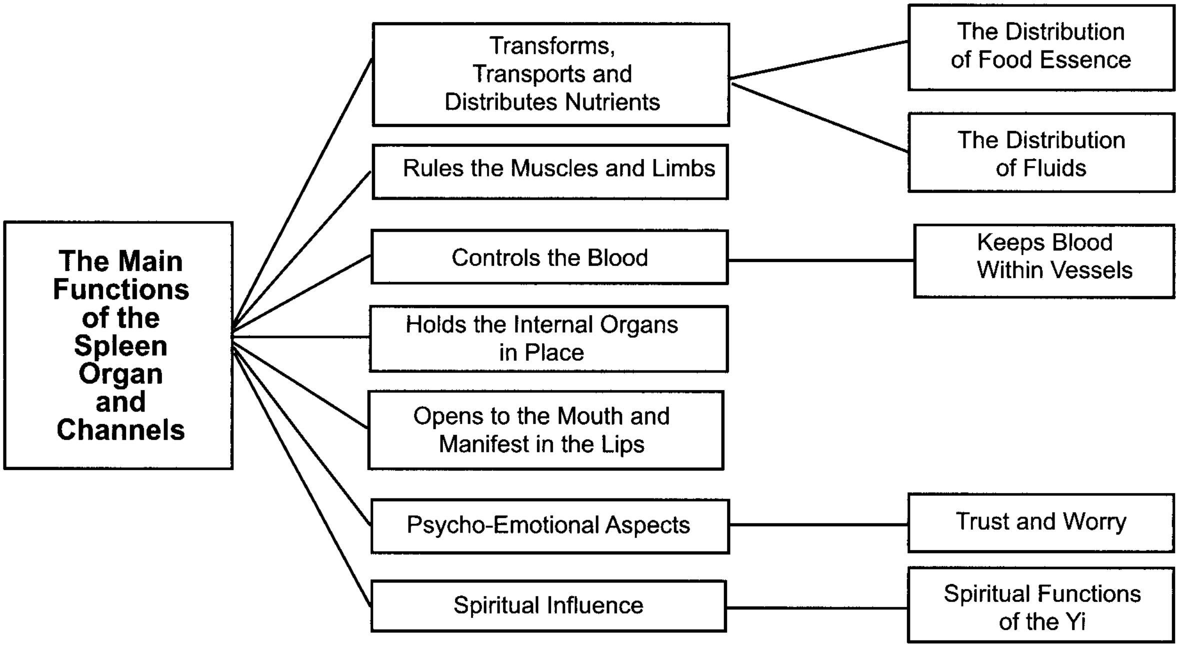

The Main Functions of the Spleen Organ and Channels
Transforms, Transports and Distributes Nutrients
The Distribution of Food Essence
The Distribution of Fluids
Rules the Muscles and Limbs
Controls the Blood
Keeps Blood Within Vessels
Holds the Internal Organs in Place
Opens to the Mouth and Manifest in the Lips
Psycho-Emotional Aspects
Trust and Worry
Spiritual Influence
Spiritual Functions of the Yi

Figure 47.3. The Main Energetic Functions of the Spleen Organ and Channels

- **The Distribution of Food Essence:** According to the *Su Wen,* the Stomach organ is responsible for transforming food essence and separating it into pure (refined) and impure (unrefined) substances. The pure portion (Gu Qi) is absorbed by the Stomach and transported to the Liver, the excess is transported into the tendons and permeates all of the muscles with Qi. The turbid portion (it is important to note that the digestive Qi is only considered turbid in contrast to respiratory Qi) is passed to the Heart. The overflow is transported into the Blood Vessels (Figure 47.4).

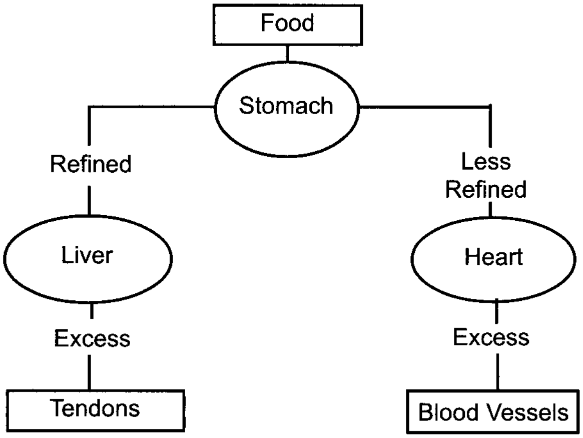

Food
Stomach
Refined
Less Refined
Liver
Heart
Excess
Excess
Tendons
Blood Vessels

Figure 47.4. The Distribution of Food Essence

- **The Distribution of Fluids:** The Spleen organ is responsible for transforming, separating and distributing the fluid substances received from the Stomach into pure and impure substances. The pure portion (Gu Qi) is absorbed by the Spleen and transported to the Lungs where it is converted into Qi, Blood, and Body Fluids. The turbid portion is passed to the Small Intestine, Large Intestine, and Urinary Bladder for further absorption and eventual excretion. The Spleen's main function is to govern or oversee this transportation and transformation of Gu Qi (Figure 42.5).

2. **Rules the Muscles and Limbs:** The Spleen has the function of nourishing and governing the muscles, flesh, and limbs. According to the "Simple Questions," if the Spleen is invaded by Heat, the patient will experience thirst and his or her muscles will become weak and be-

gin to atrophy. This atrophy occurs because all four limbs are dependent on the Stomach for Qi, and the Ying (Nourishing) Qi transformed by the Stomach can only reach the extremities (via the channels) through the energetic actions of the Spleen. If the Spleen is diseased, it cannot transport the fluids of the Stomach, and thus all four limbs will not receive adequate nourishment.

3. **Controls the Blood:** The Spleen has the function of controlling the Blood by keeping it circulating normally within the Blood Vessels. If the Spleen Qi (especially the Spleen Yang) is deficient, the Blood is not held within the Blood Vessels, and the Blood will leak out, creating various forms of hemorrhaging. The energy of the Spleen, via the Blood, also plays a part in the heat regulation of the body by warming the five Yin organs.
4. **Holds the Internal Organs in Place:** Energetically, the Spleen Yang controls the body's central cavity and holds the internal organs in their places. It is therefore responsible for resisting the downward pull of gravity and controlling the prolapse of the internal organs. The ancient Chinese believed that the Spleen was responsible for influencing the "forms" (the development of the tissues' physical shapes) of the body.
5. **Opens to the Mouth and Manifesting in the Lips:** The Spleen organ's energy opens externally at the mouth, controlling taste, and manifests externally at the lips. According to the *Magical Pivot*, the Spleen Qi connects to the mouth. If the Spleen Qi is abundant, the mouth can differentiate the Five Flavors (sour, bitter, sweet, pungent and salty), and the lips will be red and moist. The word "taste" should not be confused with the Western sense of a perceived taste, as it is used here to denote a flavor's influence on the tissues (via the Spleen's energetic function of digestion and assimilation).
6. **Psycho-Emotional Aspects:** In addition to governing physical movement, the Spleen is also responsible for distributing physical, emotional and spiritual nourishment. In this respect, the Spleen digests and assimilates the more subtle aspects of life experiences, incorporating them into the individual's personality. It houses the body's thoughts and intentions (Yi) and is responsible for analytical thinking, memory, cognition, intelligence, and ideas. The Spleen is also responsible for directing memories to the Kidneys for short-term retention. The Kidneys will later transfer these memories to the Heart for long-term memory storage.

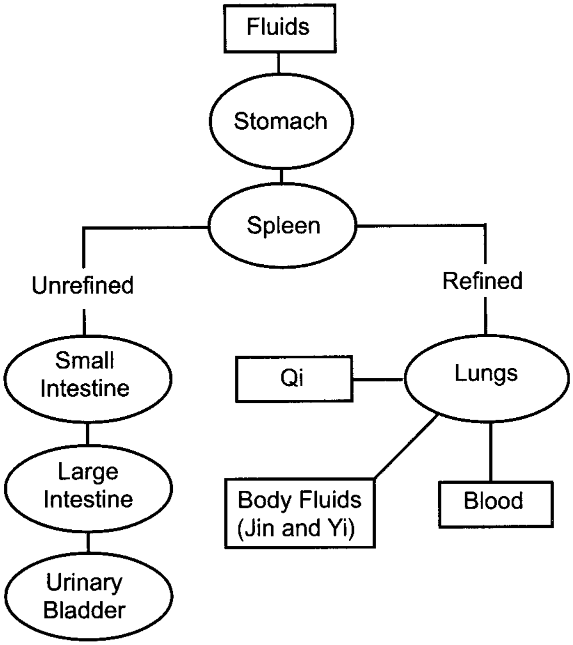


Figure 47.5. The Distribution of Fluids

When functioning in harmony, the influences of the Hun on the Spleen allow the individual to experience trust and honesty in both thought and action. If the circulation of Qi becomes obstructed, the resulting Spleen Qi stagnation can give rise to emotional turmoil, sometimes manifesting through obsessions (Yang), or self-doubt (Yin), both of which are influenced by the Po. The Spleen's positive psycho-emotional attributes are trust, honesty, openness, acceptance, equanimity, balance, and impartiality. Its negative attributes are worry, excessive thinking, pensiveness, obsessiveness, remorse, regret, obsessions, and self-doubt.

7. **Spiritual Influence:** The Spleen stores the "Yi," one of the Wu Jing Shen. The Chinese word Yi can be translated as mind, thought, opinion, idea, sentiment, inclination, intention, intellect, scholarly mind, analytical thinking, and memorization. Because the Spleen stores the Yi, it is responsible for the transformation and transportation of all thoughts and ideas on an intellectual level through study, concentration, and memorization. This is different from the creative faculties of the Hun. It is the interaction between the Yi of the Spleen and the Shen of the Heart that allows an individual to place how he or she thinks, speaks, and acts to sounds, thoughts, and actions. The process of memory retention involves an integrated relationship between the functions of the Spleen (responsible for memory in terms of concentration and studying), the Kidneys (responsible for storing short term memory), and the Heart (responsible for storing the long term memory of past events).

The Postnatal Qi and Blood form the physiological basis for the intellect. A person with well-developed Yi has total recall of past events and is able to memorize things easily. A patient with an excess of Yi will be obsessed with the past, while a patient with deficient Yi will be absentminded, suffer memory loss, be inattentive, and have problems maintaining concentration and mental focus. These observations can be especially useful in the Medical Qigong clinic.

Although all physical pain is registered by the Po, and all psychological pain is registered by the Hun, the memory of the pain is registered by the Yi (Figure 47.6). Therefore, a deficient Yi condition can often lead to the phenomenon of transference and countertransference. Transference refers to the process whereby the patient projects onto the doctor, or any authority figure, past feelings or attitudes toward significant people in his or her life. Countertransference involves the same type of projection of one's feelings, colored by one's own expectations in response. In countertransference, the doctor or therapist is projecting back on to the patient.

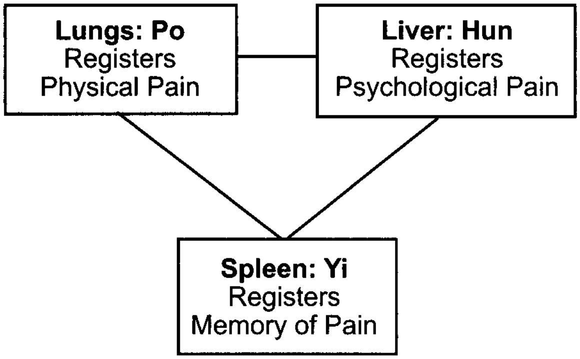


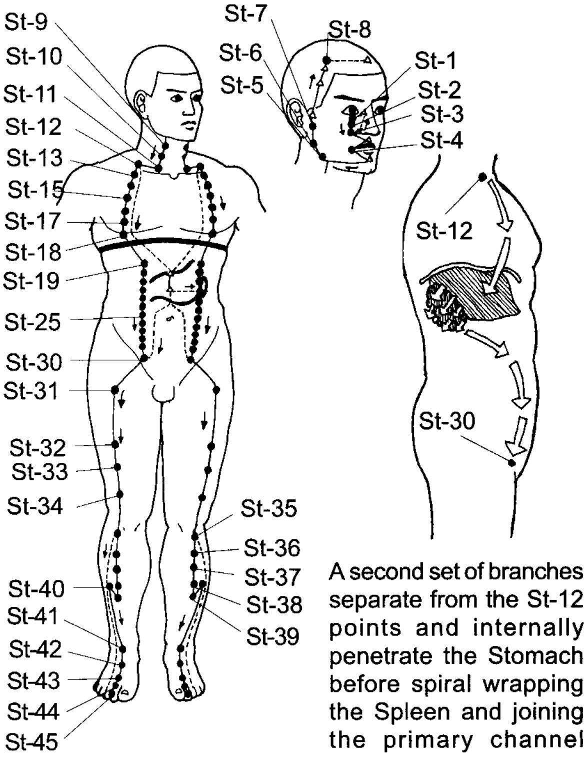
Figure 47.6. Three Ways the Body Registers Pain

Yi also has the meaning of "divine purpose" when applied to the Yuan Shen energy. Whenever the physical energy is purified by self-cultivation and connection to the divine, the intention of the Shen and the divine purpose become unified. It is said that when the Yi is conserved, it will help build the Zhi (or willpower). The Yi is filled with information from the past along with current knowledge and sensations.

THE SPLEEN CHANNELS

As the external flow of the Stomach Channels descend the torso and legs, terminating at the feet (Figure 47.7), the external flow of the Spleen Channels begin to ascend the inside of the legs.

The Spleen Channels are Yin channels that flow externally from the feet to the torso (Figure 47.8). These two rivers originate externally from the medial tips of the big toes, ascending upwards along the inner thighs, before entering the abdomen (connecting to the CV-3 and CV-4 points) and travelling through the upper torso to connect with the CV-12 point. The external Spleen Channels join at the CV-12 point and enter into the body. From the CV-12 point, a branch of the Spleen Channel descends internally to flow into the Spleen, and then spirally wraps the Stomach organ. Another internal branch ascends from the CV-12 point into the Heart. At the CV-12 point, both left and right


St-9
St-10
St-11
St-12
St-13
St-15
St-17
St-18
St-19
St-25
St-30
St-31
St-32
St-33
St-34
St-40
St-41
St-42
St-43
St-44
St-45
St-7
St-6
St-5
St-8
St-1
St-2
St-3
St-4
St-12
St-30
St-35
St-36
St-37
St-38
St-39

A second set of branches separate from the St-12 points and internally penetrate the Stomach before spiral wrapping the Spleen and joining the primary channel branches at the St-30 points

Figure 47.7. The Internal and External Qi Flow of the Stomach (St) Channels

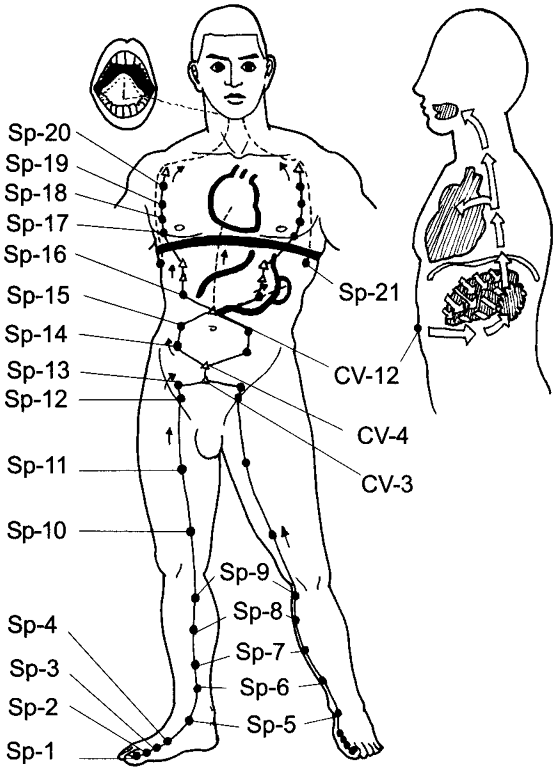

Sp-20
Sp-19
Sp-18
Sp-17
Sp-16
Sp-15
Sp-14
Sp-13
Sp-12
Sp-11
Sp-10
Sp-9
Sp-8
Sp-7
Sp-6
Sp-5
Sp-4
Sp-3
Sp-2
Sp-1
Sp-21
CV-12
CV-4
CV-3

Figure 47.8. The Internal and External Qi Flow of the Spleen (Sp) Channels

main channels meet and separate again to ascend through the diaphragm, up the torso and throat alongside the esophagus, eventually reconnecting at the base of the tongue. From the Sp-20 points, external branches descend along the lateral aspects of the torso and terminate on the mid-axillary line in the seventh intercostal space.

CHANNELS' ENERGY FLOW

The Spleen Channels store more Qi and less Blood, acting more on energetic and nervous functions than on physical substance and Blood functions. At the high-tide time period (9 a.m. to 11 a.m.), Qi and Blood abound in the Spleen organ and Spleen channels. At this time period the Spleen organ and Spleen channels can more easily be dispersed and purged. During low tide (9 p.m. to 11 p.m.), they can be more readily tonified. The Spleen Channels' energy acts on the skin, muscles, and nerves found along their pathway.

THE INFLUENCE OF CLIMATE

In the late summer months, Spleen Qi becomes more active in individuals who possess strong Spleen Qi, but can become deficient in those individuals who already have weak Spleen Qi. In ancient China, the Spleen was sometimes tonified during the transitional period between seasons to bring the individual back into a state of harmony. During this season, the excessive eating and drinking of sweet foods, greasy foods and overexposure to dampness can weaken the Spleen. Overexposure to a Damp climate will also have a draining effect on the Spleen.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- An External Damp climate can interfere with the functions of the Spleen. The Spleen needs a certain amount of dryness to function. It is easily injured by Damp Heat and Damp Cold.
- The sweet taste can be used to tonify both the Spleen and Stomach.
- The dark yellow/light brown color is used to tonify the Spleen.
- The "Who" and "Gong" sounds are used to purge the Spleen.

SPLEEN PATHOLOGY

The main diseases associated with imbalances of the Spleen organ and channels include gastrointestinal dysfunctions (disturbances of digestion and absorption of food) and diseases of the tongue and throat. Spleen disorders also affect the inner side of the lower extremities along the Spleen's Channels.

The Spleen has the function of sending food essence upwards (to the Lungs). If this function is impeded, diarrhea or prolapse of the viscera may occur. The Spleen also has the function of keeping the Blood flowing within the Blood Vessels. Chronic Spleen Qi Deficiency can lead to hemorrhagic diseases.

The Spleen has the function of nourishing the flesh (muscles). A person with a healthy Spleen will usually have a healthy figure and a toned body. A diseased Spleen can lead to a loss of muscle definition.

The Spleen nourishes the limbs. Since the strength of the limbs depends upon the nourishment produced by the normal functioning of the Spleen, a diseased Spleen usually causes weakness of the limbs.

T.C.M. PATTERNS OF DISHARMONY

The foundations of Spleen disharmony stem from a tendency of the Spleen to become deficient (Qi and Yang) and its susceptibility to invasion by Damp and Cold (Figure 47.9). In the clinic, patterns of Spleen disharmonies include diseases stemming from: Deficient Spleen Qi, Deficient Spleen Yang, Spleen Blood Deficiency, Spleen Yin Deficiency, The Inability of the Spleen to Govern the Blood, The Sinking of Spleen Qi, Invasion of the Spleen by Cold and Damp, Damp Heat Accumulating Within the Spleen and Turbid Phlegm Disturbing the Head. These syndromes are described as follows:

1. **Deficient Spleen Qi:** The signs of Deficient Spleen Qi manifest as signs of Deficient Qi, Deficient Blood, Body Fluid Disharmony and a general weakness of the patient's digestive system. Symptoms of Spleen Qi Deficiency include: slight abdominal pain, abdominal distension, loss of appetite, edema, loose stools with increased frequency, general lassitude, weak limbs and thin muscles. When left unchecked, Deficient Spleen Qi can lead to other functional disorders, the most common of these are failure to transform and transport Qi, sinking Middle Burner Qi, and failure to control Blood circulation.

- **Failure of Transporting and Transforming Qi:** When there is insufficient Qi to support the normal transporting and transforming action of the Spleen, a patient may show symptoms such as a poor appetite, abdominal distention, or loose stools. Turbidity of Body Fluids (Jin and Ye) and their accumulation (such as edema and the retention of Phlegm) may also occur due to the Spleen's inability to "transform and transport water (fluids)."
- **Sinking Middle Burner Qi:** A failure of the Spleen's function of holding the organs in place due to Deficient Spleen Qi may cause the Qi in the Middle Burner to sink. This can result in persistent diarrhea, prolapse of the anus, prolapse of the Urinary Bladder or prolapse of the Uterus, gastroptosis (downward displacement of the Stomach), muscle atrophy, weakness, and sagging of the muscles (such as the eyelid). A Deficient Spleen Qi may also compromise the vessels creating such conditions as mitral valve prolapse, varicose veins and aneurysms.
- **Failure to Control Blood Circulation:** Spleen Qi Deficiency can result in failure of the Spleen to keep the Blood within the vessels and may manifest in the following symptoms: bloody stool, bruising easily, intermittent uterine bleed-

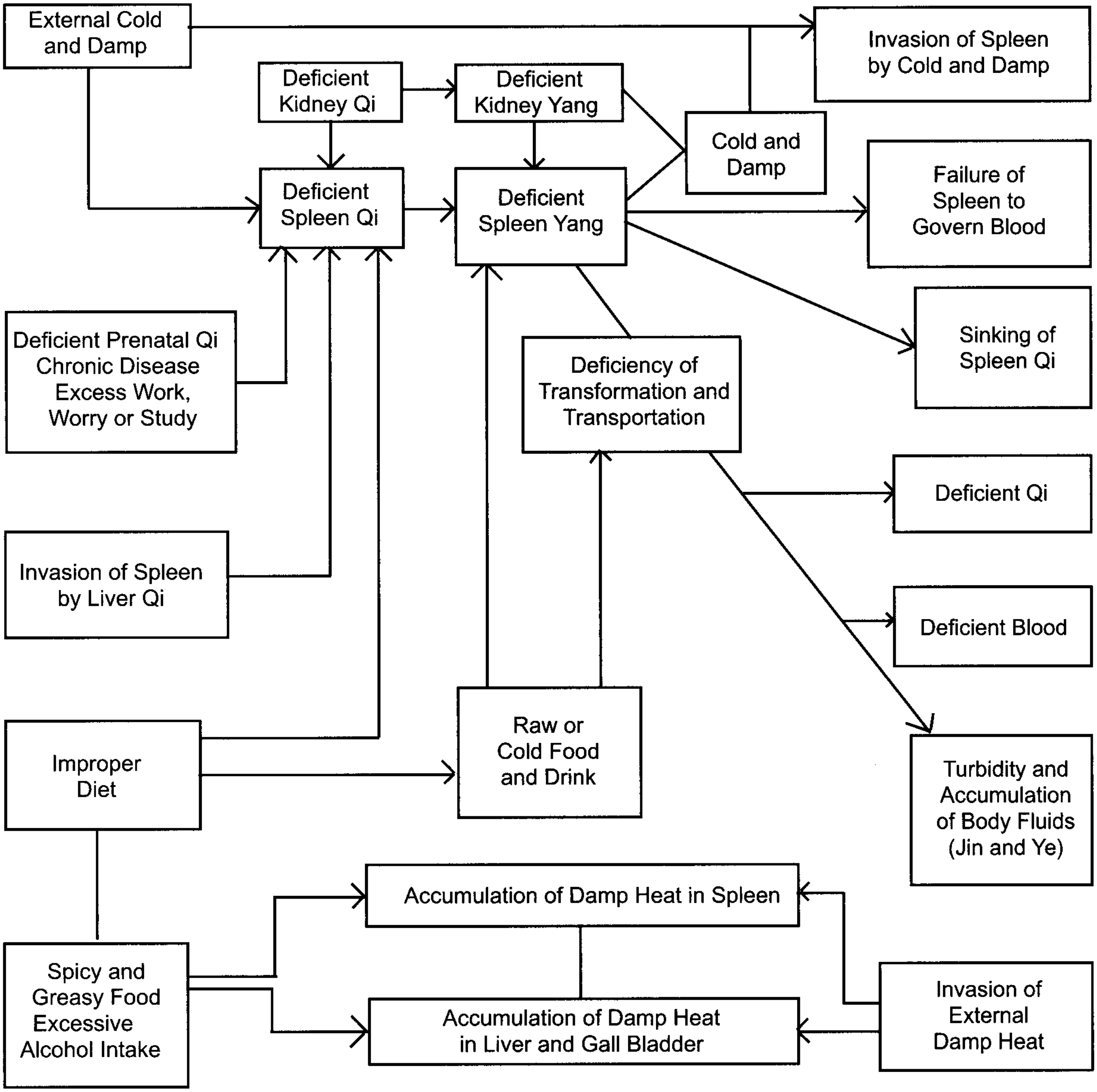

External Cold and Damp
Deficient Kidney Qi
Deficient Kidney Yang
Invasion of Spleen by Cold and Damp
Cold and Damp
Deficient Spleen Qi
Deficient Spleen Yang
Failure of Spleen to Govern Blood
Deficient Prenatal Qi Chronic Disease Excess Work, Worry or Study
Sinking of Spleen Qi
Deficiency of Transformation and Transportation
Deficient Qi
Invasion of Spleen by Liver Qi
Deficient Blood
Improper Diet
Raw or Cold Food and Drink
Turbidity and Accumulation of Body Fluids (Jin and Ye)
Accumulation of Damp Heat in Spleen
Spicy and Greasy Food Excessive Alcohol Intake
Accumulation of Damp Heat in Liver and Gall Bladder
Invasion of External Damp Heat

Figure 47.9. The Origins of Spleen Disharmony

ing, subcutaneous hemorrhaging, bleeding from the nose, Blood in the urine, bleeding from the Lungs, and vomiting of Blood. The patient will also show signs of general weakness due to this deficiency-related type of bleeding.

2. **Deficient Spleen Yang:** This condition is often a progression of Deficient Spleen Qi, and is considered to be a more severe type of deficiency. In addition to the signs of deficiency and weakness, there are also signs of Cold due to Deficient Yang. Symptoms of Deficient Spleen Yang include: cold limbs, aversion to cold, edema, fatigue transforming into exhaustion, no appetite, retention of urine, undigested food in a loose watery stool, and abdominal pain that is relieved by Heat and pressure.

3. **Spleen Blood Deficiency:** This condition can result in anemia due to insufficient nutrition. The Spleen's inability to transform and transport Gu Qi into Ying Qi makes the body unable to produce Blood.
4. **Spleen Yin Deficiency:** This condition can result in fatigue, emaciation, dry lips, and an inability of the Spleen to deliver nutrients to the cells.
5. **The Inability of the Spleen to Govern the Blood:** This condition results from a deficiency of Spleen Qi and Spleen Yang. This leads to an insufficiency of Qi and Yang which is necessary to hold the Blood in the Blood Vessels, resulting in hemorrhage. This type of hemorrhage is associated with deficiency and signs of Cold, and should be differentiated from the type of hemorrhage associated with excess and Heat. Symptoms include: hemorrhaging, especially in the lower part of the body, purpura (Blood spots under the skin), Blood in the stool or urine, menorrhagia or metrorrhagia, and shortness of breath.
6. **The Sinking of Spleen Qi:** The Sinking of Spleen Qi results from a failure of the holding function of Spleen Qi and Spleen Yang. Symptoms of the Sinking of Spleen Qi may be expressed through signs of Deficient Spleen Qi and Deficient Spleen Yang, and can lead to prolapse of the lower body's internal organs. Other symptoms include: severe chronic diarrhea, urinary incontinence and prolapse of the Stomach, Uterus, Urinary Bladder, or anus.
7. **Invasion of the Spleen by Cold and Damp:** External Cold can enter the body through either exposure to a Cold climate or the ingestion of raw or cold food and drink. External Damp can also enter the body through exposure to a Damp climate, becoming pathological through prolonged or excessive exposure to rain, mists and fog, or from wearing damp clothes after profuse perspiration. Either Cold or Damp can give rise to Deficient Yang, which, can in turn give rise to Internal Cold (due to a lack of Yang to warm the body) or Internal Damp (caused from a deficiency in the function of transformation and transportation by the Spleen, leading to the accumulation of Body Fluids). Deficient Kidney Yang may also accompany Deficient Spleen Yang, both giving rise to Internal Cold and Damp. The patterns of Cold and Damp invasion of the Spleen can be further differentiated according to whether Cold or Damp predominates.
   - **Damp:** If Damp predominates, the patterns can be further subdivided according to whether the Damp is from an internal influence (sometimes called Dampness distressing the Spleen) or external influence (sometimes called External Dampness obstructing the Spleen).
   - **Cold:** If Cold predominates, there may be an acute aggravation of chronic Yang Deficiency patterns which can result in a temporary Excess Cold condition.

   Symptoms arising from an invasion of the Spleen by Cold and Damp include: loss of appetite and sense of taste, lethargy, leukorrhea, a feeling of heaviness in the head and limbs, a feeling of fullness in the chest or abdominal area, copious or turbid secretions, and retention or dribbling of urine and edema.
8. **Damp Heat Accumulating Within the Spleen:** External Heat can enter the body through either exposure to a Hot climate or the ingestion of hot or spicy food and drink. External Damp can also enter the body through exposure to a Damp climate, becoming pathological through prolonged or excessive exposure to rain, mists and fog, or from wearing damp clothes after profuse perspiration. The pattern of Damp Heat accumulating within the Spleen can be subdivided according to whether Dampness or Heat predominates.
   - **Damp:** When Dampness predominates, there may be such symptoms as: no thirst, thirst with no desire to drink, loss of appetite, nausea, vomiting, loose stools, leukorrhea, diarrhea with mucous or bad smell, heaviness in the head, a headache that feels as if there is a tight head-band on the head, foggy thinking, edema, oily skin, or rashes with pus and fluid-filled cysts.

- **Heat:** If Heat predominates, there may be such symptoms as: thirst, jaundice, loss of appetite, abdominal distention, yellow leukorrhea, nausea, vomiting, a heavy sensation in the body and mouth sores.

  The pattern of Damp Heat can be further subdivided according to whether the Damp Heat originates from an internal imbalance (generally chronic and of gradual onset) caused from a Hot, humid climate, the consumption of contaminated food, or from pathogenic evils. Damp Heat can also emerge from an external influence (generally acute and of sudden onset), caused from excess consumption of greasy foods or alcohol over long periods of time.

  Patterns of disharmony created from Damp Heat accumulating within the Spleen give rise to the following symptoms: no appetite, lethargy, feeling of heaviness, stiffness of the epigastrium and lower abdominal area, abdominal distension and pain, yellow leukorrhea, thirst with no desire to drink or with a desire to drink small sips, nausea, vomiting, loose stools with offensive odor, burning sensation of the anus, low-grade fever, headache, and scanty dark-yellow urination.

9. **Turbid Phlegm Disturbing the Head:** This pattern of disharmony is developed from Spleen Dampness. Long term Dampness leads to Phlegm. Because Phlegm is heavier than Dampness, a typical symptom is severe dizziness. Additionally, nodules, cysts, sinusitis, asthma, and copious sputum may also occur.

GENERAL TREATMENT FOR SPLEEN DISEASES

The following is a description of a general protocol used for treating the Spleen. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted or from which Turbid Qi is removed.

After comparing the various Spleen therapies, the reader will notice that certain patterns repeat themselves (Figure 47.10):

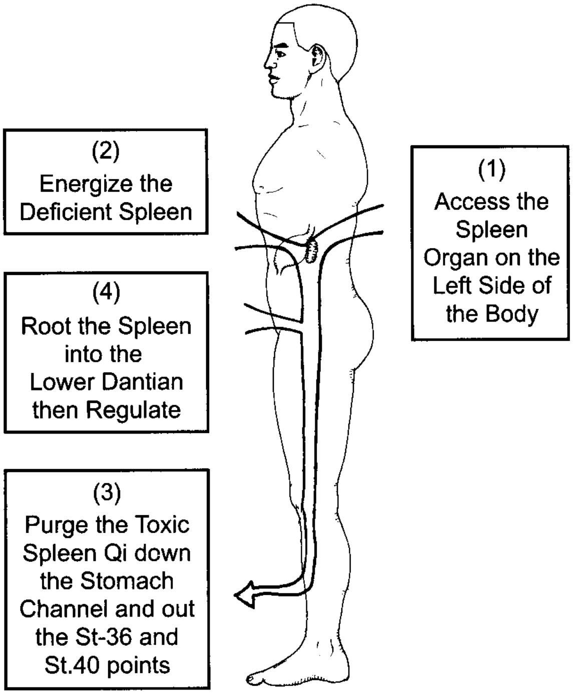

(2)
Energize the Deficient Spleen
(4)
Root the Spleen into the Lower Dantian then Regulate
(3)
Purge the Toxic Spleen Qi down the Stomach Channel and out the St-36 and St.40 points
(1)
Access the Spleen Organ on the Left Side of the Body

Figure 47.10. Treating Spleen Conditions

1. Generally, the Qigong doctor accesses the patient's Spleen either through direct energetic insertion into the Spleen's anatomical location or through the patient's channels and external energetic fields.
2. After treating the patient (purging, tonifying, and regulating), the Qigong doctor stimulates the patient's Spleen and Yellow Court areas and roots the patient's Middle Burner Qi into the Lower Dantian.
3. The Qigong doctor leads any remaining Turbid Qi down the Stomach Channels and out the patient's St-36 and St-40 points.

These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

TREATMENT MODIFICATIONS

The primary therapy used to treat the Spleen and gastric diseases are described as follows:

1. **Healing Sounds:** Spleen diseases should be treated by vocalizing the "Hu" sound, which

is effective for removing Turbid Qi accumulated in the Spleen, as well as for aiding digestion (Figure 47.11).

2. **Middle Burner Insufficiency:** To treat insufficiencies of the Middle Burner, the doctor emits Qi into the patient's Zhong Wan CV-12 point and Lower Dantian points to reinforce the patient's Qi in the Middle Burner area.
3. **Excess Heat:** Patients with an Excess Heat syndrome of the Spleen should be treated by guiding the Qi out along the Spleen and Stomach Channels with Pulling and Leading Qi manipulations to expel the Turbid Qi from both the Spleen and Stomach.

SPLEEN QIGONG PRESCRIPTIONS

The following system of exercises can be used to purge, tonify, or regulate the Qi and Blood of the Spleen Channels, strengthen the Spleen, and replenish the body's Qi. They also regulate the Stomach and promote digestion. These exercises can be used to prevent and treat diseases and syndromes such as: gastritis, gastric and duodenal ulcers, colitis and gastrointestinal neurosis, abdominal distention, diarrhea, and constipation.

METHODS FOR PURGING THE SPLEEN

1. **Spleen Massage:** Purge the Spleen by having the patient rub his or her epigastrium while making the sound "Hu," for general stagnations or "Gong" for serious diseases and cancer. From a sitting or standing posture, gently place both palms (left on the outside for men, opposite for women) flatly on the Zhongwan CV-12 point on the upper abdomen. Next, perform the Spleen Massage (see Chapter 41). Exhale and rub the palms in a clockwise direction, purging from the center outwards while sounding "Hu". Perform for ten to twenty breaths (Figure 47.12).
2. **The "Gong" Healing Sound:** Inhale and focus the mind on divine healing white light energy filling the entire Spleen and pancreas. Exhale, and imagine the Spleen and pancreas vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding "Gong." Patients with Spleen Disease or pancreatic cancer should pronounce the "Gong" sound for twenty breaths, several times a day (Figure 47.13). When exhaling, the patient should use a high-pitched "Gong" sound in the straight tone (for ten breaths), then exhale a low-pitched "Gong" in the dropping and rising tone (also for ten breaths), this completes one set.

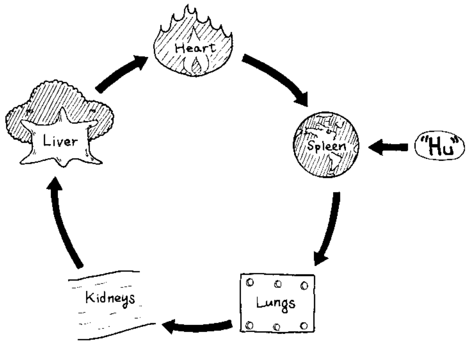


Figure 47.11. The Hu" sound will purge the Spleen

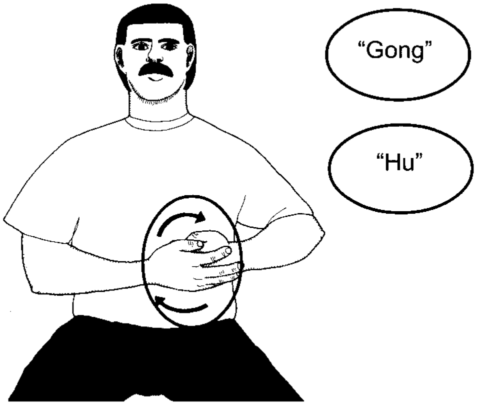
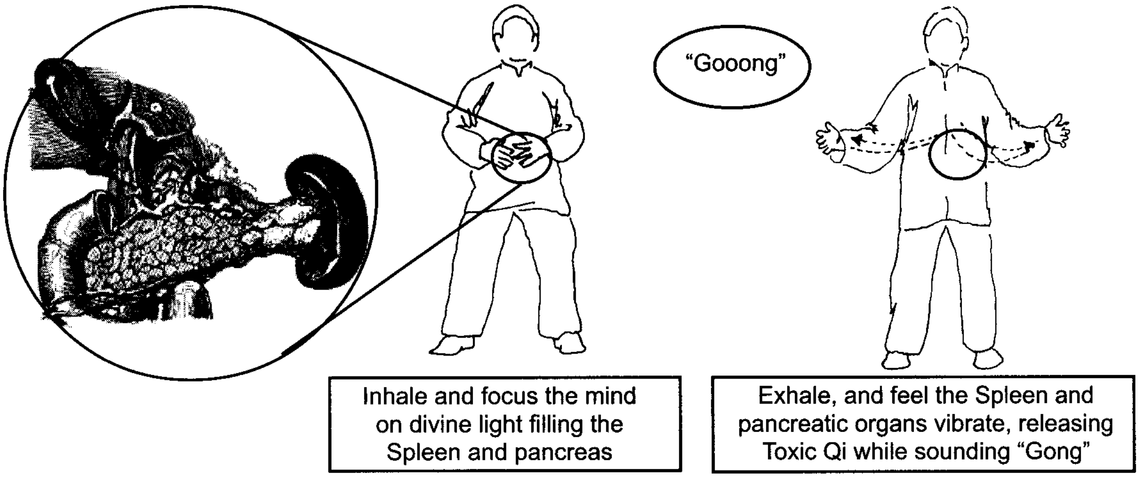


Figure 47.12. While massaging, the patient focuses the mind's intention on the Spleen area allowing the energy to circulate into the organ's tissues.

METHODS FOR TONIFYING THE SPLEEN

1. **Taking In The Yellow Qi Meditation:** The method of Taking in the Yellow Qi can be used to tonify the Spleen. The properties inherent within the yellow color have a vibrational



Inhale and focus the mind on divine light filling the Spleen and pancreas

Exhale, and feel the Spleen and pancreatic organs vibrate, releasing Toxic Qi while sounding "Gong"

Figure 47.13. For Spleen Diseases or Pancreatic Cancer, the sound is "Gong." (Inspired from the original artwork of Dr. Frank H. Netter)

quality that can be used for tonifying the Spleen and Stomach:

- From a standing or sitting posture, relax the whole body, breathe naturally, and release of any wandering thoughts.
- When inhaling, imagine yellow energy in front of you. Inhale the yellow light energy in through the nose and down into the Spleen organ. As you exhale through the mouth, the dark, pathogenic Qi leaves the Spleen. The bright clean color remains in the organ, stimulating and vitalizing it. With each breath, the organ increases its retention of clean energy and begins to glow. Repeat for five breaths.
- Next, breathe the color yellow in through the nose, filling the entire mouth. When exhaling through the nose, send the Qi slowly to the Zhongwan CV-12 point, then out to the four limbs, skin, and hair. Repeat for five to ten breaths. Return to the beginning posture and close the training.
- **Note:** Patients with digestive problems, gastroptosis (prolapse of the Stomach), or prolapse of the internal organs should begin their training while lying supine (on their back) with their knees pointing upward, their buttocks elevated 4 inches off the ground, and their feet flat on the floor.

METHODS FOR REGULATING THE SPLEEN

1. **Shaolin Buddhist Prescriptions for Purging the Spleen and Regulating the Qi:** These Shaolin exercises are used to purge Toxic Qi from the Spleen and regulate its energetic function. The following three exercises comprise one set. Practice three sets:
   - From a standing posture, breathe naturally. While relaxing the whole body, twist at the waist as you swing both arms in front of the body to the left, then to the right. Look in the opposite direction when turning the torso. As you turn your torso, your mind should be focused on your heels. Continue this movement until you feel all tension has left your body (Figure 47.14).
   - From a sitting posture, press the palms level on the chair and meditate until you feel peaceful and relaxed. Turn the head towards the left and look over your left shoulder into the distance. Then turn the head to the right and look back over your right shoulder into the distance. Pause in the center, facing forward (Figure 47.15). When looking over the shoulders, both eyes should be wide open. Repeat five times in each direction.
   - In a Wuji posture, begin by placing the hands on the Yellow Court, with the attention on the

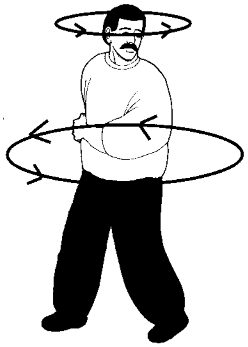


Figure 47.14. Twist at the waist, swing the arms, and look towards the opposite direction, focusing the mind's intention on the heel.

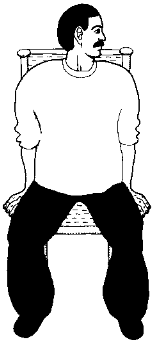


Figure 47.15. Turn and look over the shoulder with both eyes wide open.

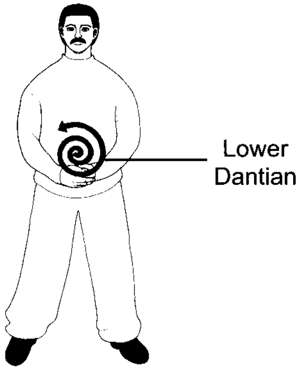


Figure 47.16. Circling the abdomen for 36 rotations

Spleen, and begin circle rotation in a clockwise direction for 36 rotations, ending at the Lower Dantian. Pause for eighteen breaths to root the Spleen Qi in the Lower Dantian. Next, rotate the hands on the abdomen in a counterclockwise direction for 36 rotations, ending at the Lower Dantian. Pause for eighteen breaths and return to Wuji posture (Figure 47.16).

2. **Wudang Daoist Prescriptions for Soothing the Spleen and Regulating the Qi:** The following Daoist Wudang exercise is used to regulate and soothe the Spleen Qi; it is used after the purging or tonifying exercises. This exercise is designed to massage the Spleen's tissues and nerves, as well as tonify the entire Spleen organ and its channels. Patients practice this exercise to strengthen their digestive system, as well as to enhance their visual equilibrium:
   - The thumb and index fingers touch and form a triangle as the hands slowly raise above the head (Figure 47.17).
   - The eyes look through the center of the triangle as the upper torso is turned from side to side. It is important that the hips remain stationary and that the upper torso rotates in order to massage the digestive organs. Inhale while returning to the center. Exhale while twisting to the side. Repeat 10 times on each side (Figure 47.18).

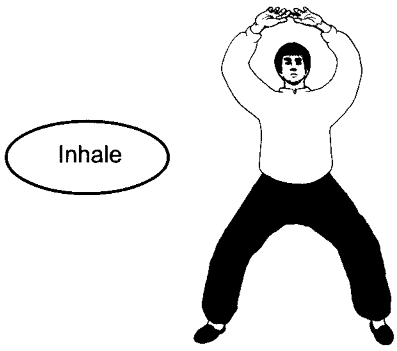


Figure 47.17. Spleen Regulation Exercise: The thumb and index fingers touch and form a triangle as the hands slowly raise above the head. Inhale completely.

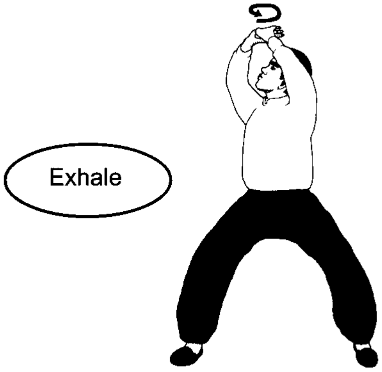


Figure 47.18. The eyes look through the center of the triangle as the upper torso is turned from side to side. Exhale when turning to each side.

MEDICAL QIGONG THERAPY FOR SPECIFIC SPLEEN DISEASES

The following Medical Qigong treatment is used in China to treat specific types of Spleen disorders:

DIABETES

Diabetes is a general term used to describe diseases characterized by insufficient secretion of insulin and excessive urination. It is a disease which leads to an elevation of glucose in the patient's Blood creating a condition known as hyperglycemia, and a loss of glucose in the urine occurring as the hyperglycemia increases. The high glucose levels cause poor circulation to the extremities, effecting the smaller capillaries within the patient's digits and toes.

Diabetes is characterized by three "polys," or states of excesses; polydipsia (excessive thirst), polyphagia (excessive eating) and polyuria (excessive urination).

ETIOLOGY

According to Traditional Chinese Medicine, diabetes is a metabolic disease, caused by Lung Yin Deficiency, Stomach Heat, and/or Kidney Yin Deficiency and Qi Deficiency. These imbalances can be due to eating too much sugar or greasy foods, drinking too much alcohol, certain medications, genetics, or a sedentary life-style. These disturbances allow for the accumulation of toxic Heat in the body.

When addressing diabetes, the Qigong doctor focuses on strengthening the patient's Spleen and Stomach, regulating the Liver Qi, and tonifying the Lung, Stomach, and Kidney Yin (which has been consumed by the Toxic Heat). It is also helpful to monitor the patient's eating habits to correct the disturbed metabolic rate and promote the regeneration of and secretion by the patient's pancreatic islet cells.

From a Western medical perspective, there are two types of Diabetes Mellitus: Juvenile-Onset Diabetes and Maturity-Onset Diabetes.

1. **Insulin Dependent "Juvenile-Onset" Diabetes:** This type of diabetes occurs in 10% of all cases, and is usually inherited. It is caused from a deficiency of insulin due to a decline in the number of insulin producing cells in the pancreatic islets (caused by a genetic autoimmune disease usually triggered by a viral infection) even though the target cells contain insulin receptors. The onset of the disease usually occurs before the age of 20 and persists throughout life.

   Insulin is necessary for survival. A deficiency of insulin will accelerate the breakdown of the body's fat reserves, resulting in the production of organic acids called "ketones." This creates a form of acidosis called "ketosis," which lowers the pH of the Blood and can result in the death of the patient. The catabolism of stored fats and proteins also causes weight loss.

   As lipids are transported by the blood from storage depots to cells, lipid particles are deposited on the walls of the blood vessels, leading to atherosclerosis and cardiovascular problems (ischemic heart disease, cerebrovascular insufficiency, peripheral vascular disease and gangrene). Diabetes can eventually cause damage to the renal Blood vessels which can result in severe Kidney disfunction. Additionally, diabetes can damage to the Blood vessels of the patient's retina, and can lead to loss of vision due to cataracts.

2. **Non-Insulin Dependent "Maturity-Onset" Diabetes:** This type of diabetes occurs in 90% of all cases, occurring mostly in patients over the age of 40 who are overweight. Generally, it can be controlled through diet and exercise. In Maturity-Onset Diabetes, the clinical symptoms are mild.

   This type of Diabetes can be caused by pathogenic factors relating to genetic predispositions, environmental stress, diet, obesity, and alcohol consumption. In the Medical Qigong clinic there are three main factors that can contribute to the origination of Non-Insulin Dependent Maturity-Onset Diabetes: improper diet, emotional factors, and congenital predisposition:

- **Improper Diet:** A major contributing factor in

Maturity-Onset Diabetes includes the excessive intake of sugar, alcohol, acrid, sour, pungent, and greasy foods. The excessive intake of these types of foods can cause stagnation in the Middle Burner (which houses the Stomach and Spleen) and failure of the Stomach and Spleen to transport the accumulated Heat inside the body. This in turn, can give rise to failure of the body's Yin fluids to nourish the Lungs and Kidneys, resulting in diabetes.

- **Emotional Factors:** Another contributing factor in Maturity-Onset Diabetes is a state of constant emotional upheaval. Emotional upsets can lead to the stagnation of Qi, which in turn impairs the body's Fluids. This causes a Yin Deficiency with a hyperactivity of Fire, resulting in diabetes.
- **Congenital Predisposition:** The third contributing factor in Maturity-Onset Diabetes is a genetic predisposition that can eventually surface if the patient is negligent with his or her diet and emotional health.

SYNDROMES AND SYMPTOMS

The syndromes for diabetes can vary with the causes of the disease, described as follows:

- **Diabetes involving the Upper Burner:** This diseased state is characterized by excessive thirst, dry throat, dry tongue, and slightly frequent urination.
- **Diabetes involving the Middle Burner:** This diseased state is characterized as Stomach Fire and is indicated by consuming large quantities of food during meals, thirst, frequent urination, and emaciation.
- **Diabetes involving the Lower Burner:** This diseased state is characterized by frequent sweet smelling urination, or chyluria (passing of fat globules in the urine- cloudy urine), and weakness and softness in the waist and knees.

TREATMENT PROTOCOL FOR DIABETES

1. After performing the General Treatment Protocol, begin to emit Qi into the patient's Spleen, pancreas, Stomach, and Yellow Court areas. This is initiated in order to stimulate the internal organ's tissue.

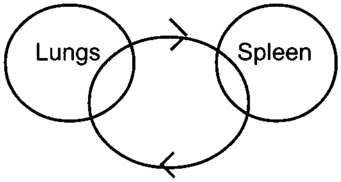


Figure 47.19. Concentrate on circulating both the Spleen and Lung energies in a clockwise direction

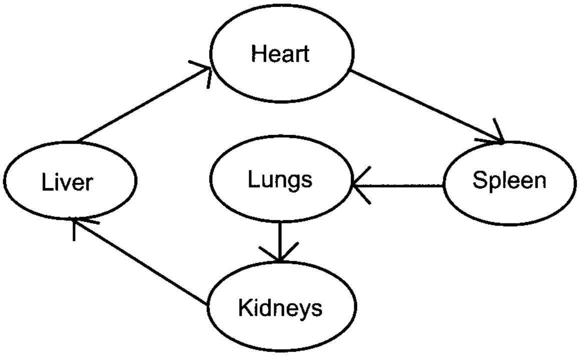


Figure 47.20. Allow the Qi to flow from the Spleen to the Lungs, Kidneys, Liver and Heart, and then back to the Spleen

2. Drop your intention deep into the patient's Spleen, until you can feel the organ's energy respond. Then proceed onward to the areas of the Stomach, pancreas, Yellow Court, and finally the Liver.
3. Starting at the Spleen, follow the flow of Qi into the Lungs, purging any Phlegm or Turbid Qi.
4. Move to the right side of the table and insert the left hand under the patient's back at the area of the Back Gate of the Yellow Court. Begin to fill the patient's body with energy, blending the Spleen Qi together with the Qi of the Lungs. As the energy releases like a mist, concentrate on circulating both the Spleen and Lung energies in a clockwise direction, allowing the Qi of both internal organs to Regulate themselves (Figure 47.19).
5. Next, begin to move the Qi in an energetic Creative Cycle formation, allowing the Qi to flow from the Spleen to the Lungs, Kidneys, Liver, and Heart, and then back to the Spleen. Imagine and feel the energetic flow increasing in movement, until the entire energetic circulation fuses into one solid field of light, flowing from

organ to organ (Figure 47.20).

6. Next, follow the flow of Qi from the Spleen to the Stomach, rooting, stabilizing, and Tonifying its internal connection. Then, follow the flow of Qi from the Stomach into the Small Intestines, Large Intestines, and Urinary Bladder, Purging and removing any Turbid Qi from these organs and strengthening their internal tissues by emitting specific color Qi.
7. Tonify the patient's Kidneys and Lower Dantian areas.
8. Continue emitting Qi into the Lower Dantian, and begin to regulate the Qi activities of the Lower, Middle, and Upper Burners, internally following the Triple Burner Qi up and down the torso (Figure 47.21).
9. Softly holding on to the patient's arms, stimulate the LI-11, LI-4, and Ht-1 points on both sides of the body; and with a gentle rocking or shaking motion, allow the Qi to flow into the patient's body.
10. End the treatment by rooting the Qi into the patient's Lower Dantian.

HOMEWORK PRESCRIPTIONS FOR DIABETES

The prescriptions described in this section on diabetes can also be used for the treatment of such disorders as: psychogenic polyuria, polyphagia due to hyperthyroidism, hyperhidrosis (excessive sweating), and emaciation.

1. **Energetic Point Therapy:** When using Energetic Point Therapy for Diabetes, have the patient place the right hand over the pancreas (closer to the body) and the left hand over the Lower Dantian (farther away from the body). The patient should visualize light flowing from the pancreas to the Lower Dantian area while repeating the sounds "Wu-Jiu, Wu-Jiu." The maximum time of treatment must not exceed three minutes (Figure 47.22).
2. **The Taking in the Yellow Qi Meditation:** Refer back to the "Prescriptions for Tonifying the Spleen" section, in this chapter.
3. **The Wudang Daoist Prescriptions for Soothing the Spleen and Regulating the Qi:** Refer back to Figure 47.17 and Figure 47.18.
4. **The "Inner Health" Cultivation Meditation:** In the Medical Qigong clinics in China, this meditation is commonly given to patients with diabetes. The "Inner Health" cultivation meditation is described as follows:
   - Begin in a sitting posture, eyes closed, body relaxed, using natural abdominal breathing.
   - While inhaling, place the tongue against the hard palate, and begin to mentally repeat the mantra ,"I am quietly sitting."
   - While holding the breath, mentally continue saying the words, "I am healthy."

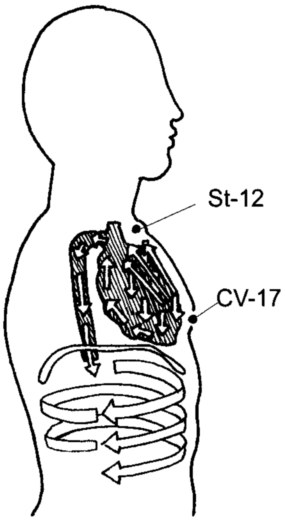


Figure 47.21. The internal flow of the Triple Burner Channels moves from St-12 down to CV-17, where it disperses into the chest and envelops the Pericardium. As the channel's energy flows down through the diaphragm, it circulates through the chest and permeates the Triple Burners (a continuing branch flows upward to the St-12 points).

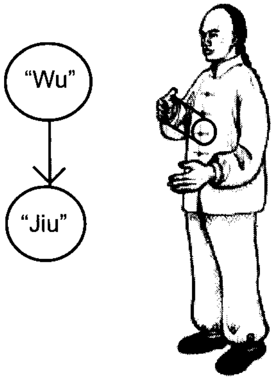


Figure 47.22. Energetic Point Therapy for Diabetes

- Exhale, releasing the tongue from the palate while thinking the last phrase.
- Repeat this meditation for several minutes, then end with Pulling Down The Heavens.

DIARRHEA

Diarrhea is the abnormally frequent release of loose stool or watery bowel movements.

ETIOLOGY

According to Traditional Chinese Medicine, diarrhea can result from improper diet, the consumption of contaminated food, the invasion of external pathogenic factors (the disease is more prevalent in the summer and autumn months when pathogenic Heat and Dampness are widespread), a deficiency of Spleen Qi or Spleen Yang (a common cause of chronic diarrhea), and a deficiency of Kidney Yang (a common cause of chronic diarrhea in the elderly).

SYNDROMES AND SYMPTOMS

The syndromes for diarrhea can vary with the causes of the disease, described as follows:

- **Diarrhea Due to Cold Dampness in the Intestines:** The symptoms of this syndrome clinically manifest as abdominal pain, intestinal gurgling (borborygmi), loose stool with mucus, undigested food in the stool, watery stool without smell, frequent clear urination, a feeling of Cold, Cold limbs, a feeling of heaviness, and a deep, slow pulse. The Qigong doctor will generally feel a dense, Cold Qi sensation surrounding the patient's navel area.
- **Diarrhea Due to Damp Heat in the Intestines:** The symptoms of this syndrome clinically manifest as foul smelling loose stool with mucus and possibly blood, burning sensation in the anus, abdominal pain that is not relieved by a bowel movement, fever, thirst without a desire to drink, restlessness, scanty dark urination, a feeling of Heat, a feeling of heaviness of the body and extremities, a red tongue with sticky yellowish coating, and a slippery, rapid pulse. The Qigong doctor will generally feel a dense, tingling, distended, Hot Qi sensation surrounding the patient's navel area.
- **Diarrhea Due to Kidney Yang Deficiency (Cock-Crow Diarrhea):** The symptoms of this syndrome clinically manifest as the defecation of loose stool two to three times each morning (before dawn), lower backache, a feeling of cold, cold knees, feeling tired and fatigued, abundant clear urination at night, decreased libido, impotence, and a pale wet tongue with a deep, weak pulse. The Qigong doctor will generally feel a weak Cold Qi sensation surrounding the patient's navel area.
- **Diarrhea Due to Spleen Qi Deficiency:** The symptoms of this syndrome clinically manifest as diarrhea with loose stool, slight abdominal distention, poor appetite, feeling tired and fatigue, pale complexion, and a plat tongue (having fixed boundaries) with empty pulse. The Qigong doctor will generally feel a weak Qi sensation surrounding the patient's Spleen area.
- **Diarrhea Due to Liver Qi Invading the Spleen:** The symptoms of this syndrome clinically manifest as diarrhea with loose stool or the alternation of loose stools and constipation (small dry stools), flatulence, irritability, abdominal distention and pain, poor appetite, feeling tired and fatigued, a normal colored tongue, and a wiry pulse. The Qigong doctor will generally feel a strong Qi sensation surrounding the patient's Liver area.
- **Diarrhea Due to Spleen Qi Deficiency and Sinking Qi:** The symptoms of this syndrome clinically manifest as chronic loose stools or normal but urgent frequent stools, feeling tired and fatigued, weak limbs, depression, and a pale tongue, and a weak pulse. The Qigong doctor will generally feel a weak or sinking Qi sensation surrounding the patient's Spleen area.

TREATMENT PROTOCOL FOR DIARRHEA

1. After performing the General Treatment Protocol, begin to emit Qi into the patient's Spleen, Stomach, and Yellow Court areas. This is initiated in order to stimulate the tissues of the internal organs. Then stimulate the Guan Yuan point (CV-14) and the Lower Dantian areas.
2. Next, emit Qi into the patient's Lower Dantian and begin to purge any stagnation using the Vibrating Palm and Shaking Palm techniques.

3. After purging the lower abdominal area, emit Qi into the patient's Lower Dantian and begin to massage the abdomen 36 times (for a deficient condition Tonify by rotating in a counterclockwise direction; for an excess condition purge by rotating in a clockwise direction) Use the pushing and pulling techniques while rotating the Qi in the lower abdominal area.
4. Then guide the Qi from the lower abdominal area down the Stomach Channel, ending at the St-36 points.

TREATMENT MODIFICATIONS

- **Diarrhea Due to Cold:** When treating patients with diarrhea due to Cold, use the Extended Fan Palm and emit Hot Qi into the patient's Pishu (UB-20), Shenque (CV-8), and Guanyuan (CV-4) points for 9-10 breaths. It is important to lead the pathogenic Qi down the Stomach Channel and discharge it out of the Zusanli (St-36) points.
- **Diarrhea Due to Heat:** When treating patients with diarrhea due to Heat, use the Extended Fan Palm and emit Cold Qi into the patient's Zhongwan (CV-12) and Tianshu (St-25) points for 9-10 breaths. It is important to lead the pathogenic Qi down the Stomach Channel and discharge it out of the Zusanli (St-36) points.
- **Diarrhea Due to Kidney Yang Deficiency (Cock-Crow Diarrhea):** When treating patients with diarrhea due to Kidney Yang Deficiency, use the Extended Fan Palm and emit Qi into the patient's Mingmen (GV-4), Lower Dantian and Shenshe (UB-23) points for 9-10 breaths.

HOMEWORK PRESCRIPTIONS FOR DIARRHEA

1. **Massage:** The following Medical Qigong Homework prescription meditation is practiced in China in order to help relieve symptoms of diarrhea. Have the patient place the tongue on the upper palate just behind the teeth, and breathe through the nose.
   - Have the patient lie supine and relax his or her whole body, focusing especially on the lower abdominal area.
   - Begin by focusing onto a single point located to the left side of the lower abdomen, beneath the navel. Inhale using Reverse Abdominal Breathing. Contract the anus and abdomen during inhalation and relax them during exhalation.
   - Then exhale and lead the Qi slowly clockwise underneath the navel to the right side to a point just above the navel.
   - From this starting point, complete a series of circular abdominal rotations following a counterclockwise direction. Guide the circulation of Qi around the navel 81 times, progressing from a small, to medium, to large circle (Figure 47.23).
   - Finally, complete a second series of circular abdominal rotations following a counterclockwise direction. This time guiding the circulation of Qi around the navel 81 times, progressing from a large, to medium, to small circle.

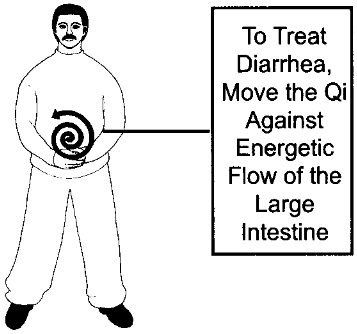

To Treat Diarrhea, Move the Qi Against Energetic Flow of the Large Intestine

Figure 47.23. Circling the Abdomen in a Counterclockwise Direction

HOMEWORK PRESCRIPTION MODIFICATIONS

1. **Diarrhea Due to Heat:** The doctor will prescribe the following Medical Qigong homework prescription exercise for patients with diarrhea due to Heat. From a Standing Meditation posture, rub the abdomen and purge the intestines by exhale the "Hu" healing sound for 36 breaths.
2. **Diarrhea Due to Cold:** The doctor will prescribe the following Medical Qigong homework prescription meditation for patients with diarrhea due to Cold. From a Sitting Meditation, Tonify the Spleen by performing the Taking in the Yellow for 15 - 20 minutes.

INTERNAL ORGAN PROLAPSE

The Spleen is responsible for controlling the body's center cavity and for maintaining the integrity of the internal organs' structure (e.g., resisting prolapse). When the spiritual and energetic matrix that supports the body's internal organs diminishes and becomes Deficient, the tissues will begin to loose the integrity of their structures, resulting in prolapse.

ETIOLOGY

- **Prolapse of the Uterus:** According to Traditional Chinese Medicine, the sinking of the Uterus (beyond the mouth of the vagina in severe cases) is due to a Deficiency of Spleen Qi or Kidney Qi; loss of retention power of the Belt Vessel; damage to the Thrusting Vessels and Conception Vessel; excessive physical exercise; chronic illness; childbirth; and prolonged coughing.
- **Prolapse of the Urinary Bladder:** According to Traditional Chinese Medicine, the prolapse of the Urinary Bladder is caused from a deficiency of Spleen Qi or Kidney Qi.
- **Prolapse of the Rectum:** According to Traditional Chinese Medicine, the sinking of the rectum through the anus is due to forceful coughing or defecating, chronic diarrhea and dysentery); Center Qi Falling; Qi Deficiency; or Damp Heat in the Large Intestine. Symptoms include swelling, pain, shortness of breath, pale lips, pale tongue, and weak pulse.

SYNDROMES AND SYMPTOMS

The syndromes for internal organ prolapse can vary with the causes of the disease, described as follows:

- **Spleen Qi Sinking:** These symptoms clinically manifest as menorrhagia, heavy periods, early periods, prolapsed Uterus or Urinary Bladder, miscarriage and leucorrhoea.
- **Suppressed Emotions:** Long-standing "guilt" affects the Heart and Kidneys resulting either in stagnation or in the "Sinking of Qi."
- **Kidney Qi Sinking:** When the Kidney Qi sinks, it brings about symptoms that clinically manifest as urinary problems resulting in the prolapse of the Uterus or Urinary Bladder. These symptoms can manifest as: frequent urination, a bearing down sensation, incontinence, blinking and unstable eyes, red tipped tongue, and vibrating pulse (if there is also suppressed anger the pulse will be "Wiry."

TREATMENT PROTOCOL FOR PROLAPSE

1. Begin by performing the "General Treatment Protocol" (see Volume 3, Chapter 28), Purging the patient's Lungs and Liver, then emitting Qi to strengthen and Tonify the Spleen and Kidneys.
2. Place a pillow under the patient's buttocks, raising them several inches off of the treatment table. The patient should now be lying inverted, positioned at an inclined angle, with his or her head low, the knees pointing upwards, and the feet flat on the table.
3. Again, strengthen and Tonify the patient's Spleen and Kidneys.
4. Remove and clean the lower two Chakra Gates which surround and support the energetic fields of the prolapsed internal organ.
5. Next, focus on the specific prolapsed internal organ, emitting Qi into the energetic matrix that supports the tissue's casing, assisting its original "normal" rooting pattern back into to the body.
6. Recreate and fortify the prolapsed internal organ by creating an Energetic Cast with its tissue's specific Five Element color. Then connect the prolapsed internal organ to its paired organ and rebuild both its internal and external channels. Root and stabilize the prolapsed internal organs as follows:
   - **For Prolapse of the Uterus:** Root and stabilize the structure of the Uterus first to the energetic field of the Kidneys, then to the energetic structure of the Liver, Heart, and Spleen.
   - **For Prolapse of the Urinary Bladder:** Root and stabilize the structure of the Urinary Bladder to the energetic field of the Kidneys.
   - **For Prolapse of the Rectum:** Root and stabilize the structure of the rectum to the energetic field of the Large Intestine first, then root the Large Intestine organ into the energetic field of the Lungs.

7. Reconnect the newly formed internal organ with the Five Elemental energetic fields of the Spleen, Kidneys, Liver, Lungs, and Heart. This connection is utilized in order to stabilize a stronger energetic foundation within the patient's internal organ tissues.
8. Next, treat by raising the patient's Qi and Tonifying the patient's Baihui (GV-20), UB-25, UB-57 and GV-1 points.
9. Tonify the Lower Dantian and then Regulate the Qi of the patient's Lower, Middle, and Upper Dantians with the "Chain of Pearls" circular energetic pattern (Figure 47.24).
10. End by rooting the Qi of the Lower Dantian through the center core of the patient's body, into the Middle Dantian, Upper Dantian, and Heavenly Transpersonal Point (located about six inches above the patient's head). Hold the right palm over the prolapsed internal organ (close to the tissues), and the left palm over the patient's Baihui area (further away from the patient's tissues at the top of the head). This allows the Qi of the prolapsed organ to ascend upwards, further rooting and securing it.

HOMEWORK PRESCRIPTIONS FOR PROLAPSE #1

1. **Inverted Lying Meditation:** Patients with prolapse of the internal organs should begin the following meditation training while lying supine (on their back) with their knees pointing upward, their buttocks elevated 4 inches off the ground, and their feet flat on the floor (Figure 47.25). Begin as follows:
   - The patient should begin the Medical Qigong Prescription Homework exercise by focusing on rebuilding the spiritual structure of the specific prolapsed internal organ first.
   - Next, focus on rebuilding and Tonifying the energetic structures of the prolapsed internal organ, Spleen, and Kidneys.
   - Then, focus on Tonifying the prolapsed internal organ's physical structure. End the meditation after 15 minutes.
2. **Healing Light Meditation:** Patients with problems of prolapse of the internal organs should also practice Medical Qigong exercises that strengthen the Lower Dantian, Kidneys, Spleen, Conception Vessel, Belt Vessel, and Thrusting Vessels. Examples of exercises that support these energetic channels, vessels, and orbs include the following:

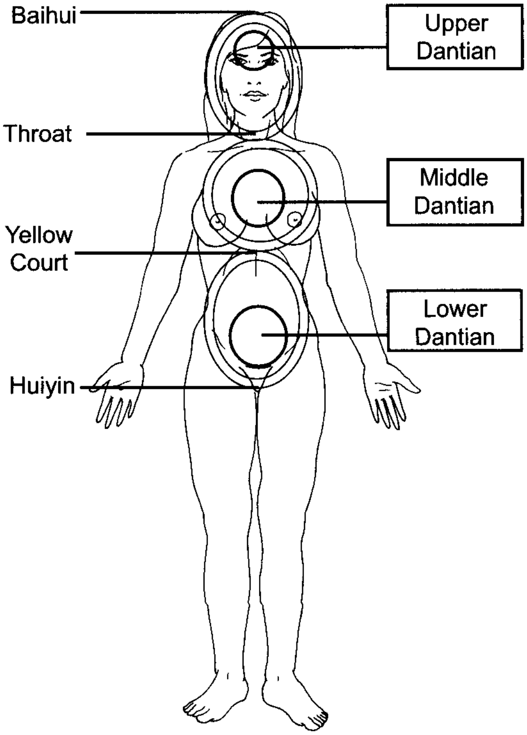


Figure 47.24. The Chain of Pearls Pattern

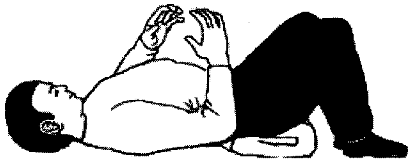


Figure 47.25. For prolapse of the internal organs, begin training while lying inverted.

- **Inhaling Golden Yellow Light into the Spleen Organ:** This meditation is used to Tonify the Spleen, which is responsible for holding and rooting the internal organs into their specific energetic and physical cavity.
- **Inhaling Dark Blue Light into the Kidney Organs:** This meditation is used to Tonify the Kidneys, Urinary Bladder, and reproductive organs (Uterus).

- **Inhaling White Light into the Large Intestine Organ:** This meditation is used to Tonify the tissues supporting the rectum.
- **The Taiji Ruler exercise:** This meditation is used to Tonify the Conception Vessel, Belt Vessel, and Thrusting Vessels.

MEDICAL QIGONG THERAPY FOR STOMACH DISEASES

This second section focuses on specific Stomach diseases and how to rectify them. The following discussion of begins with an explanation of Stomach syndromes and symptoms. Several Stomach diseases have symptoms which are quite common to the organ's energetic dysfunction, such as epigastric pain.

THE STOMACH ORGAN

The Stomach is the associated Yang organ of the Spleen, and its Element is Earth. The Stomach is considered to be the origin of the Body's Fluids. The Stomach and the Spleen are the primary organs through which the body acquires Postnatal Qi. These organs are often called the "Ministers of Food Storage."

The Stomach is a temporary "storage tank" shaped like a "J" (Figure 47.26). It is located under the diaphragm in the epigastric, umbilical, and left hypochondriac regions of the abdominal cavity. Its upper opening connects to the esophagus; its lower opening is at the pylorus, which connects to the duodenum of the Small Intestine.

Although the adult Stomach is approximately 10 inches long, the size and position of the Stomach constantly changes, depending on the amount of food intake. During each inhalation, the diaphragm pushes the Stomach downward, and during exhalation pulls it upwards.

CHINESE CHARACTER FOR THE STOMACH ORGAN: WEI

The Chinese character "Wei" translates as "Stomach." It refers to the image of the Stomach organ, and is divided into two sections. The character on the top "Tian," represents a field or farmland. The character on the bottom, "Ji" means body tissue, muscle or flesh (all of which are forms of connective tissue). Together, both ideographs express the idea that the Stomach organ is responsible for the harvesting of the "grains and liquids" (Figure 47.27).

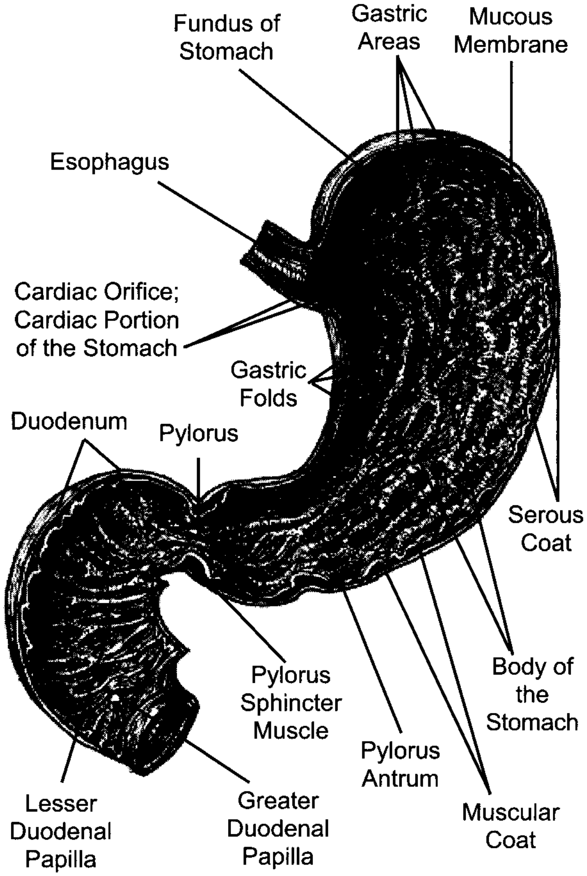

Fundus of Stomach
Gastric Areas
Mucous Membrane
Esophagus
Cardiac Orifice; Cardiac Portion of the Stomach
Gastric Folds
Duodenum
Pylorus
Serous Coat
Pylorus Sphincter Muscle
Body of the Stomach
Pylorus Antrum
Lesser Duodenal Papilla
Greater Duodenal Papilla
Muscular Coat

Figure 47.26. The Stomach (St) Organ

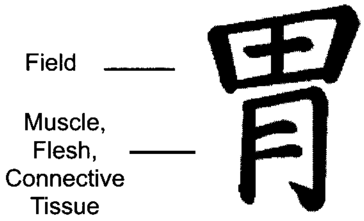

Field
Muscle, Flesh, Connective Tissue
胃

Figure 47.27. The Chinese Character for Stomach "Wei"

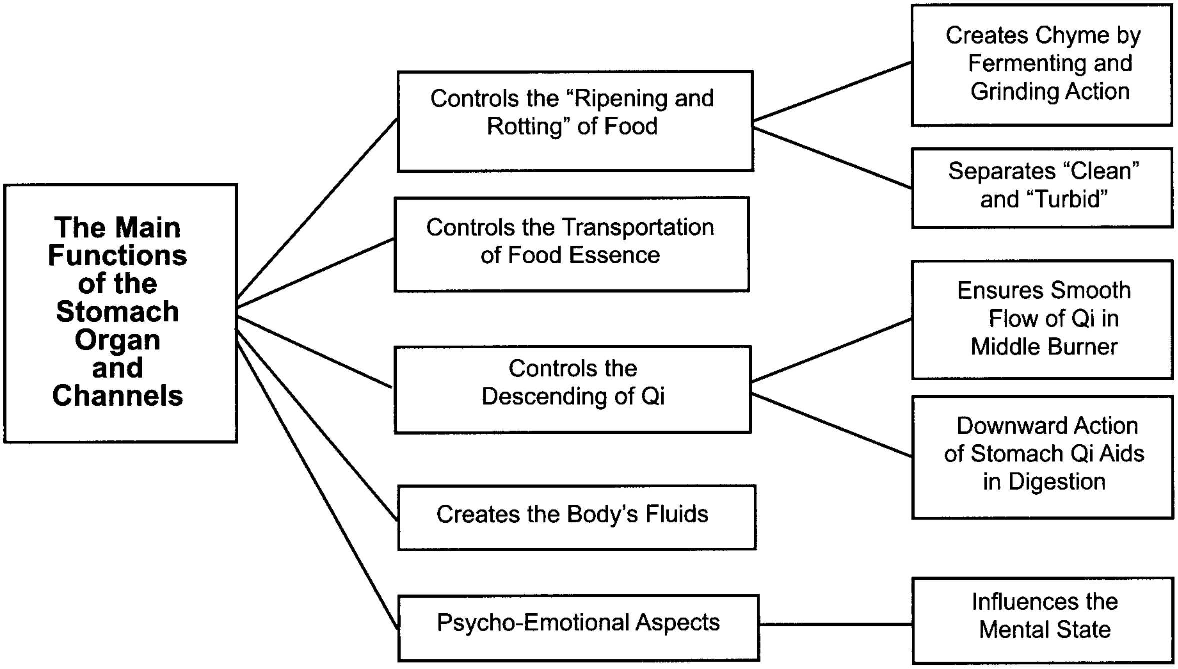

The Main Functions of the Stomach Organ and Channels
Controls the "Ripening and Rotting" of Food
Controls the Transportation of Food Essence
Controls the Descending of Qi
Creates the Body's Fluids
Psycho-Emotional Aspects
Creates Chyme by Fermenting and Grinding Action
Separates "Clean" and "Turbid"
Ensures Smooth Flow of Qi in Middle Burner
Downward Action of Stomach Qi Aids in Digestion
Influences the Mental State

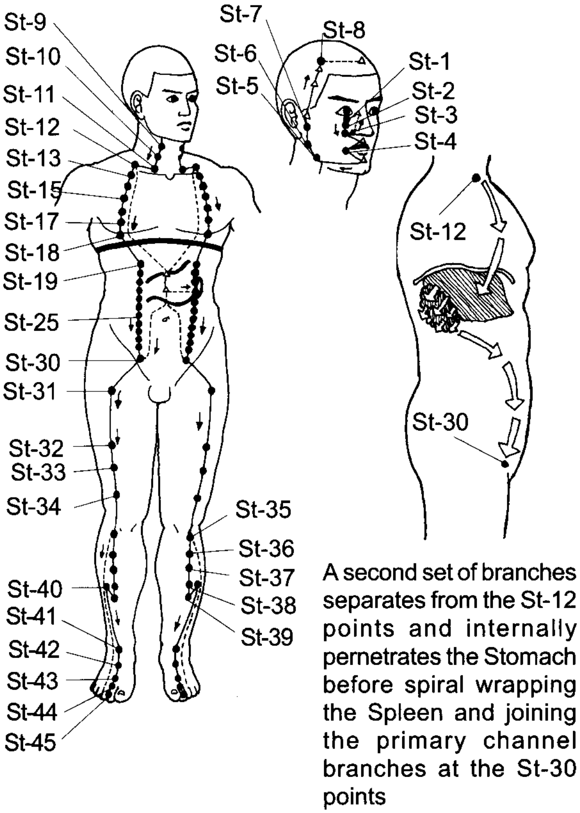
Figure 47.28. The Main Energetic Functions of the Stomach Organ and Channels

THE STOMACH IN CHINESE MEDICINE

The functions of the Stomach described in Traditional Chinese Medicine are similar to those that are described in Western Medicine, except that in Traditional Chinese Medicine the Stomach is also responsible for certain psycho-emotional aspects.

According to Traditional Chinese Medicine, the main functions of the Stomach are to: control the ripening and rotting of food, control the transportation of food essence, control the descending of Qi, create the Body's Fluids, and express itself through the psycho-emotional aspects of influencing mental states. These main functions are described as follows (Figure 47.28).

1. **Controls the Rotting and Ripening of Food:** The Stomach's main function is to receive and decompose food. It receives the ingested food, churns and ferments (rots) it into a "ripe" absorbable liquid, and reduces it into chyme by the fermenting and grinding action. The Stomach then separates the "clean" ("pure"), usable portion of the food from the "turbid" ("impure") portion. It then transfers the clean portion to the Spleen (where the food essence is absorbed into the body), while sending the turbid portion to the Small Intestine to be further refined.
2. **Controls the Transportation of Food Essence:** The Stomach ensures the smooth flow of Qi in the Middle Burner. Together with the Spleen, the Stomach is responsible for the transportation of food essences throughout the body.
3. **Controls the Descending of Qi:** The Stomach sends Qi downward, while the Spleen (its paired organ) sends "clean" Qi upward. The downward action of the Stomach Qi aids digestion.
4. **Creates the Body's Fluids:** The Stomach requires a considerable amount of fluids in order to rotten and ripen the ingested food. To create adequate fluids for this function, the Stomach ensures that a part of the ingested food and drink does not go to make food essence, but is condensed to form Body Fluids. The Stomach is closely related to the Kidneys


St-9
St-10
St-11
St-12
St-13
St-15
St-17
St-18
St-19
St-25
St-30
St-31
St-32
St-33
St-34
St-40
St-41
St-42
St-43
St-44
St-45
St-7
St-8
St-6
St-5
St-1
St-2
St-3
St-4
St-12
St-30
St-35
St-36
St-37
St-38
St-39

A second set of branches separates from the St-12 points and internally pernetrates the Stomach before spiral wrapping the Spleen and joining the primary channel branches at the St-30 points

Figure 47.29. The Internal and External Qi Flow of the Stomach (St) Channels

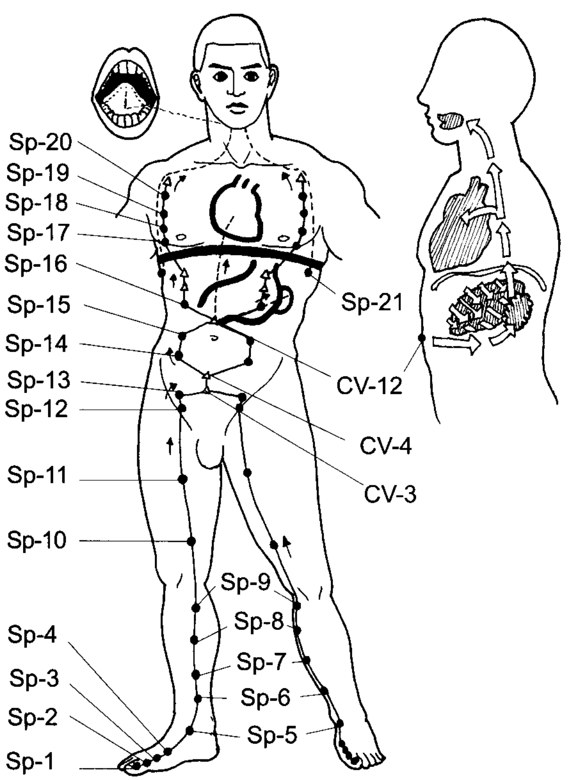

Sp-20
Sp-19
Sp-18
Sp-17
Sp-16
Sp-15
Sp-14
Sp-13
Sp-12
Sp-11
Sp-10
Sp-4
Sp-3
Sp-2
Sp-1
Sp-21
CV-12
CV-4
CV-3
Sp-9
Sp-8
Sp-7
Sp-6
Sp-5

Figure 47.30. The Internal and External Qi Flow of the Spleen (Sp) Channels

in its role of being the origin of the Body Fluids. The Kidneys are sometimes called the "Gate of the Stomach," because they transform the Body Fluids (which have their origin in the Stomach) in the Lower Burner.

5. **Psycho-Emotional Aspects:** The Stomach also has an influence on the mental state. Stomach Fire or Stomach Phlegm Fire can cause emotional symptoms such as manic behavior, mental confusion, severe anxiety, insomnia, and hyperactivity.

THE STOMACH CHANNELS

The Stomach Channels are Yang channels that flow externally from the head to the feet (Figure 47.29). The two Stomach Channels originate externally from the lateral sides of the nose (LI-20), ascending upward to the base of the eye and the bridge of the nose where they communicate with the Urinary Bladder Channels (UB-1). From the bridge of the nose, they then descend beneath the eyes, down the face, along the angle of the mandible (jaw), and then ascend in front of the ears, following the anterior hairline until they reach the forehead. From the St-5 point (at the curve of the jaw), the external branches on each side descend the neck and torso. These branches continue to flow externally down the torso and legs to end at the lateral sides of the second toes. Internal branches separate from the St-12 points and penetrates the Stomach before spiral wrapping the Spleen and joining the primary channel branches at the St-30 points.

As the external flow of the Stomach Channels descends the torso and legs, terminating at the feet, the external flow of the Spleen Channels begin to ascends the inside of the legs (Figure 47.30).

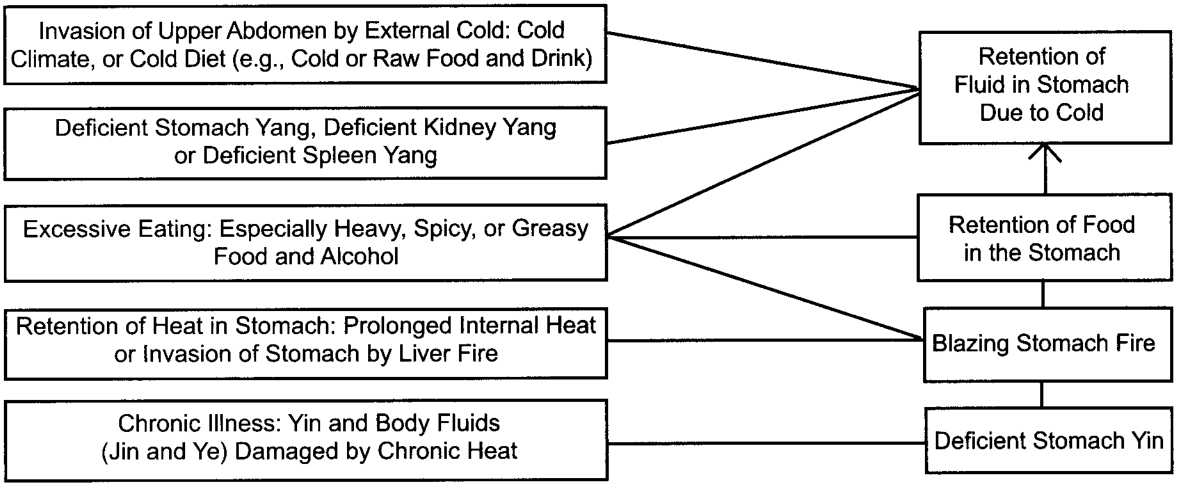

Invasion of Upper Abdomen by External Cold: Cold Climate, or Cold Diet (e.g., Cold or Raw Food and Drink)
Deficient Stomach Yang, Deficient Kidney Yang or Deficient Spleen Yang
Excessive Eating: Especially Heavy, Spicy, or Greasy Food and Alcohol
Retention of Heat in Stomach: Prolonged Internal Heat or Invasion of Stomach by Liver Fire
Chronic Illness: Yin and Body Fluids (Jin and Ye) Damaged by Chronic Heat
Retention of Fluid in Stomach Due to Cold
Retention of Food in the Stomach
Blazing Stomach Fire
Deficient Stomach Yin

Figure 47.31. The Origins of Stomach Disharmony

CHANNELS' ENERGY FLOW

The Stomach Channels contain equally abundant amounts of both Qi and Blood, acting equally on the body's energetic and nervous functions, as well as on physical substances.

At the high-tide time period (7 a.m. to 9 a.m.), Qi and Blood abound in the Stomach organ and Stomach channels. At this time period the Stomach organ and channels can more easily be dispersed or purged. During low tide (7 p.m. to 9 p.m.), they can be more readily tonified. The Stomach Channels' energy acts on the skin, muscles, and nerves found along their pathways.

THE INFLUENCE OF CLIMATE

An externally Cold climate can interfere with the functions of the Stomach. The Stomach needs a certain amount of moisture to function, it is easily injured by Cold and Dryness.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- The taste of sweet can be used to tonify both the Stomach and Spleen.
- The color of light yellow/light brown is used to tonify the Stomach.
- The "Hu" and "Dong" sounds are used to purge the Stomach.

STOMACH ORGAN PATHOLOGY

Diseases of the Stomach organ and channels include diseases of the face (nose, oral cavity, and teeth), throat, front of the neck, the abdomen, the front part of the legs and gastrointestinal area (Figure 47.31).

The Stomach has the function of sending semi-digested food downward. An impairment of this function can cause vomiting.

Diseases of the Stomach organ are primarily due to improper diet. To determine the root of a Stomach imbalance, the following five areas are considered:

1. The patient's Five Element constitution and present state of health.
2. The type and energetic quality of the foods ingested (Hot or Cold), and whether the food is in season or out of season.
3. The scheduling of meals. This includes eating meals at regular times, eating balanced meals, allowing adequate time for eating (not eating fast), and not eating too late at night.
4. The Yin and Yang balance of the types of food digested. This includes evaluating the foods eaten in terms of Yin and Yang, the Five Tastes, and the Five Colors.
5. The emotional factors during meal time. This includes avoiding emotional distresses (feel-

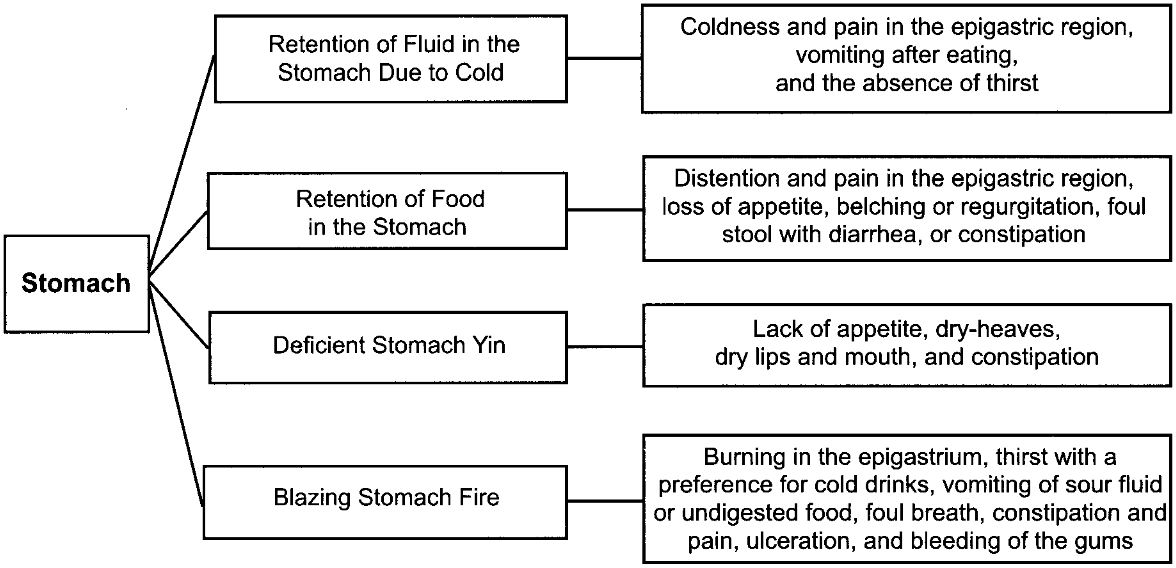

Stomach
Retention of Fluid in the Stomach Due to Cold
Coldness and pain in the epigastric region, vomiting after eating, and the absence of thirst
Retention of Food in the Stomach
Distention and pain in the epigastric region, loss of appetite, belching or regurgitation, foul stool with diarrhea, or constipation
Deficient Stomach Yin
Lack of appetite, dry-heaves, dry lips and mouth, and constipation
Blazing Stomach Fire
Burning in the epigastrium, thirst with a preference for cold drinks, vomiting of sour fluid or undigested food, foul breath, constipation and pain, ulceration, and bleeding of the gums

Figure 47.32. Chart of Stomach Disharmony

ing rushed, upset, etc.), and having the proper mental attitude (being relaxed and calm).

The Stomach easily suffers from excess patterns (e.g., Fire or Phlegm Fire), which in turn can agitate the Shen. Due to the Stomach's association with the psycho-emotional states of worry and excessive thinking, Stomach disharmonies can often play a primary or supporting factor in numerous emotional or psychological disorders. When the Shen is disturbed, it can cause manic symptoms such as inappropriate laughter, violent or otherwise inappropriate behavior (e.g., taking off one's clothes in public), pressured speech, unconscious talking, laughing or singing. In milder cases, symptoms may include mental confusion, severe anxiety, obsessive-compulsive thinking, hyperactivity, and hypomania (a milder form of mania).

T.C.M. PATTERNS OF DISHARMONY

Patterns of disharmony associated with the Stomach generally originate from: Retention of Fluid in the Stomach Due to Cold, Retention of Food in the Stomach, Deficient Stomach Yin and Blazing Stomach Fire, described as follows (Figure 47.32):

1. **Retention of Fluid in the Stomach Due to Cold:** When the Stomach's Yang Qi becomes deficient, it is prone to the accumulation of Cold and Damp. The accumulation of Cold in the Stomach can result in symptoms such as coldness and pain in the epigastric region, vomiting after eating, and the absence of thirst.
2. **Retention of Food in the Stomach:** If the Stomach's functions of receiving, storing and digesting food becomes compromised due to retention of food, the Stomach Qi becomes impaired. This can result in distention and pain in the epigastric region and a loss of appetite. As the retained food begins to rot, the Stomach Qi rebels resulting in belching or regurgitation, foul smelling stool with diarrhea, or constipation.
3. **Deficient Stomach Yin:** When the Stomach's Yin Qi becomes deficient, it is prone to patterns of Dryness and Heat. The reduction of Body Fluids in the Stomach due to Dryness and Heat can cause symptoms such as lack of appetite, dry-heaves, dry lips and mouth, and constipation.
4. **Blazing Stomach Fire:** Excessive Internal Heat generated from the Fire in the Stomach can create symptoms such as burning in the

epigastrium, thirst with a preference for cold drinks, vomiting of sour fluid or undigested food, foul breath, constipation, Stomach pain, ulceration, and bleeding of the gums.

GENERAL TREATMENT FOR STOMACH DISEASES

The following is a description of a general protocol used for treating the patient's Stomach. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted, or from which Turbid Qi removed. Once the Qigong doctor becomes proficient at locating these specific points, the treatment will flow more smoothly.

After comparing the various Stomach therapies, the reader will notice that certain patterns repeat themselves:

1. Generally, the Qigong doctor accesses the patient's Stomach either through direct energetic insertion into the Stomach's anatomical location or through the patient's channels and external energetic fields.
2. After treating the patient (purging, tonifying, and regulating), the Qigong doctor emits Qi into the patient's Stomach, Spleen, and Yellow Court areas, and then roots the patient's Middle Burner Qi into the Lower Dantian.
3. The Qigong doctor leads any remaining Turbid Qi down the Stomach Channels and out of the patient's St-40 points (Figure 47.33).

These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

STOMACH QIGONG PRESCRIPTIONS

The following system of exercises can be used to purge, tonify, or regulate the Qi and Blood of the Stomach organ and channels, and replenish the Qi. They also regulate the Spleen and promote digestion. They can be used to prevent and treat diseases and syndromes such as: gastritis, gastric and duodenal ulcers, colitis and gastrointestinal neurosis, abdominal distention, diarrhea, and constipation.

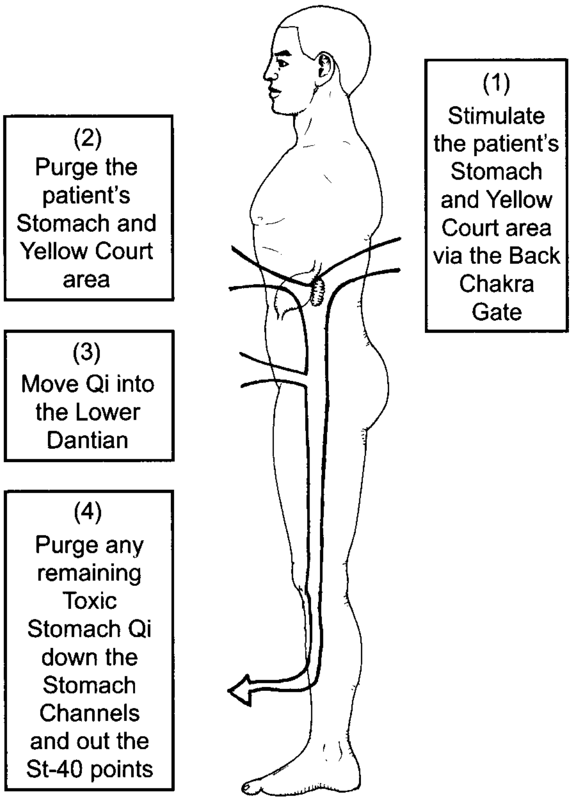

(1) Stimulate the patient's Stomach and Yellow Court area via the Back Chakra Gate
(2) Purge the patient's Stomach and Yellow Court area
(3) Move Qi into the Lower Dantian
(4) Purge any remaining Toxic Stomach Qi down the Stomach Channels and out the St-40 points

Figure 47.33. Treating Stomach Conditions

METHODS FOR PURGING THE STOMACH

1. **Stomach Massage:** Purge the Stomach by having the patient rub his or her epigastrium while making the sound "Hu," for general stagnations or "Dong" for serious diseases and cancer. From a sitting or standing posture, gently place both palms (left on the outside for men, opposite for women) flatly on the Zhongwan CV-12 point on the upper abdomen. Perform the Spleen massage (see Volume 4, Chapter 41). Exhale, rubbing the palms in a clockwise direction while sounding "Hu." Perform this prescription exercise for ten to twenty breaths (Figure 47.34).
2. **The "Dong" Healing Sound:** Inhale and focus the mind on divine healing white light

energy filling the entire Stomach organ. Exhale, and imagine the Stomach organ vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding "Dong." Patients with Stomach cancer should pronounce the "Dong" sound for twenty breaths, several times a day (Figure 47.35). When exhaling, the patient should use a high-pitched "Dong" sound in the straight tone (for ten breaths), then exhale its low-pitched "Dong" in the dropping and rising tone (for ten breaths), this completes one set. Perform nine sets.

METHODS FOR TONIFYING THE STOMACH

1. **Taking in the Yellow Qi Meditation:** The method of Taking in the Yellow Qi can be used to tonify the Stomach. The properties inherent within the yellow color have a vibrational quality that can be used for tonifying the Spleen and Stomach.

- From a standing or sitting posture, relax the whole body, breathe naturally, and release any wandering thoughts.
- When inhaling, imagine yellow energy in front of you. Inhale the yellow light energy in through the nose and down into the Stomach organ. As you exhale through the mouth, the dark, pathogenic Qi leaves the Stomach; however, the bright clean color remains in the organ, stimulating and vitalizing it. With each breath, the organ increases its retention of clean energy and begins to glow. Repeat for five breaths.
- Next, breathe the color yellow in through the nose, filling the entire mouth. When exhaling through the nose, send the Qi slowly to the Zhongwan CV-12 point, then out to the four limbs, skin, and hair. Repeat for five to ten breaths. Return to the beginning posture and close the training.
- **Note:** Patients with digestive problems, gastroptosis (prolapse of the Stomach), or prolapse of the internal organs should begin their training while lying supine (on their back) with their knees pointing upward, their buttocks elevated approximately 4 inches off the ground, and their feet flat on the floor.

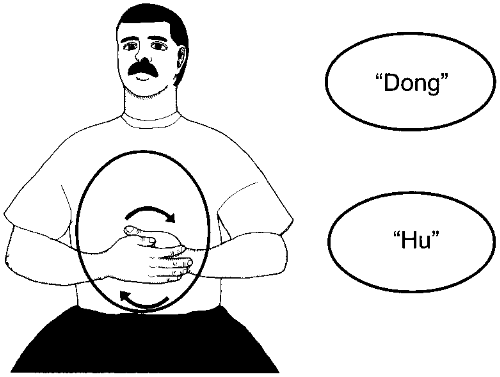
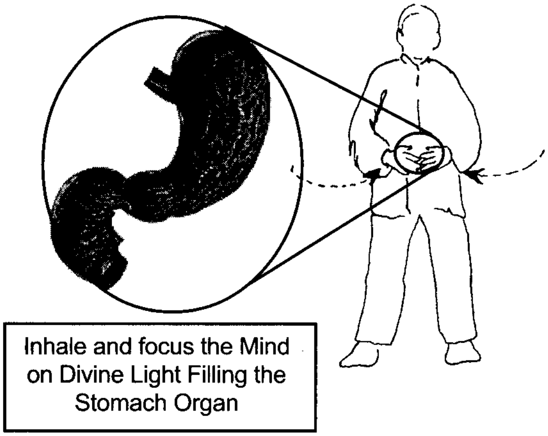


Figure 47.34. The patient focuses the mind's intention on the Stomach area while massaging, allowing the energy to circulate into the organ's tissues.


Inhale and focus the Mind on Divine Light Filling the Stomach Organ

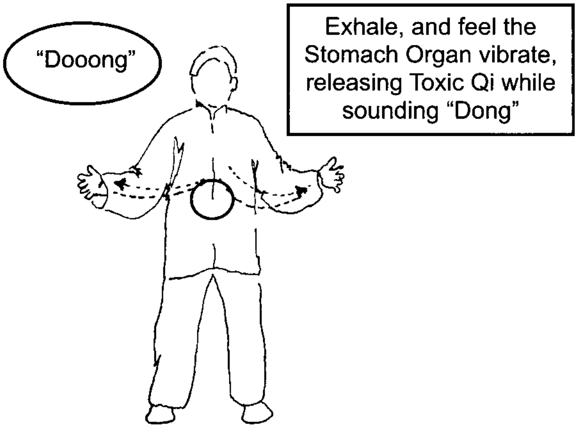

"Dooong"
Exhale, and feel the Stomach Organ vibrate, releasing Toxic Qi while sounding "Dong"

Figure 47.35. For Stomach Cancer, the sound is "Dong."

MEDICAL QIGONG THERAPY FOR SPECIFIC STOMACH DISEASES

The following are several Medical Qigong treatments used in China to treat specific Stomach diseases.

ABDOMINAL PAIN

Abdominal pain is an abnormal condition of the abdomen in which there is a sudden, abrupt onset of severe pain in any part of the abdomen.

Diseases such as acute pancreatitis, gastrointestinal spasm, stress-induced abdominal pain, dyspeptic abdominal pain, and peritonitis, etc., in which abdominal pain symptoms appear, should be differentiated. Each differential diagnosis can be treated according to the exercises taught in the prescription section.

ETIOLOGY

The treatment for abdominal pain that is primarily intestinal in origin is different than that of gynecological abdominal pain which is related to the menstrual cycle. There are four main factors which can contribute to the intestinal type of abdominal pain: abdominal pain due to the internal accumulation of Cold in the Lower Burner, abdominal pain due to dysfunction of Spleen Yang, abdominal pain due to food stagnation, and abdominal pain due to emotional stress.

1. **Internal Cold in the Lower Burner:** Cold may accumulate internally from eating too many cold foods and drinks, or it can be due to the invasion of pathogenic Cold caused by exposure to the elements. Women are more prone to Cold invading the abdomen during or immediately after menstruation. When Cold contacts the tissues, it slows down the movement of Qi and Blood; thus, causing pain. External Cold may invade the patient's intestines directly without causing exterior symptoms, resulting in a sudden onset of pain and diarrhea.
2. **Deficient Spleen Yang Qi:** Often, a weak digestive system is associated with and a dysfunction of the Spleen Yang Qi. In this condition, pain often follows a pathogenic invasion, no matter how mild it may be. Spleen Yang Qi may be caused from overeating, overexertion, Kidney Yang Deficiency, brought on by eating after fasting and dieting, or simply by an Exterior Cold invasion. The abdominal pain can stem from a lack of the essential Yang energy that is needed to perform the tasks of transporting and transforming.
3. **Food Stagnation:** This condition is related to improper food intake or constipation and is induced by Qi stagnation. In food stagnation, the Stomach fails to properly digest the food, and the Spleen fails to separate and transport the Clear and Turbid Qi.
4. **Emotional Stress:** Excessive stress affects the circulation of Qi and Blood in the abdomen, and thus, affects both the Liver and Spleen. Anger, frustration, and resentment can cause Liver Qi stagnation to invade the intestines, resulting in abdominal pain. Pensiveness and worry affect the Spleen and Lungs, impairing the transforming ability of the Spleen Qi and the downward descending ability of the Lung Qi, which results in abdominal pain.

SYNDROMES AND SYMPTOMS

The syndromes for abdominal pain can vary with the causes of the disease, described as follows:

- **Internal Cold in the Lower Burner:** Abdominal pain due to the internal accumulation of Cold occurs abruptly and may be relieved with warmth and eating or drinking warm foods.
- **Deficient Spleen Yang Qi:** Abdominal pain due to Spleen Yang Deficiency is characterized by continuous recurring pain which may be relieved by pressure. Symptoms include loose stool, mental fatigue, aversion to Cold, and undigested food in the stool.
- **Food Stagnation:** Abdominal pain due to food stagnation is characterized by gastric and abdominal distention, severe tenderness in the abdominal area, aversion to food, belching with acid regurgitation, and insomnia.
- **Emotional Stress:** Abdominal pain due to emotional stress is characterized by crying and vomiting.

TREATMENT PROTOCOL FOR ABDOMINAL PAIN

1. Have the patient lie on his or her side, and be-

gin emitting Qi into the UB-21, UB-20, CV-12, St-36, and St-25 points on both sides of the body.

2. Purge the patient's Urinary Bladder Channels from the mid-back and waist area down to the feet three to five times.
3. Using the Vibrating Palm, emit Qi into the patient's CV-12, St-25, UB-21, and UB-20 points on both sides of the body. Purge and guide the Toxic Qi through the abdomen and down the lower extremities along the Stomach and Urinary Bladder Channels and out the patient's feet.
4. Using the Extended Fan Palm technique, extend Qi into the patient's CV-12 and both St-25 points for 14 breaths. Using Pulling and Leading manipulations, guide the patient's Qi down along the Stomach Channels and out both of the patient's feet.
5. Circle Massage the patient's abdomen for 36 breaths in a clockwise direction.

TREATMENT MODIFICATIONS

- **Internal Cold in the Lower Burner:** In cases of abdominal pain due to the internal accumulation of Cold, add the method of extending Hot Qi.
- **Deficient Spleen Yang Qi:** In cases of pain due to Spleen Yang Deficiency, extend Hot Qi into the patient's UB-21, UB-20 points, and the Mingmen area.
- **Food Stagnation:** In cases of pain due to food stagnation, emit Qi using the Extended Fan Palm with clockwise then counterclockwise Spiralling methods into the patient's CV-12, CV-4, and St-25 points.
- **Emotional Stress:** In cases of pain due to emotional stress, emit Qi into the patient's Ht-7 and Pc-6 points on both sides of the body using the Extended Fan Palm hand technique. Then Purge and Circle Massage the Shendao (GV-11) area in a counterclockwise direction.

HOMEWORK PRESCRIPTIONS

1. **Circle Massage:** Patients with gastrointestinal diseases should begin their training lying flat on their backs. As the condition improves, they should combine lying and sitting meditations to promote the digestion and absorption of food.

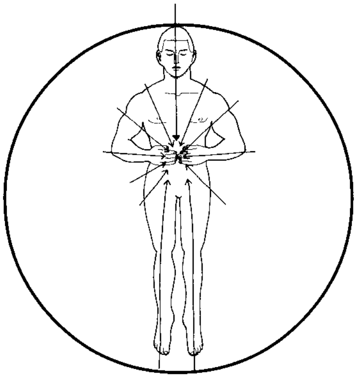


Figure 47.36. To Tonify Deficient Stomach Qi, the patient must imagine drawing Qi into the body through the Baihui point at the top of the head and the Yongquan points at the bottom of the feet. All three rivers of energy must meet to form a pool of energy, which the body will absorb and store within the Stomach area.

- Have the patient place his or her right palm on the CV-12 area and begin Circle Massaging his or her solar plexus 36 times in a clockwise direction. Then Circle Massage 36 times in a counterclockwise direction.
- After completing the circle rotations, the patient pauses for a moment and leads the Qi down to the navel to massage the abdomen for 36 rotations in a clockwise direction and then 36 rotations in a counterclockwise direction.
- The patient inhales and presses the fingers of both hands gently below the xiphoid process. The patient exhales and directs the Qi down along the midline of the body to the pubic symphysis area for 36 times.
- Finally the patient overlaps his or her hands (right hand over the left for men and opposite for women) and places them on the midpoint of the lower abdomen, kneading the tissue area clockwise and then counterclockwise 36 times.

PRESCRIPTIONS MODIFICATIONS

1. **Stomach Tonification Meditation:** In cases of Stomach pain due to Deficient Stomach Qi, have the patient lie supine. The patient must imagine drawing Qi into his or her body through the Baihui point at the top of the head and the Yongquan points at the bottom of the

feet. All three rivers of energy meet to form a pool of energy within the Stomach area, which the body will absorb and store into the Stomach's spacial cavity (Figure 47.36).

2. **Stomach Purgation Meditation:** In cases of Stomach pain due to Excess Stomach Qi and to treat Excess Stomach Qi symptoms, have the patient lie supine. As the patient inhales, he or she is to imagine the Qi flowing down the Stomach Channels (from the Baihui point), ending just below the sternum at the Stomach area. As the patient exhales, he or she imagines the Turbid Qi trapped within the Stomach dissolving and melting into the Lower Dantian. Next, the patient disperses the Toxic Qi from the body out through the pores (Figure 47.37).

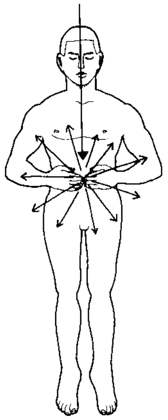


Figure 47.37. To treat Excess Stomach Qi, begin by lying down, in a supine posture. While inhaling, imagine the Qi flowing down the Stomach Channels from the Baihui point ending just below the sternum at the Stomach area. Exhale and imagine the Turbid Qi dissolving and melting into the Lower Dantian; then disperse it from the body, out the pores.

CHRONIC GASTRITIS

Gastritis is described as an inflammation of the Stomach. In Traditional Chinese Medicine, this disease belongs to the category of epigastralgia. Inflammation of the gastric mucosa is the main clinical manifestation of chronic gastritis and results in chronic epigastralgia and dyspepsia (air hunger, resulting in difficult breathing, and shortness of breath, sometimes accompanied by pain).

ETIOLOGY

Generally, emotional factors such as worry, anxiety, or anger may cause stagnation of Qi. Stagnant Qi, by impeding the function and flow of the body's energy, causes Qi deviations and obstructions that result in a stomachache.

Gastritis can be superficial (affecting only the superficial layers of the Stomach) or atrophic (causing thinning of the Stomach mucosa). Its main manifestations are epigastric pain, which occurs about one hour after eating, followed by nausea, belching, and vomiting with sour regurgitation.

SYNDROMES AND SYMPTOMS

The syndromes for chronic gastritis can vary with the causes of the disease, described as follows:

- **Stagnant Liver and Stomach Qi:** This type of gastritis manifests as a distending pain, with fullness and discomfort in the Stomach which is aggravated after a meal. The pain is not fixed to any specific Stomach location and worsens under emotional stress, causing belching with acid regurgitation and nausea.
- **Stomach Yin Deficiency due to Stomach Heat:** This type of gastritis manifests as a stomachache accompanied by a scorching sensation. The pain is not fixed to any specific Stomach location and is aggravated when the Stomach is empty. The symptoms include irritability, dysphoria, and dry mouth and throat.
- **Spleen and Stomach Deficiency:** This type of gastritis manifests as a dull stomachache which is relieved by Heat and pressure. Symptoms are expressed as abdominal distention, dim complexion, lassitude, and cold limbs. If the patient has congenital insufficiency of Yang in the Middle Burner (the functional area of the Spleen and Stomach), Cold may originate from the Interior of the body.

TREATMENT PROTOCOL FOR CHRONIC GASTRITIS

1. Have the patient lie supine and relax his or her whole body, focusing especially on the Stomach area. The patient imagines the Toxic Qi dispersing upon exhalation.

2. Begin to purge and dredge the patient's CV-15 point (just below the xiphoid process), leading the Qi downwards to the Lower Dantian.
3. Use a Vibrating Palm hand technique to emit Qi into the patient's CV-12 point and both St-21 points for 14 to 28 breaths.
4. Applying the Extended Fan Palm hand technique to the patient's CV-12 point and Middle Dantian areas, begin to draw Qi downward along the Conception Vessel and Stomach Channels to the bottom of the patient's feet.
5. Finally, have the patient lie prone and stimulate the UB-20 and UB-21 points on the lumbar-dorsal region, directing the energy from the upper back downwards to the Mingmen area.

TREATMENT MODIFICATIONS

- **For Stagnant Liver and Stomach Qi:** For this condition, use the Extended Fan Palm hand technique to emit Qi into the patient's UB-18 points, pulling and conducting Qi along the Gall Bladder and Liver Channels down the legs and out the feet.
- **For Stomach Yin Deficiency due to Stomach Heat:** For this condition, use the Vibrating Palm hand technique to emit Qi into the patient's UB-20 and UB-23 points, leading the Qi down the patient's Urinary Bladder Channels to the feet.
- **For Deficient Spleen and Stomach:** For this condition, use the Extended Fan Palm hand technique to emit Qi into the patient's Lower Dantian area.

HOMEWORK PRESCRIPTIONS

1. **Descending the Yang and Ascending the Yin:** For this condition, have the patient practice the Descending the Yang and Ascending the Yin technique (see Chapter 43).

PRESCRIPTION MODIFICATIONS

1. **Spleen and Stomach Massage:** For patients with Liver and Stomach Qi stagnation, prescribe the practice of Spleen and Stomach Massage (see Chapter 41). Then, perform the healing sounds "Hu" to regulate the Spleen and "Shu" to regulate the Liver.
2. **Healing Sound "Chree:"** For patients with Stomach Yin Deficiency due to Stomach Heat, prescribe the practice of dredging the Spleen and Stomach, followed by the "Chui" (pronounced Chree) healing sound to regulate the Kidneys. Next, have them practice the tonification method of Taking in the Yellow Qi.
3. **Daoist Spleen Yin Organ Exercise:** For patients with Deficient Spleen and Stomach Qi, prescribe the practice of the Daoist Wu Dang Five Organ Regulation exercise (see Chapter 44). Next, have the patient practice the tonification method of Taking in the Yellow Qi to strengthen the Spleen and Taking in the Red Qi to strengthen and regulate the Heart.

GASTRIC AND DUODENAL ULCERS

An ulcer is an open sore or lesion of the skin or of a mucus membrane accompanied by the sloughing off of inflamed, dead, or dying tissue that causes the Stomach's lining to become more vulnerable to acids. If the sore becomes infected, puss is discharged.

ETIOLOGY

A gastric or duodenal ulcer refers to a chronic ulcer seen in the regions where the gastrointestinal tract contacts the patient's gastric juice. Its formation and development is closely related to the digestive functions of the acidic gastric juices and pepsin. Clinically, this type of ulcer is characterized by chronic recurring epigastralgia lasting for a few weeks, with pain occurring from thirty minutes to two hours after eating.

Stomach ulcers are caused by bacterial infections resulting from either Qi and Blood stagnation or a Deficient Cold syndrome of the Spleen and Stomach. In modern China, Stomach ulcers are also being treated with either herbs or antibiotics (from Western medicine).

SYNDROMES AND SYMPTOMS

The syndromes for gastric or duodenal ulcers can vary with the causes of the disease, described as follows:

- **Qi and Blood Stagnation:** This syndrome can manifest as distended pain and fullness in the Stomach, with tenderness, belching, and acid regurgitation which becomes aggravated by emotional stress.

- **A Deficient Cold Syndrome of the Spleen and Stomach:** This syndrome can manifest as pain within the Stomach which is relieved by heat and compression and aggravated by cold. There can also be vomiting with watery regurgitation, sallow complexion, Cold extremities, lassitude, and weakness.

TREATMENT FOR GASTRIC AND DUODENAL ULCERS

1. Have the patient sit at the end of the treatment table and begin extending energy into the patient's mid-back along their UB-18, UB-20, and UB-21 points using the Extended Fan Palm technique.
2. Use the Vibrating Palm to extend energy into the patient's Yellow Court area. When the area has been sufficiently stimulated, purge the Toxic Qi out of the patient's body by leading the Qi to the Lower Dantian for 14 to 28 breaths.
3. Use the Extended Fan Palm hand technique to emit Qi into the patient's CV-12 and St-34 points for 14 breaths. Then, lead the Qi down the Conception Vessel into the Lower Dantian to root and stabilize the patient's energy.

TREATMENT MODIFICATIONS

- **Qi and Blood Stagnation:** When treating patients with Qi and Blood stagnation, use the Extended Fan Palm hand method to emit Qi into the CV-12, CV-13, and St-21 points. Next, direct the Qi along the patient's Conception Vessel and Stomach Channels, leading the Toxic Qi down the patient's legs and out the body via the St-36 points.
- **Deficient Cold Syndrome of the Spleen and Stomach:** When treating patients with a Deficient Cold syndrome of the Spleen and Stomach, use the Extended Fan Palm hand method (see Volume 3, Chapter 35) to emit Qi into the patient's Middle Burner, Mingmen, and Lower Dantian areas.

HOMEWORK PRESCRIPTIONS

1. **Healing Sounds:** For patients with ulcers, prescribe the practice of the Old Man Searching for the Reflection of the Moon at the Bottom of the Tide Pool exercise (see Chapter 42).

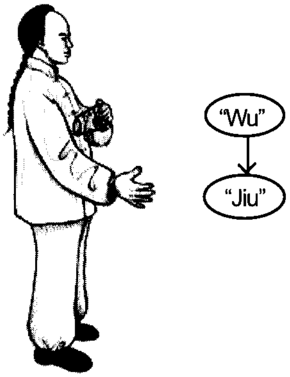


Figure 47.38. Energetic Point Therapy for patients with Duodenal Ulcers.

2. **Energetic Point Therapy:** When using Energetic Point Therapy for patients with duodenal ulcers, have them place their left hand over the Stomach (close to the body) and the right hand over the Lower Dantian (farther away from the body). The patient should visualize light dissipating from the Stomach and Yellow Court area while repeating the sounds "Wu-Jiu, Wu-Jiu" (Figure 47.38). The maximum time of treatment must not exceed three minutes.

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

PRESCRIPTION MODIFICATIONS

1. **Qi and Blood Stagnation:** For patients with Qi and Blood stagnation, prescribe the practice of Spleen and Stomach Massage (see Chapter 41) while sounding "Who." Next, have them dredge the Liver by using the sound "Shu" to purge and regulate Liver Qi.
2. **A Deficient Cold Syndrome of the Spleen and Stomach:** For patients with a Deficient Cold syndrome of the Spleen and Stomach, prescribe the practice of Taking in the Yellow Qi from the natural environment.

CHRONIC CONSTIPATION

Chronic constipation refers to the prolonged retention of feces in the intestinal tract and difficulty in evacuating fecal matter. This condition is not only potentially painful, but it also increases toxicity in the body. It is clinically characterized by decreased times of fecal elimination or small amounts of feces which are either too dry and hard or too difficult to be eliminated.

Generally, the transitional time for food to pass through the digestive tract for humans takes 20 to 24 hours. The postponement of defecation over two days is considered constipation.

ETIOLOGY

The common causes of constipation are: improper diet, febrile diseases, prescription medications, emotional stress, and a sedentary life-style.

1. **Improper Diet:** Diet plays a major role in causing constipation. Constipation can result from the excessive consumption of hot, spicy, or greasy foods. This excess consumption of hot and greasy foods can dry the fluids of the Stomach and intestines, thereby drying up the stool so that it cannot properly move along the intestinal walls.

   An excess consumption of Cold foods can block the Spleen's function of transporting, and thus prevent the stool from moving downwards.

   Finally, lack of fiber in the food, lack of sufficient fluid intake, or excessive alcohol consumption can also cause constipation.
2. **Febrile Diseases:** Fever can be caused by External Wind Heat invasion which, if not rapidly expelled from the body, can turn into an Interior Heat condition. The Interior Heat usually attacks the Lungs, Stomach, and intestines causing the Body Fluids to dry up. A Deficiency of Body Fluids from the retention of Heat within the intestines (even after the febrile disease has passed) can cause dry stool and constipation.
3. **Liver Qi Stagnation:** Emotional disharmony, excess toxins, or preservatives can cause Qi obstruction in the Lower Burner that affects bowel movements, leading to constipation, abdominal distention, and pain. Excessive studying, worrying, and thinking affects the Spleen, impeding its function of transporting food through the intestines. This, in turn, can lead to constipation.
4. **A Sedentary Life-style:** Whether from choice or due to a weak constitution from a chronic or severe illness (or surgery), a sedentary life style can cause constipation. Patients in convalescent homes often suffer from constipation due to a combination of lack of exercise and poor diet, which leads to Spleen Qi and Blood Deficiency. Lack of exercise weakens the Spleen Qi and can cause Liver Qi stagnation. When Spleen Qi becomes Deficient for long periods of time, the Spleen energy fails to provide the Qi necessary to move the stool, resulting in constipation.

SYNDROMES AND SYMPTOMS

Traditional Chinese Medicine divides constipation into syndromes of Excess and syndromes of Deficiency, described as follows:

- **Constipation Due to Excess:** This condition is characterized by decreased times of fecal elimination (once every three to seven days), and it is usually accompanied by fever, thirst, poor appetite, and emotional anxiety.
- **Constipation Due to Deficiency:** This condition is mostly seen in patients who have just recovered from an illness or who have just given birth and have become Deficient in Qi and Blood. It may also be observed in patients who suffer from a congenital insufficiency of Yang Qi in their Lower Burner and an accumulation of Yin Cold, which makes it difficult for the intestines to perform their normal transporting function. Patients with a Deficient condition may have bowel movements every three to seven days. The stool may be very dry, hard, and difficult to pass. This condition is clinically manifested by a pale and dull complexion, listlessness, and cold pain in the abdomen which is relieved by heat. The patient may also experience chronic fear due to a Kidney Qi Deficiency.

The following are additional classifications of various causes of constipation, according to Tra-

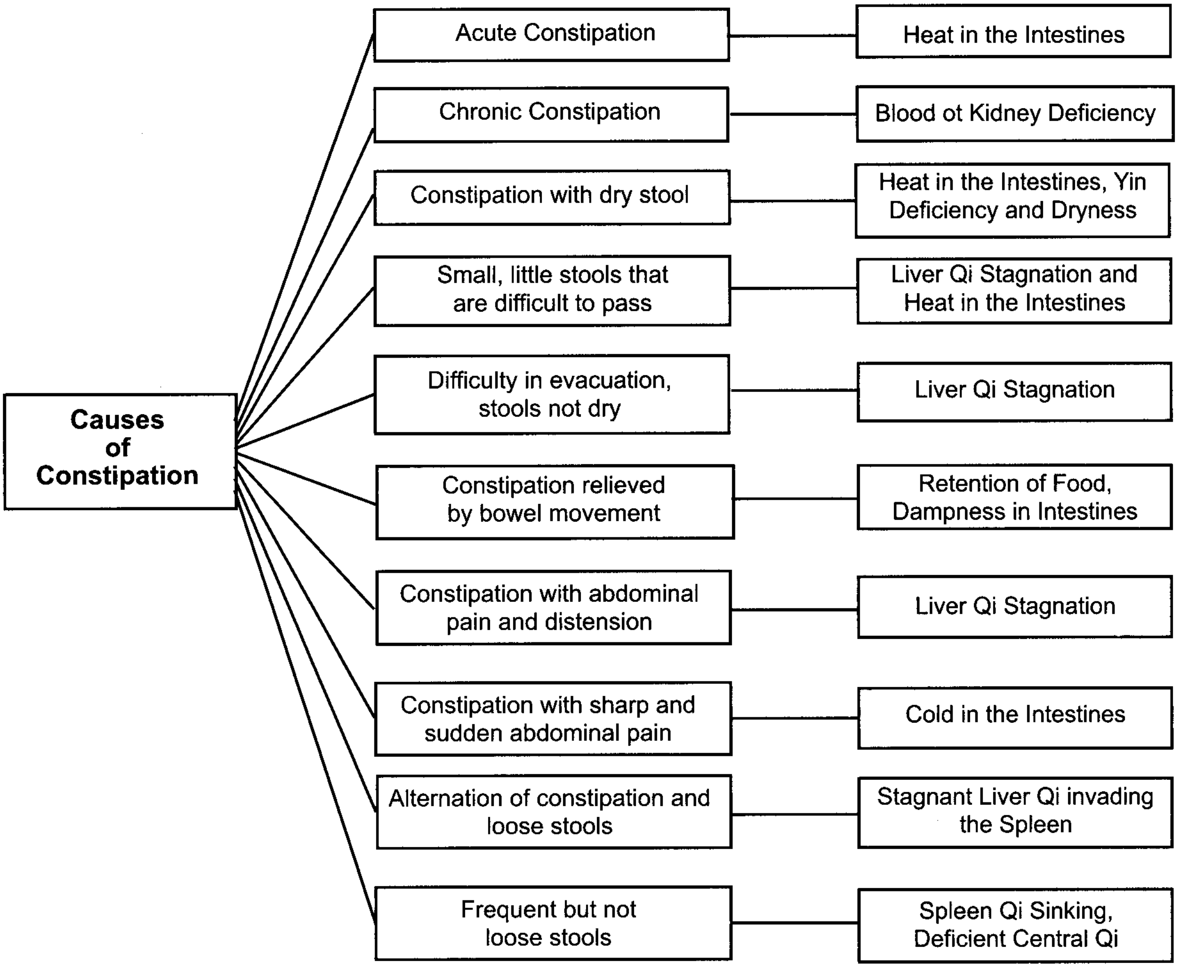

Causes of Constipation
Acute Constipation
Heat in the Intestines
Chronic Constipation
Blood ot Kidney Deficiency
Constipation with dry stool
Heat in the Intestines, Yin Deficiency and Dryness
Small, little stools that are difficult to pass
Liver Qi Stagnation and Heat in the Intestines
Difficulty in evacuation, stools not dry
Liver Qi Stagnation
Constipation relieved by bowel movement
Retention of Food, Dampness in Intestines
Constipation with abdominal pain and distension
Liver Qi Stagnation
Constipation with sharp and sudden abdominal pain
Cold in the Intestines
Alternation of constipation and loose stools
Stagnant Liver Qi invading the Spleen
Frequent but not loose stools
Spleen Qi Sinking, Deficient Central Qi

Figure 47.39. Common Causes for Constipation

ditional Chinese Medical clinical observations (Figure 47.39):

- **Stomach Heat:** Symptoms include thirst and sudden onset.
- **Blood Deficiency:** Symptoms include dizziness, dry skin, and facial pallor, often occurring postpartum or in the elderly.
- **Liver Qi Stagnation:** Symptoms include tiny hard stools and irritability.
- **Yang Deficiency:** Symptoms include abdominal pain and Cold limbs.
- **Yin Deficiency:** Symptoms include "Five Palms Heat" and Dry stools.
- **Liver Qi Invading the Spleen:** Symptoms include alternating diarrhea and constipation.

TREATMENT FOR CHRONIC CONSTIPATION

1. Have the patient sit at the end of the treatment table and begin to emit Qi into the patient's mid-back between the UB-23 and UB-25 points. Then stimulate the patient's lower lumbar and coccygeal areas, dredging and purging the Toxic Qi down the patient's thighs and the feet while stimulating the UB-31 through UB-34 points.
2. Then have the patient lie supine and begin to emit Qi into the patient's Yellow Court and Lower Dantian areas using the Vibrating Palm hand technique for 14 breaths.
3. Next, apply the Kneading Tiger Palm with the Vibrating and Quivering hand manipulations

to emit Qi into the back of the patient's head at the UB-10 points for 12 breaths, and then into the patient's Lower Dantian for 14 breaths.

4. After energizing the patient's Lower Dantian, use the Extended Fan Palm technique to emit Qi into the patient's middle epigastrium and navel area, as well as into the Lower Dantian. Finally, use the Spiralling and Quivering hand manipulation in a clockwise direction to gather the stagnant Qi and to lead it down the patient's Stomach Channels and out the legs.

TREATMENT MODIFICATIONS

- **Excess Type of Constipation:** When treating patients with an Excess type of constipation, use the Extended Fan Hand Palm technique to emit Qi into the patient's lower abdomen. Rotate the hand in a counterclockwise direction while purging the Toxic Qi from the patient's body. Repeat for 14 breaths.
- **Deficient Type of Constipation:** When treating patients with a Deficient type of constipation, use the Vibrating Palm technique to emit Qi into the patient's Lower Dantian and Mingmen area for 8 to 16 breaths.

HOMEWORK PRESCRIPTIONS

1. **Daoist Five Yang Organ Exercise:** To treat chronic constipation, have the patient practice the Daoist Wu Dang Five Yang Organ Regulating exercise for 250 breaths twice a day.
   - When practicing the Daoist Five Yang Organ Prescription exercise, assume a wide stance with the arms suspended by the sides of the body. While inhaling, swing the arms up, straight out in front of the body (Figure 47.40); then bring the hands in by the chest. Expand the abdomen, focusing the mind's intention on filling the lower abdomen with Qi.
   - When exhaling, swing the arms back behind the body while compressing the abdomen down and inward. Directing the Qi to flow from the lower perineum, circulate it back into the sacral area, then to the navel and back down to the perineum (Figure 47.41).
   - Continue to swing the arms back and forth at a pace that feels comfortable while using Natural Breathing and the Beating and Drumming the Qi method. The abdomen should expand and contract without forcing the respiration. The patient must have the anal sphincter closed throughout the entire exercise. Continue this exercise for at least 50 breaths. Try to work up to 250 breaths or more for chronic conditions of abdominal obstruction or Qi Stagnation within the digestive system.

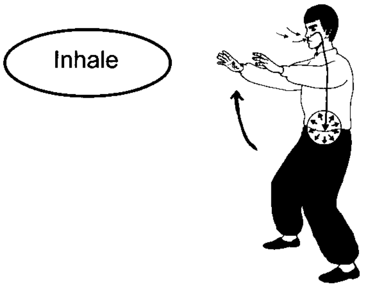


Figure 47.40. The Daoist Five Yang Organ exercise: Inhale and draw the Qi into the Lower Dantian while swinging the hands forward.

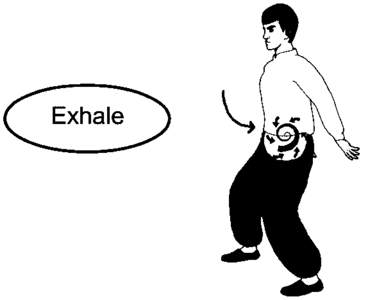


Figure 47.41. Exhale and compress the abdomen, allowing the hands to swing behind the body.

PRESCRIPTION MODIFICATIONS

1. **Excess Type of Constipation:** For patients with an Excess type of constipation, place them in the Wuji posture with their hands resting on their lower abdomen. Have them massage the area with a clockwise rotation, imagining the Toxic Qi draining from the Spleen and Stomach areas down through the Stomach Channels and out their feet.
2. **Deficient Type of Constipation: For** patients with a Deficient type of constipation, have them practice rubbing their Lower Dantian to

strengthen the abdominal Qi. They should also practice the Gathering the Sun's Essence meditation (see Volume 2, Chapter 12).

PRESCRIPTIONS FOR PURGING THE LARGE INTESTINE

The following exercise is used to Purge the Large Intestine of stagnant fecal matter:

1. **Circle Massage:** In a standing Wuji posture, begin by placing the hands on the lower abdomen with the attention on the Large Intestine. Then circle massage the abdomen in a clockwise direction for eighteen breaths and return to Wuji posture (Figure 47.42).

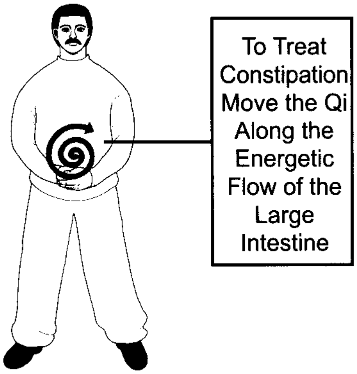

To Treat Constipation Move the Qi Along the Energetic Flow of the Large Intestine

Figure 47.42. Circling the Abdomen for 36 Rotations

CHAPTER 48
QI EMISSION THERAPY FOR LUNG DISEASES

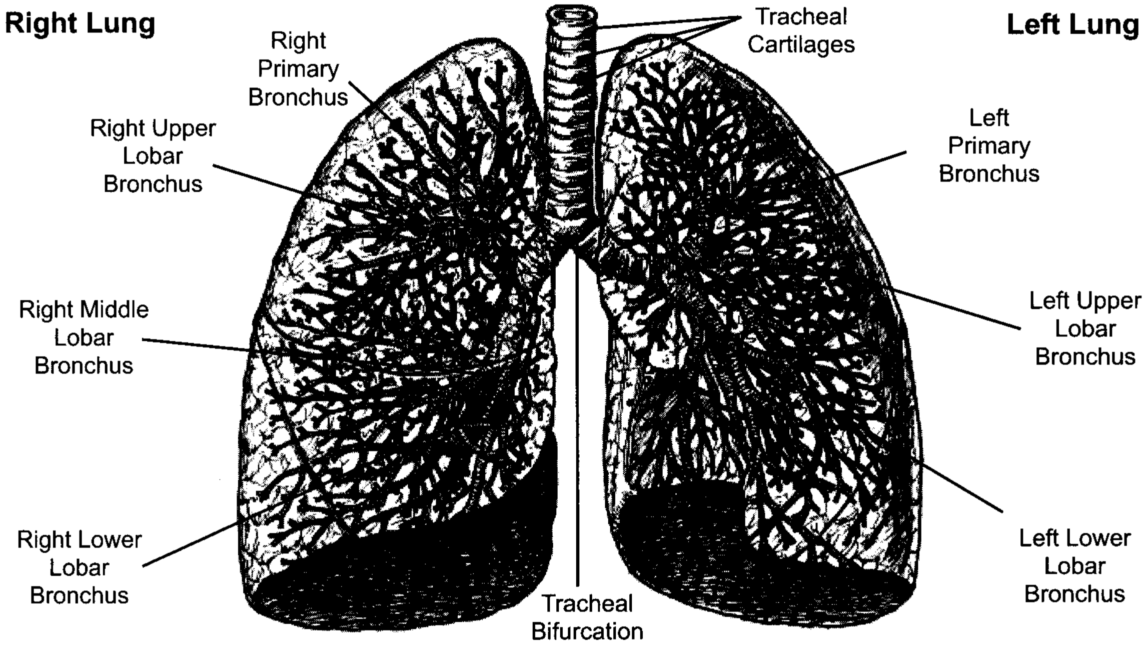

Right Lung
Right Primary Bronchus
Right Upper Lobar Bronchus
Right Middle Lobar Bronchus
Right Lower Lobar Bronchus
Tracheal Cartilages
Left Lung
Left Primary Bronchus
Left Upper Lobar Bronchus
Left Lower Lobar Bronchus
Tracheal Bifurcation

Figure 48.1. The Lung (Lu) Organ

THE LUNG ORGANS

The Lungs are solid Yin organs. Their associated Yang organ is the Large Intestine. They correspond to the Metal Element. Since the Lungs are the uppermost organs, they are compared to canopies, in that they shelter and protect all the other internal organs. The Lungs control the cycle of Qi circulation in the body, and are sometimes referred to as the "White Emperor."

The Lungs consist of soft, spongy, elastic tissues, located on the left and right sides of the chest, and are surrounded externally by the rib cage. Each Lung differs slightly in size and shape. The left Lung, having two lobes, is slightly smaller than the right Lung, which has three lobes and is thicker and broader than the left. The Lungs are connected to the larynx through the bronchioles, bronchi and trachea, and they open externally at the nose (Figure 48.1).

The Lungs, located in the Upper Burner, act as the internal representation of our connection to Heaven, containing the most rarefied form of our essential Qi; the Large Intestine located in the Lower Burner, act as the internal representation of our connection to Earth, containing the most Turbid form of our essential Qi. In energetic placement, the Lungs surround the Heart in the upper thorax of the chest; similarly, the Lung's associated organ, the Large Intestine, is surrounded by the Heart's associated organ, the Small Intestines.

CHINESE CHARACTER FOR LUNG: FEI

The Chinese character "Fei" translates as "Lungs." It refers to the image of the Lung organs, and is divided into two sections. The character to the left, "Ji" depicts the Chinese ideogram for body tissue, muscle or flesh (all of which are forms of connective tissue). The character to the right depicts an ideogram that is a representation of a creeping type of plant, branching upward from the soil of the Earth, like a fibrous vine. Together, both ideographs express the idea that the Lung organs are responsible for connecting into and enveloping the tissues, as well as spreading the Qi (Ying Qi and Wei Qi) throughout the interior and exterior aspects of the torso (Figure 48.2).

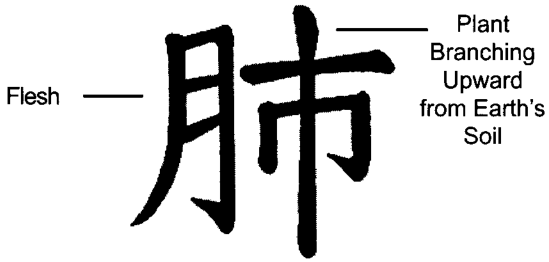


Figure 48.2. The Chinese Character for Lungs "Fei"

THE YIN AND YANG OF THE LUNGS

Traditional Chinese Medicine describes the Lungs as having two energetic aspects, Yin and Qi:

- **The Yin of the Lungs:** This pertains to the material structures of the Lungs.
- **The Qi of the Lungs:** This pertains to the physiological functions of the Lungs.

THE LUNGS' METAL JING FORMATION

The Metal Jing is established in the fetus' body during the sixth lunar month of pregnancy, and serves to stabilize the sinews and connective tissues. The Metal Jing energy is also responsible for fetal formation and for the ability to form and maintain emotional bonding with others. Faltering of the Metal Jing energy is commonly associated with problems of emotional attachment (e.g., autism).

After birth, the Metal Jing can be affected through the color white, the pungent taste and the "Shh," "Sss," and "Shang" sounds.

THE LUNGS IN CHINESE MEDICINE

In Traditional Chinese Medicine, the Lungs function much in the same way as described in Western Medicine. The Lungs are viewed as part of the respiratory system and are related to water metabolism, Blood circulation, the autonomic nervous system, and the immune system. Traditional Chinese Medicine, however, expands the role of the Lungs to include the psycho-emotional aspects of integrity, attachment and grief. The Lungs also exert a powerful spiritual influence on the individual due to their relationship with the Corporeal Souls, or Po.

Prior to the nineteenth century, certain Chinese medical texts expressed the belief that the Lungs were the first internal organs to complete their structural formation, occurring when a baby is born (this energetic completion enables the child to breath and cry). In the same texts, it states that at the end of life, the Lungs are the last internal organ to expire (this is because if the Brain is dead, but the Qi is not interrupted and the respiration continues, the individual is still considered alive).

According to Traditional Chinese Medicine, the main functions of the Lungs are to: govern the Qi and respiration, control the channels and Blood Vessels, regulate the water passages, control the skin and hair, open to the nose, express itself through the psycho-emotional aspects of integrity and grief, and exert an important spiritual influence via the Po (Corporeal Soul). These main functions are described as follows (Figure 48.3):

1. **Rule the Qi and Governs Respiration:** The Lungs are responsible for controlling the function and movement of Qi and serve in two specific ways: taking charge of the Qi of respiration, and operating the Qi of the whole body.
   - **Taking Charge of the Qi of Respiration:** The main function of the Lungs is to regulate breath, controlling both pulmonary and cellular respiration. The Lungs are the main organ responsible for respiration and for the gathering Heaven Qi. For this reason, the chest is sometimes called the "Upper Sea of

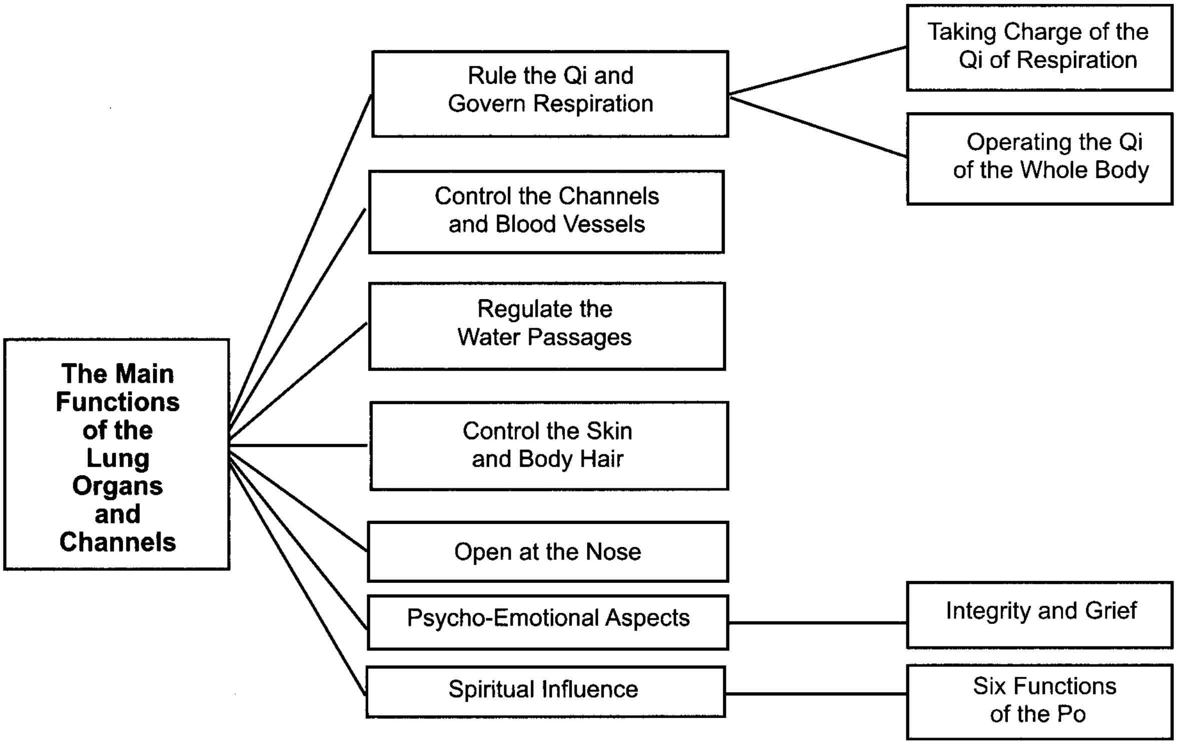

The Main Functions of the Lung Organs and Channels
Rule the Qi and Govern Respiration
Taking Charge of the Qi of Respiration
Operating the Qi of the Whole Body
Control the Channels and Blood Vessels
Regulate the Water Passages
Control the Skin and Body Hair
Open at the Nose
Psycho-Emotional Aspects
Integrity and Grief
Spiritual Influence
Six Functions of the Po

Figure 48.3. The Main Energetic Functions of the Lung Organs and Channels

Qi." According to the *Ling Shu* (Magical Pivot), "the Sea of Qi, which comes out of the Lungs, goes into the throat and facilities inhalation and exhalation." It is through the action of the Lungs' respiration that Qi (energy) and gases (subtle substances) of the body are exchanged between the interior and exterior of the body. The taking in of fresh oxygen from the air during inhalation and the expelling of waste gas in the form of carbon dioxide during exhalation function to maintain healthy internal organ regulation. This healthy exchange helps to keep the body's energetic and physical metabolism functioning smoothly.

- **Operating the Qi of the Whole Body:** The Lungs operate the Qi of the whole body through two ways: forming Zong Qi (Pectoral Qi), and controlling the ascending and descending, entering and exiting aspects of the body's life-force energy.
- **Forming Zong Qi (Pectoral Qi):** When Heaven (Universal) Qi and Earthly (Environmental) Qi are absorbed into the body in the form of fresh air and food essence (Gu Qi), they accumulate within the chest to create what is known in Traditional Chinese Medicine as Zong (Pectoral) Qi. Zong Qi exits the body from the larynx, promoting the Lung's respiratory activities. Zong Qi is responsible for the heartbeat, assisting the Lungs in the circulation of Qi, and assisting the Heart in the circulation of Blood. The Zong Qi also functions to warm the tissues of the torso, including all the viscera and the bowels, and in this way serves to regulate the physiology of the whole body.
- **Controlling the Ascending and Descending, Entering and Exiting:** The Lungs have the responsibility of causing the Qi and Body Fluids to flow throughout the whole body via the True Qi. The True Qi (Zhen Qi) formed by the

Lungs has two components; Wei Qi (Protective Qi) and Ying Qi (Nourishing Qi). The Wei Qi flows through the muscles and skin, mainly outside the channels; the Ying Qi flows throughout the body within the channels and Blood Vessels. The dispersing action of the Lungs assists the spreading of the thin Body Fluids (Jin) throughout the skin and muscles via the Wei Qi; and the distribution of the thick Body Fluids (Ye) to the Zang Fu Organs, Brain, joints and orifices via the Ying Qi. At the surface of the body, the Lungs govern the "entering and exiting" of energy to and from the body (a function of the Wei Qi). Internally, the Lungs are in charge of the "ascending and descending" movements of Qi and Body Fluids.

- **Circulation of Qi:** The Lungs send Qi downward throughout the body. In particular, Qi is sent from the Lungs to the Heart, which receives and holds onto this Qi, transforming it into Blood and Body Fluids. Qi is also sent down to the Kidneys, which receive and hold onto it in order to maintain and strengthen the inhalation.
- **Circulation of Body Fluid (Jin and Ye):** The Lungs receive the vaporous form of the Body Fluids from the Spleen, and then separate them for circulation throughout the body. The Lungs liquefy the impure fluids and send them to the Heart. The Heart receives and holds these impure fluids, vaporizing and further separating part of the Body Fluids, sending them back to the Lungs. The Lungs then spread the vaporized Body Fluids to the skin in the form of a mist, which moistens the tissues and regulates sweating and the opening and closing of the pores.
- **The Entering and Exiting of Qi:** Like a fog descending from Heaven, the Lungs ensure the free movement of Qi throughout the body. In this aspect, the Lungs ensure that all of the organs receive the nourishment that they need via the distribution of Qi, Blood and Body Fluids. The Lungs also prevent excess or deficient accumulation of fluids.

2. **Control the Channels and Blood Vessels:** There is a Chinese saying, "all Blood Vessels lead to the Lungs," meaning that all of the Blood within the body must pass through the Lungs. The Lungs also control the circulation of Qi in both the vessels and the channels, in addition to being in charge of the dispersing or spreading of the body's Wei Qi (Protective Energy).

   According to the *Su Wen*, "the Lungs receive the 100 vessels in the morning audience." In order to understand this statement, the reader should know that every morning, in ancient China, all of the palace officials would go to the court to be assigned specific tasks. Likewise, every morning, in the human body, the 100 vessels go to the Lungs' "courtyard" in order to be regulated and recharged to start the new day.
3. **Regulate the Water Passages:** The Lungs regulate the body's water passages (sweat and Body Fluids), the opening and closing of the pores, the skin, and the texture of the body's hair. The Lungs receive the vaporous form of the Body Fluids (Jin and Ye) from the Spleen, and further separate them via the Heart for circulation throughout the body organs, tissues, and skin. The Kidneys also receive the Body Fluids from the Lungs and vaporize a portion of them, sending this refined mist back to the Lungs in order to keep the Lung organs moist.
4. **Control the Skin and Body Hair:** The Lungs are directly exposed to the air through the organs of the respiratory tract (nose, mouth, larynx and trachea). The Lungs are indirectly exposed to the air through their association with the skin (including pores, sweat glands and body hair). The Lungs receive the vaporous form of the Body Fluids from the Spleen, and then separate them for circulation throughout the body. The skin and body hair derive both their nourishment and their moisture directly from this function of the Lungs.

   The ancient Chinese Qigong masters believed that the hair follicles of the body contained both Fa Men (Dharma Gates) and Gui

Men (Ghost Gates). Each of these Gates are connected in pairs and find their expression in the respiration (inhalation and exhalation) of the body's pores, described as follows:

- **Fa Men:** There are 84,000 "Fa Men" (Dharma Gates) contained within the hair follicles of the body. Dharma Gates are defined by the Daoists as a way of resolving things for the good of the individual. The Fa Men act as talismanic controls, gathering and releasing Qi and Shen within the body's energetic fields, according to the direction of the Shen.
- **Gui Men:** There are 84,000 "Gui Men" (Ghost Gates) contained within the hair follicles of the body. Ghost Gates are defined by the Daoists as a way for the dark aspects of the Po to initiate control.

5. **Open at the Nose:** The Lung Qi opens externally at the nose via the throat, and is considered a "phonic-organ," energetically manifesting itself through the voice. When the Lung Qi is in excess the voice is too loud; when it is deficient the voice is too soft. The nose's function of smelling is dependent mainly on the action of the Qi within the Lungs.

   According to the *Su Wen*, "Heaven nourishes Man through the Five Qi." These Five Qi pertain to the five odors from Earth (rancid, scorched, sweet, fishy and rotten) and the Five Climatic conditions from Heaven (Wind, Warmth, Cold, Dampness and Dryness). These Five Qi enter the body's tissues via respiration and environmental osmosis. Once absorbed into the body, the Five Qi penetrate into the Lungs and expand outward towards the Five Yin Organs, affecting the Qi circulation.

6. **Psycho-Emotional Aspects:** The Lungs are said to be "the priest" or "Minister of Heaven," and are responsible for establishing the foundation of Qi for the entire body. The effects of the Hun and Po on the Lungs allow the individual to experience integrity and dignity in thoughts and actions (influenced by the Hun) or healthy grief (influenced by the Po). However, if the circulation of Qi becomes obstructed for long periods of time, the Lung Qi stagnation can give rise to chronic emotional turmoil, sometimes manifesting through energetic outbursts of crying or sinking into despair, (again influenced by the Po). The Lungs' positive psycho-emotional attributes are righteousness, dignity, integrity, and high self-esteem. The negative psycho-emotional attributes of the Lungs are disappointment, sadness, grief, despair, shame, and sorrow.
7. **Spiritual Influence:** The Lungs house the body's Seven Corporeal Souls (Po) and are responsible for self-protection and self-preservation. The Po are physical in nature and are attached to the body's Jing and Qi. The word Po is defined as vigor, animation, or life. There are two parts to the Po ideogram; one is the character for Gui, the spirits of the Earth, and the other represents the color white. Thus, the Po are linked with the descending movement of energy and with the Jing. The Seven Corporeal Souls are also said "to come and go, enter and exit," in association with the body's Essences.

In Medical Qigong therapy, the Human Soul is seen as being strongly influenced by two main divisions of internal spiritual energies, the Hun and the Po. The Hun are the Three Ethereal Souls and represent the positively charged aspects of the Human Soul, while the Po are the Seven Corporeal Souls and are considered the physical, negative, Yin, heavy, and Earthly aspects of the Human Soul. The Po are the counterpart of the Hun and can be described by the following six manifestations (Figure 48.4):

- The Po are the somatic expressions of the Human Soul, related to the reflexive nervous system and the limbic system (the "reptilian brain").
- The Po are responsible for all physiological processes in childhood.
- The Po are related to weeping and crying.
- The Po are closely linked to breathing.
- The Po are connected to sexuality on the sensation level.

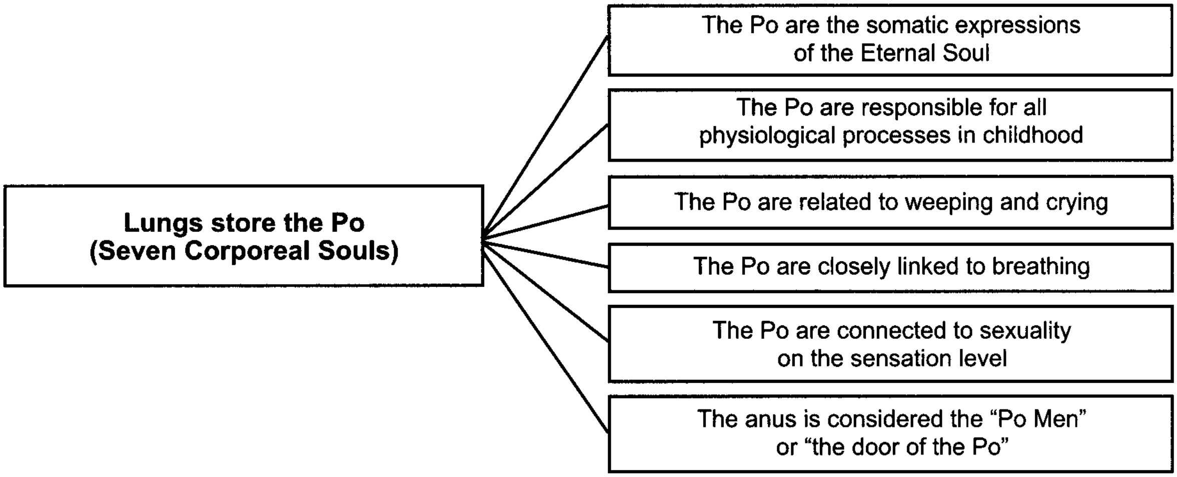

Lungs store the Po
(Seven Corporeal Souls)
The Po are the somatic expressions of the Eternal Soul
The Po are responsible for all physiological processes in childhood
The Po are related to weeping and crying
The Po are closely linked to breathing
The Po are connected to sexuality on the sensation level
The anus is considered the "Po Men" or "the door of the Po"

Figure 48.4. The Lungs Store the Po

- Because of the Corporeal Soul's relationship with the Lungs and Large Intestine, the anus is considered the "Po Men" or "the door of the Po."

THE LUNG CHANNELS

The Lung Channels are Yin channels that flow externally from the torso to the hands. The main river originates internally from the Middle Burner in the middle of the chest (extending from the navel to the respiratory diaphragm) and descends downward connecting with and spirally wrapping the Large Intestine. From there, it ascends along the upper surface of the Stomach and through the diaphragm, where it branches to connect with both Lungs (Figure 48.5).

From the Lungs, the two rivers of Qi merge together and ascend into the pit of the throat, where they separate again into two channels. These channels travel beneath the clavicles. These two main channels then travel externally, descending the arms to end on the lateral side of each thumb. A small stream of energy branches from each wrist at the Lu-7 point and runs directly to the radial side of the tip of the index finger, where it connects with a branch of the Large Intestine Channels.

As the Lung Channel terminates at the thumb, its paired organ, the Large Intestine, begins to ascend the arm on the outside of the first finger (Figure 48.6).

CHANNELS' ENERGY FLOW

The energy of the Lung Channels acts on the Lungs, bronchi, throat, and larynx. If the Lung Qi combines with Liver Qi and stagnates in the throat area, a condition known as a "plum pit" (a knot in the throat) will develop. The Lung Channels store more Qi than Blood, and thus have a greater effect on energetic and nervous functions than on physical substances and Blood functions. At the high-tide time period (3 a.m. to 5 a.m.), Qi and Blood abound in the Lung organs and Lung channels. At this time period the Lungs and Lung channels can more easily be dispersed and purged. During low-tide (3 p.m. to 5 p.m.), they can more readily be tonified. The energy of the Lung Channels acts on the skin, muscles, and nerves found along the channel pathways.

THE INFLUENCE OF CLIMATE

In the fall months, the Lung Qi becomes more active in individuals who already possess strong Lung Qi but becomes deficient in those who already have weak Lung Qi. During this season, the excessive consumption of pungent food or beverages and overexposure to Dryness can further impede Lung Qi.

Exposure to External Wind Cold, Wind Heat, Damp and overly Dry climates can interfere with the proper functioning of the Lungs. Because the

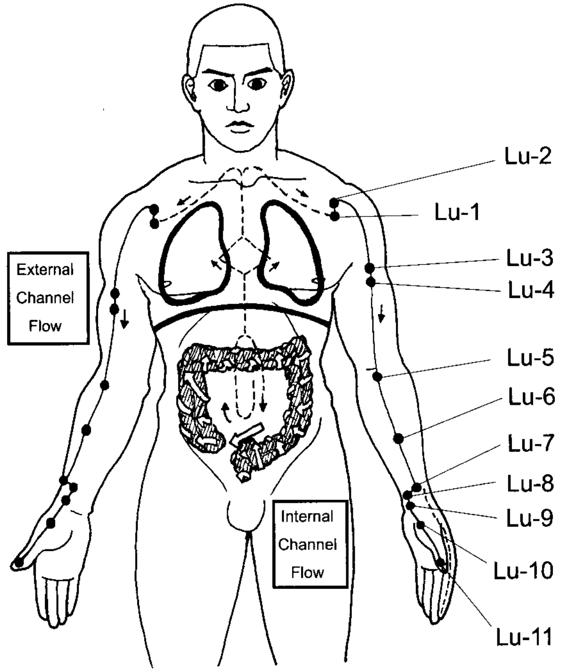

Lu-2
Lu-1
External Channel Flow
Lu-3
Lu-4
Lu-5
Lu-6
Lu-7
Lu-8
Lu-9
Lu-10
Lu-11
Internal Channel Flow

Figure 48.5. The Internal and External Qi Flow of the Lung (Lu) Channels

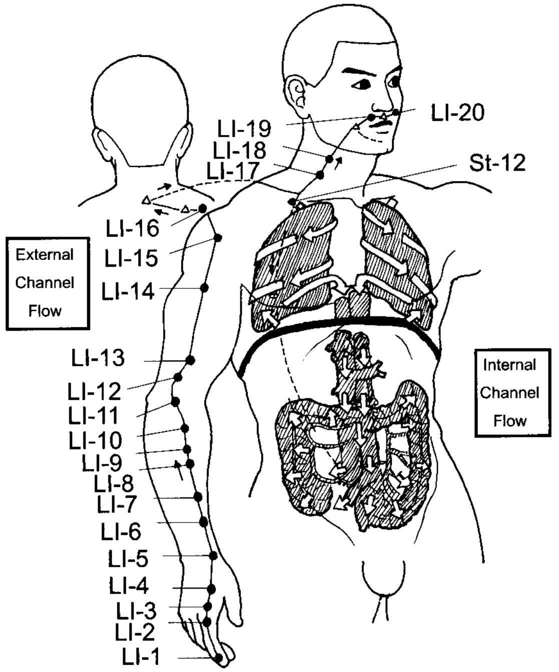

LI-20
LI-19
LI-18
LI-17
St-12
LI-16
LI-15
LI-14
External Channel Flow
LI-13
LI-12
LI-11
LI-10
LI-9
LI-8
LI-7
LI-6
LI-5
LI-4
LI-3
LI-2
LI-1
Internal Channel Flow

Figure 48.6. The Internal and External Qi Flow of the Large Intestine (LI) Channels

Lungs need a certain amount of moisture to function, they are easily injured by Dryness. Therefore, a Dry climate (the climate associated with autumn in T.C.M.) can interfere with the functions of the Lungs.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- The pungent taste (garlic, green onions, etc.) can be used to tonify both the Lungs and Large Intestine, though excessive consumption can weaken them.
- The white color is used to tonify the Lungs and Large Intestine.
- The "Shhh", "Sss" and "Shang" sounds are used to purge the Lungs and Large Intestine.

LUNG PATHOLOGY

Dysfunctions of the Lung organs and channels can result in diseases of the chest or Lungs, and diseases on the radial side of the upper arm and palmar area of the hand. Since the Lungs have their external orifice at the nose, stuffy nose, nasal discharge, and impairment of the sense of smell are common symptoms when the Lungs are being attacked by a pathogenic invasion of Wind and Cold.

The Lungs keep the respiratory passages open and disseminate vital Qi throughout the body. If these functions are impeded, obstructions of the nose, coughing, dyspnea, and fullness of the chest may occur.

The Lungs also function to cleanse the inhaled air and to keep the Qi flowing downward. If these functions are impeded, coughing, asthma, oliguria (scanty urine production), and edema may occur.

T.C.M. PATTERNS OF DISHARMONY

Patterns of Lung disharmony are divided into syndromes of Deficient Lung Qi, Deficient Lung Yin, Lung Heat, Invasion of the Lungs by Wind, and the Retention of Phlegm in the Lungs, described as follows (Figure 48.7 and 48.8):

1. **Deficient Lung Qi:** Because the Lungs rule the body's Qi, they play an important role in patterns of Qi Deficiency. Deficient Lung Qi can manifest from a prenatal condition, an invasion

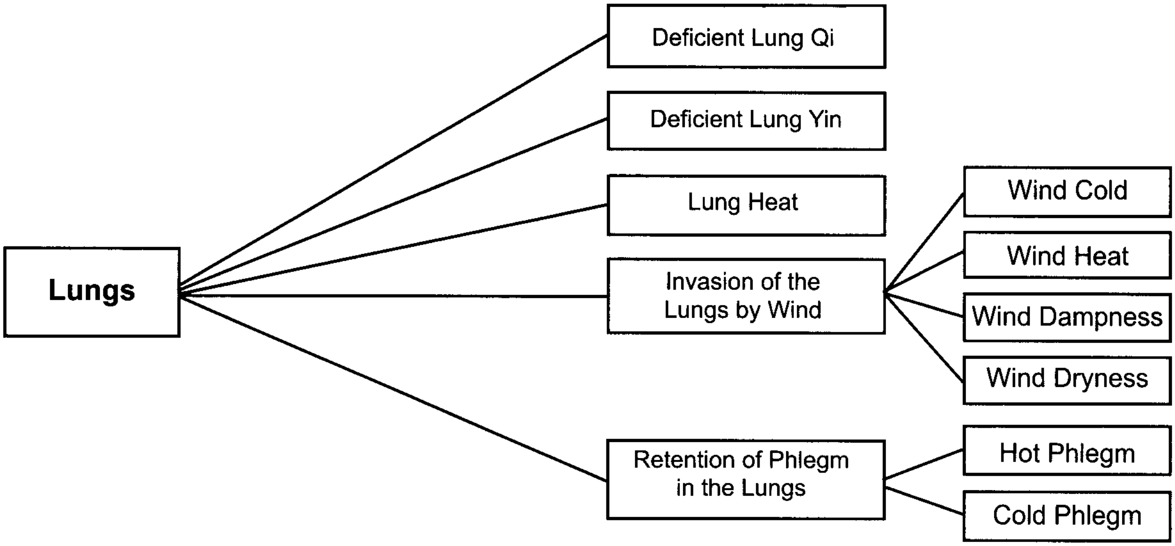


Figure 48.7. Chart of Lung Disharmony

of the Lungs by Wind, or the retention of Phlegm in the Lungs. Symptoms can manifest as fatigue, weak cough, weak voice, lack of desire to speak, shortness of breath, weak respiration, wheezing, asthma, spontaneous daytime perspiration, slight cough with no phlegm, allergic rhinitis, and enuresis or incontinence.

2. **Deficient Lung Yin:** Deficient Lung Yin may manifest through symptoms such as dry unproductive cough, dry cough in short bursts, asthma, emaciation, malar flush, afternoon fever and "Five Palms Heat." In the condition of Five Palms Heat (also known as "Five Center Heat," or "Sweating of the Five Palms") the patient experiences Heat in the palms of the hands and soles of the feet, accompanied by Heat and agitation in the chest or head area.
3. **Lung Heat:** Heat within the Lungs can cause the following symptoms: a feeling of Heat and restlessness, common cold, influenza, cough, sinusitis, breathlessness, and atrophy syndrome.
4. **Invasion of the Lungs by Wind:** Of all the Yin organs, the Lungs are the most susceptible to invasion of external pathogenic factors. The Lungs are especially vulnerable to Wind, especially Wind Cold and Wind Heat, which can transform into each other. Symptoms of Wind Invasion in the Lungs differ according to the specific nature of the invading pathogenic Wind (Cold, Hot, Damp, Dry), but generally include itchy throat, cough, nasal drip, headaches, chills, fever, sweating and aversion to wind.

- **Wind Cold:** When invading the Lungs, Wind Cold usually enters the patient through the pores of the skin and body hair, both of which are ruled by the Lungs. If the Lungs' energetic field is invaded by Wind Cold, this can cause the Lung Qi to become impure. The impure Lung Qi then ascends, causing obstructions in the pores, resulting in a Wind Cold syndrome. This can cause the following symptoms: headache, cough, aches at the nape of the neck, chills and fever, the common cold, influenza, breathlessness, asthma, allergic rhinitis and aversion to cold.
- **Wind Heat:** When invading the Lungs, Wind Heat usually enters the body by way of the mouth and nose. The nose is the orifice of the Lungs and the direct opening into the Lung organ. If the Lungs' energetic field is invaded by Wind Heat, it can cause the Lung Qi to become impure, ascend, and impede the ability of the pores to expel pathogenic evils, resulting in a Wind Heat syndrome. This can cause the following symptoms: chills and fever,

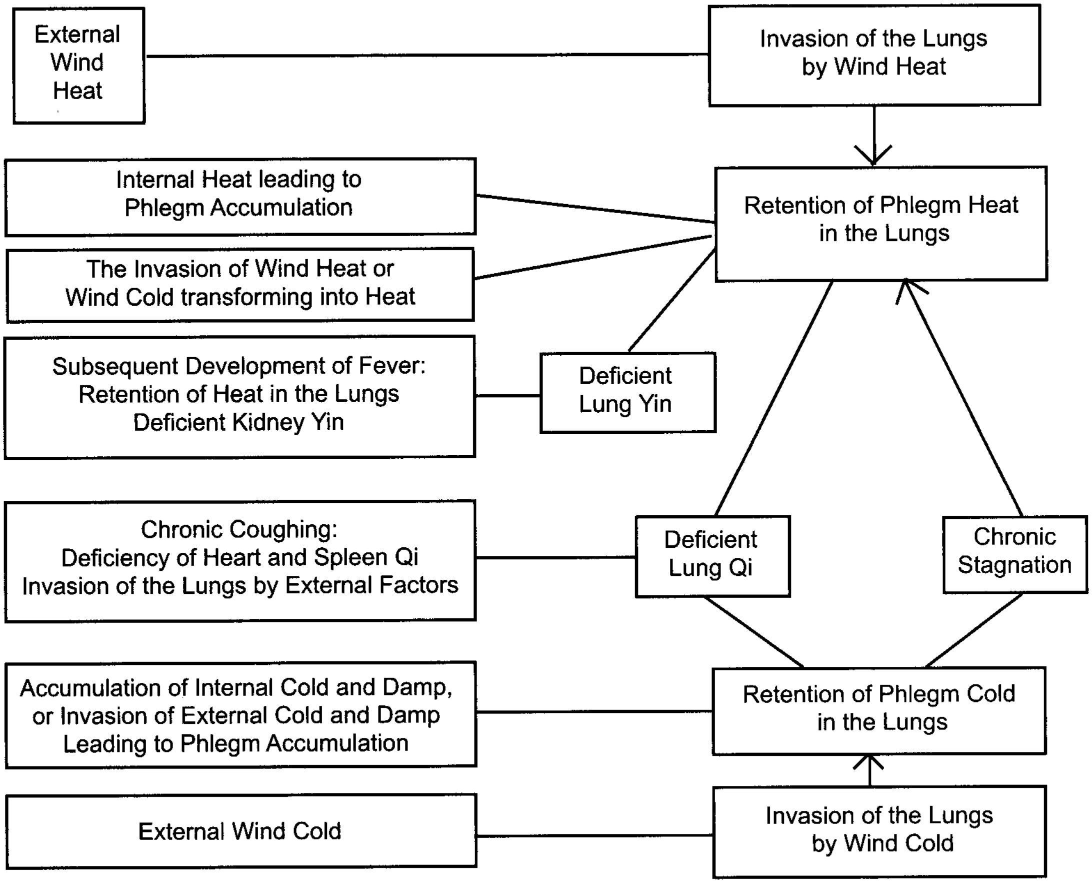

External Wind Heat
Invasion of the Lungs by Wind Heat
Internal Heat leading to Phlegm Accumulation
The Invasion of Wind Heat or Wind Cold transforming into Heat
Retention of Phlegm Heat in the Lungs
Subsequent Development of Fever: Retention of Heat in the Lungs Deficient Kidney Yin
Deficient Lung Yin
Chronic Coughing: Deficiency of Heart and Spleen Qi Invasion of the Lungs by External Factors
Deficient Lung Qi
Chronic Stagnation
Accumulation of Internal Cold and Damp, or Invasion of External Cold and Damp Leading to Phlegm Accumulation
Retention of Phlegm Cold in the Lungs
External Wind Cold
Invasion of the Lungs by Wind Cold

Figure 48.8. The Origins of Lung Disharmony

headache, sore throat, cough, the common cold, influenza, asthma, allergic rhinitis, sinusitis, and slight aversion to cold.

- **Wind Dampness:** This is a type of Wind Cold syndrome, which consists of both Wind and Dampness invading either the skin (causing itching and rashes) or the channels and joints (causing painful obstruction syndrome). If the Lungs' energetic field is invaded by Wind Dampness, the following symptoms may arise: skin rashes, swollen joints, body aches, headaches, the common cold, and influenza.
- **Wind Dryness:** When invading the Lungs, Wind Dryness can cause symptoms such as dryness, itchy sore throat, dry lips, dry mouth, the common cold, influenza, cough, and nose bleeds.

5. **Retention of Phlegm in the Lungs:** Phlegm is considered a secondary disease factor, derived from either Internal or External Dampness. The Spleen forms the Phlegm, and the Lungs store it. As a Lung disease progresses from a Cold to a Hot condition, the patient's mucus (Phlegm) changes color. The pathological condition of the Phlegm progresses from clear watery, to yellow and thick, to green and sticky, and finally to brown and red as heat increases. Internal conditions leading to the retention of Phlegm in the Lungs can arise due to chronic Qi Deficiency, Kidney Yang Deficiency, Spleen Deficiency or Lung Deficiency. External conditions leading to the retention of Phlegm in the Lungs can arise from excess conditions that are due to invasions of Wind

Heat, Wind Cold, or Dampness.

- **Lung Phlegm Heat** can cause the following symptoms: influenza, the common cold, cough with yellow or green expectoration, breathlessness, and a sensation of oppression in the chest.
- **Cold-Damp Phlegm invading the Lungs** can cause the following symptoms: a feeling of heaviness, cough with clear or white profuse expectoration, wheezing, nausea, poor appetite, and breathlessness.

GENERAL TREATMENT FOR LUNG DISEASES

The following is a description of a general protocol used for treating a patient's Lungs. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted or from which Turbid Qi is removed.

After comparing the various Lung therapies, the reader will notice that certain patterns repeat themselves:

1. To begin a general treatment for Lung Stagnation, the Qigong doctor will have the patient sit at the end of the treatment table and start Purging the patient's Wei Qi field.
2. The doctor moves to the right side of the patient and accesses the patient's Lungs by using the Tiger Kneading Palm. To breakup the stagnation, the doctor starts from bottom of the right Lung (at the base of the diaphragm), and rakes through the entire right Lung, purging the Toxic Qi out of the patient's body through the Lu-1 and Lu-2 points (Figure 48.9).
3. The doctor then moves to the left side of the patient and purges the patient's left Lung in the same manner.

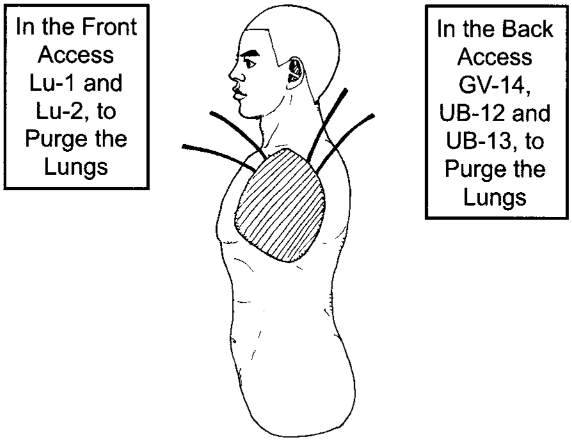

In the Front Access Lu-1 and Lu-2, to Purge the Lungs
In the Back Access GV-14, UB-12 and UB-13, to Purge the Lungs

Figure 48.9. Treating Lung Diseases

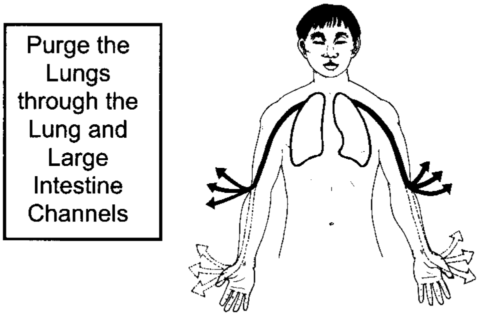

Purge the Lungs through the Lung and Large Intestine Channels

Figure 48.10. Drain the Turbid Qi out the Lungs, down the Lung Channels, and out the hands.

4. Next, the doctor moves to the patient's back to access the patient's Lungs and perform sound emission. The doctor directs the patient to extend his or her hands outwards, facing down towards the ground. The doctor then exhales the "Shang" sound into the patient's GV-14, UB-12 and UB-13 areas, filling the patient's Lungs. As the Lungs fill with the sound and vibration, the doctor directs the toxic Qi to flow out the patient's arms into the Earth (Figure 48.10).
5. After purging the patient, the Qigong doctor emits Qi into the patient's Lungs and Upper Burner areas, then roots the patient's Qi into the Lower Dantian.
6. Next, the Qigong doctor leads any remaining Turbid Qi down the Lung Channels and out the patient's hands.

These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's condition (Excess, Deficient, etc.).

TREATMENT MODIFICATIONS

Patients with Lung disease may easily catch colds or have a pale complexion, dry hair, dyspnea (difficult breathing), hyposmia (a deficient sense of smell), stuffy nose, dryness and itching of the skin, or discomfort and pain in the chest and back. The primary therapies used to treat Lung diseases include the breath regulations and Qi reinforcing meditations.

- **Excess Heat Syndrome:** Patients with an Excess Heat syndrome of the Lungs may have flushed cheeks. To treat this type of syndrome, use the healing sound "Si" (Sss) for the Lungs and "Chui" (Chree) for the Kidneys. Guide the Evil Qi out of the body along the Lung and Large Intestine Channels using the Pushing, Pulling, and Guiding Qi manipulations.
- **Deficient Syndrome:** Patients with a Deficient syndrome of the Lungs may have shortness of breath and be unable to regulate their breathing. To treat this type of syndrome, have the patients inhale the sound "Who" as they visualize absorbing the color yellow to replenish the Spleen (the mother); this will nourish the Lungs (the child). Next, guide the Qi back to the Lungs (Figure 48.11).

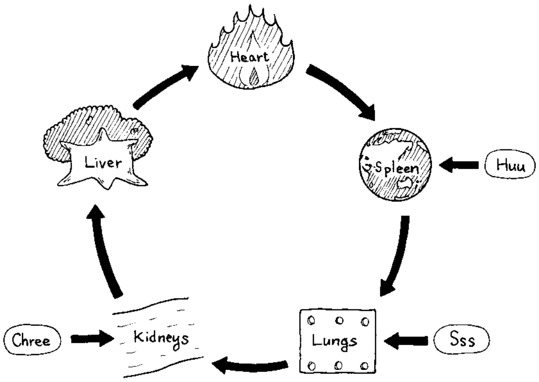


Figure 48.11. Replenish the mother (Spleen) to nourish the child (Lungs)

LUNG QIGONG PRESCRIPTIONS

The following system of exercises can be used to purge, tonify, or regulate the Qi and Blood of the Lungs, replenish Qi, ventilate the Lungs, and relieve asthma, coughing, and sputum. These exercises can be used to prevent and treat the following diseases and syndromes: bronchitis, pulmonary emphysema, and bronchial asthma, as well as dyspnea and abundant expectoration.

METHODS FOR PURGING THE LUNGS

1. **Lung Massage:** Purge the Lungs by having the patient rub his or her chest while making the sound "Sss" or "Shh" for general stagnations, or "Shang" for serious diseases and cancer. The patient can either be in a sitting or standing posture. Both palms are placed flat on the sides of the chest. Perform the Lung Massage (see Chapter 41) while inhaling slowly. When exhaling, the patient sounds the word "Sss" while rubbing the chest with both palms (circling up in the center, outward, then down along the sides). This exercise is performed for six to twelve breaths (Figure 48.12).

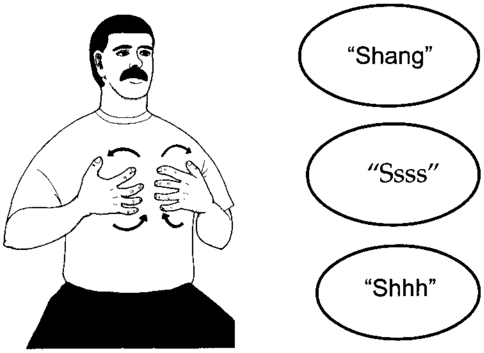


Figure 48.12. While massaging, the patient focuses the mind's intention on the Lung area, allowing the energy to circulate through the organ's tissues.

2. **Healing Sounds:** Use the "Shang" Sound to Purge the Lungs. Inhale and focus the mind on divine healing white light energy filling the Lungs. Exhale, and imagine the Lungs vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding "Shang." Patients with Lung cancer should pronounce the "Shang" sound for nine breaths, several times a day (Figure 48.13). The patient may also use the Fast Breathing Method technique (two inhalations into the Lungs, followed by one exhalation of the

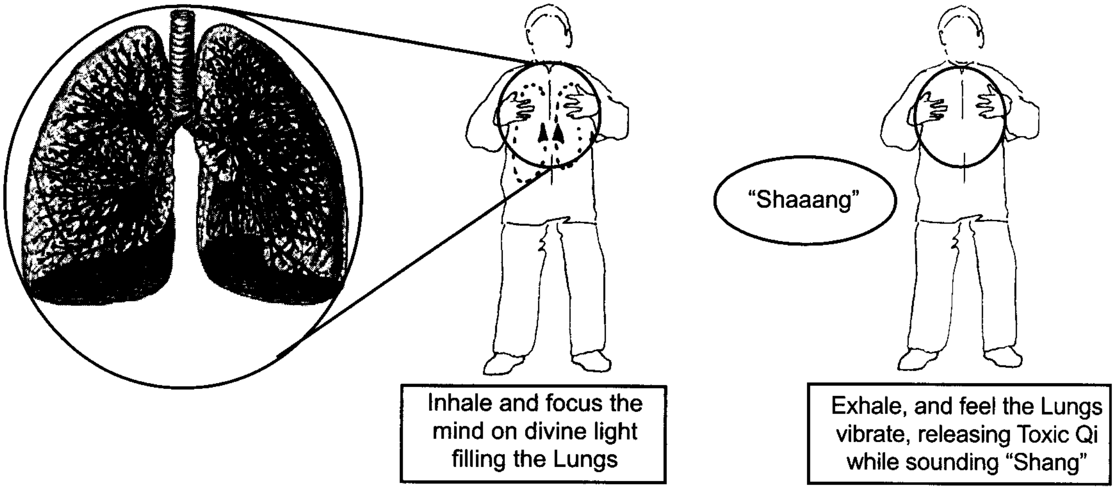

Inhale and focus the mind on divine light filling the Lungs
"Shaaang"
Exhale, and feel the Lungs vibrate, releasing Toxic Qi while sounding "Shang"

Figure 48.13. For Lung Cancer, the sound is "Shang."

sound "Shang"), in addition to practicing Lung and Kidney strengthening exercises.

METHODS FOR TONIFYING THE LUNGS

1. **Taking in the White Qi Meditation:** This meditation can be used to tonify the Lungs. The properties inherent within the color white have a vibrational quality that can be used for tonifying the Lungs and Large Intestine:

- From a standing, sitting, or lying posture, relax the whole body, breathe naturally, and release any wandering thoughts.
- Imagine a white energy in front of you. While inhaling, draw the white light energy through the nose and into the Lungs. As you exhale through the mouth, the dark pathogenic Qi leaves the Lungs; however, the bright white color remains in the Lungs, stimulating and vitalizing them. With each breath the Lungs retain more clean energy and begin to glow. Repeat for five breaths.
- Next, breathe the white color in through the nose, filling the entire mouth. When exhaling through the nose, send the Qi slowly into the Lungs, then down to the Lower Dantian, and then out into the skin and hair of the whole body. Repeat for nine to eighteen breaths. Return to the beginning posture and close.

METHODS FOR REGULATING THE LUNGS

1. **Shaolin Buddhist Prescriptions for Regulating the Lungs:** The following Shaolin exercises are used to purge Toxic Qi from the Lungs and regulate its energetic function. The following two exercises comprise one set. Practice three sets:

- Sit with the legs crossed; with the spine arched backwards and the hands by the sides pressing against the ground; inhale and extend the chest. Continue inhaling until the chest is full (Figure 48.14).

  Pause, then push the upper back in a posterior direction and draw in the chest while exhaling through the nose (Figure 48.15). Repeat four to nine times.
- Continue sitting with the legs crossed, and place the palms on the knees. Inhale with the spine erect and turn the head, allowing the torso to turn slightly to the left (Figure 48.16). Then, bend forward and exhale while facing the center (Figure 48.17). Next, inhale and turn to the right; then again, bend forward and exhale while facing the center. Always inhale when turning to the sides, and exhale while facing the center.

2. **Wudang Daoist Prescriptions for Regulating the Lungs:** The following Daoist Wudang ex-

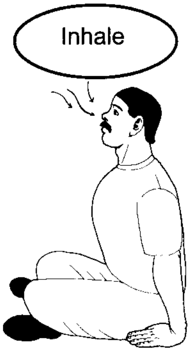


Figure 48.14. Inhale

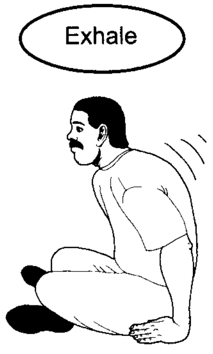


Figure 48.15. Exhale

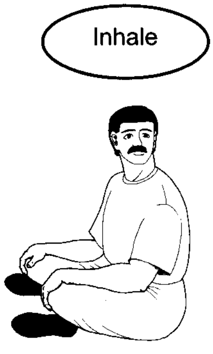


Figure 48.16. Inhale

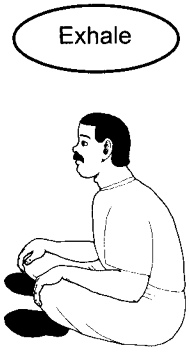


Figure 48.17. Exhale

ercise is used to regulate their energetic functions of the Lungs. It is designed to massage the Lungs' tissues and nerves, as well as tonify the Lung organs and channels:

- Upon completion of the Pulling Down the Heavens exercise, bring the hands above the head and place them in front of the torso at shoulder level while exhaling. The palms should be facing downward, parallel with the floor (Figure 48.18).
- Inhale and bring the arms straight out to the sides (both hands should not go any higher than the shoulders) (Figure 48.19).
- As the arms reach the sides of the body, rotate the palms until they face upward. Keep the shoulders stable and relaxed (Figure 48.20).
- While exhaling, bring the arms straight out in front of the body returning to the beginning posture (Figure 48.21).
- Allow the scapulae to gently push the arms forward. The sternum at this point is pushed inward so as to hollow the chest. Once the hands are aligned in the front of the shoulders, rotate the arms and inhale to begin again. Repeat 20 times.
- Do not let the hands touch when bringing the arms back together towards the center-line of the body. Otherwise this may cause the body to "short circuit," resulting in a mild energetic shock and a sick feeling inside the thorax by the Heart.

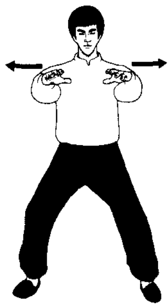


Figure 48.18. The Lung Tonification exercise: inhale as the hands separate

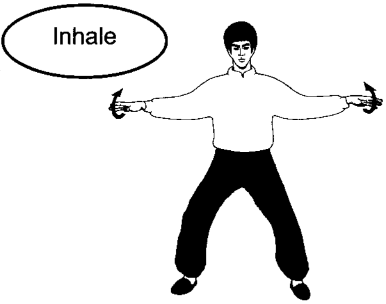


Figure 48.19. Separate the hands and turn the palms upward

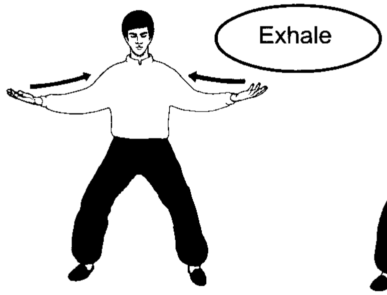


Figure 48.20. Exhale as you bring the arms toward each other,

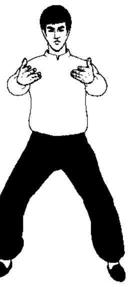


Figure 48.21. Then turn the palms to face the Earth

MEDICAL QIGONG THERAPY FOR SPECIFIC LUNG DISEASES

The following are several Medical Qigong treatments used in China to treat specific Lung diseases.

THE COMMON COLD AND INFLUENZA

Upper respiratory tract infections belong to the category of common colds, while influenza belongs to the category of seasonal epidemic colds. Both conditions may be treated by using the prescriptions described within this section.

ETIOLOGY

The common cold is a generic term used to describe an Exterior condition caused from the invasion of pathogenic Wind (e.g., Wind Cold, Wind Heat, or Wind Damp). It is generally associated with coryza or inflammation of the respiratory mucous membranes.

Upper respiratory tract infection is caused by viruses or bacteria. Influenza is known as an acute, contagious respiratory infection, characterized by sudden onset. The chief clinical manifestations are stuffy nose, nasal discharge, coughing, sneezing, sore throat, fever, headache, chills, and an aversion to wind.

If the pathogenic Qi is on the Exterior level of the body, the internal organs are not affected, and only the patient's Wei Qi is involved. If the pathogen is not cleared and purged from the patient's body, it may either penetrate more deeply into the patient's body and cause serious problems, or give rise to residual Heat which causes chronic post-viral fatigue syndromes. If the pathogenic factor becomes Interior, the patient's internal organs are affected, especially the Lungs and Spleen.

SYNDROMES AND SYMPTOMS

The syndromes for the common cold and influenza can vary with the causes of the disease, described as follows:

- **Wind Cold:** This syndrome can manifest through symptoms such as chills, headache, aches at the nape of the neck, coughs and sore itchy throat, stuffy nose, low fever, and no sweating with profuse, watery nasal discharge.
- **Wind Heat:** This syndrome can manifest through symptoms such as chills and fever, cough, headache, slight aversion to cold, swollen and sore throat, thick yellow sputum, slight thirst, and perspiration.
- **Wind Damp:** This syndrome can manifest through symptoms such as pain in the joints, rheumatism, headache, cough, aversion to cold, spontaneous sweating, nasal congestion, running nose, itching throat, and floating pulse.

TREATMENT PROTOCOL FOR THE COMMON COLD AND INFLUENZA

1. Have the patient sit at the end of the treatment table.
2. Begin by emitting Qi into the patient's head, purging and leading the Toxic Qi down the patient's arm and out the LI-11 and LI-4 points.
3. Then, emit Qi into the patient's Yintang (Third Eye) and Taiyang (temple) points. Using Pulling and Leading Qi manipulation techniques, purge and guide any remaining Toxic Qi downward along the Conception Vessel and the Stomach Channels and out the patient's feet. Repeat three to seven times.
4. To balance the body's Qi, stimulate the tissue area on the patient's upper back and head (GV-14 and GV-16, UB-12 and UB-13) using the Extended Fan Palm technique, and guide the Qi downward along the Urinary Bladder Channels to the patient's feet.
5. Finally, softly grasp the patient's LI-4 and LI-11 points and gently shake the arm, stimulating the patient's Lung Qi. This technique is performed on each of the patient's arms.

TREATMENT MODIFICATIONS

- **Wind Cold:** When treating patients with Wind Cold syndrome, extend Hot Qi into the GV-14 and UB-12 points using the Extended Fan Palm technique, and guide the Qi downward along the Urinary Bladder Channels to the patient's feet and out the body.
- **Wind Heat:** When treating patients with Wind Heat syndrome, extend Cold Qi into the GV-14, UB-13, and GB-20 points using the Ex-

tended Fan Palm technique, and guide the Qi downward along the Stomach Channels to the patients' feet and out the body.

- **Nasal Obstruction:** When treating patients with nasal obstruction, extend Vibrating Qi into the Ll-20 points for nine breaths, using the Sword Fingers technique.
- **Cough, Chest Stuffiness, and Phlegm:** When treating patients with cough, chest stuffiness, and Phlegm, extend Vibrating Qi into the CV-17, Lu-1, and Lu-2 points for eight breaths, using the Sword Fingers technique.

HOMEWORK PRESCRIPTIONS

1. **Ten Dragons Run Through the Forest:** The patients should be given the Ten Dragons Run Through the Forest exercise (see Chapter 41) to sweep and purge the Gall Bladder Channels. Most of the attention should be placed on feeling the Qi beneath the hands, with emphasis placed on exhalation to expel the pathogenic Wind from the body. Perform this prescription for 24 to 50 times.

CHRONIC BRONCHITIS

Chronic bronchitis is a condition caused by the chronic inflammation of the mucous membranes of the bronchial tubes.

ETIOLOGY

Chronic inflammation of the bronchial mucosa and peribronchial tissues is mostly due to lingering and recurrent acute bronchitis, it may also occur after a long infection. The chief clinical manifestations are chronic recurring cough, expectoration, and dyspnea. Bronchitis can be divided into acute and chronic conditions:

1. **Acute Bronchitis:** Acute Bronchitis corresponds to the Qi level of infection within the four level identification patterns (e.g., Wei Qi Level, Qi Level, Ying Qi Level, and Blood Level). It is the easiest to treat, and normally manifests with Hot Phlegm symptoms.
2. **Chronic Bronchitis:** Chronic Bronchitis takes longer to heal and the Qigong doctor should focus treatment on the root and manifestation of the disease simultaneously (e.g., purging Phlegm and dispersing the Heat or Cold).

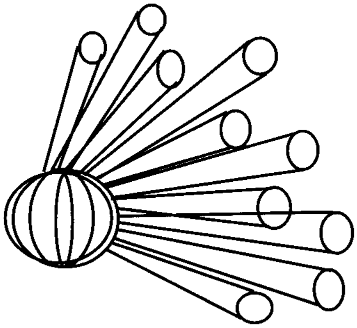


Figure 48.22. The Energetic Ball Divides into Several Smaller Energetic Balls To Flow Through The Smaller Bronchial Tubes

SYNDROMES AND SYMPTOMS

The syndromes for bronchitis can vary with the causes of the disease, described as follows:

- **Phlegm Dampness Attacking the Lungs:** The main symptoms of Phlegm Dampness attacking the Lungs include abdominal distention, cough with copious white sputum, stuffiness in the chest, and loss of appetite
- **Lung and Spleen Deficiency:** The main symptoms of Lung and Spleen Deficiency are cough with sputum, shortness of breath, spontaneous sweating, loss of appetite, and loose stool

TREATMENT PROTOCOL FOR CHRONIC BRONCHITIS

1. Have the patient sit at the edge of the table. Begin to purge the patient's Lungs, dredging the Toxic Qi down the Lung Channels and out the hands.
2. Use the Vibrating Palm technique to stimulate the patient's Middle Dantian, Lu-1, Lu-2, UB-13, GV-16, and St-40 points. Use eight to twelve breaths for each point.
3. Using the Vibrating Palm technique to emit Qi with the left palm into the patient's lower neck and upper back area, and project the "Shang" healing sound into the patient's Lungs while continuing to purge.
4. Connect to the Divine and create a column of light flowing from the Heavens into the patient's Lungs. Imagine divine white light

energy filling the entire Lung area, healing and revitalizing the Lung tissues.

5. Create a ball of divine white light the size of an orange and slowly shrink it into the size of marble. As the ball shrinks in size, it condenses and grows in power. Place the ball of white light into the patient's bronchial tubes and move it through all of the branches. Wash back and forth through the tissues of one Lung first. Then remove the energy ball and dispose of it. Create a second energy ball and proceed to treat the other Lung. For better effect, as you move the energy through the Lung, imagine the energy ball separating into several smaller balls and flowing through the brachial stems (Figure 48.22). Imagine the energy balls absorbing phlegm and dispersing stagnations. Continue until the Lung is clean, then proceed to the opposite Lung and repeat the process.
6. Gather the energy ball and remove it from the Lungs. Purge one more time, then root the Lung Qi into the Lower Dantian, while simultaneously extending energy into the patient's Lower Dantian with the right hand for 14 to 28 breaths. Next Root the Heart Qi into the Kidney area, and Regulate with the Microcosmic Orbit Fire Cycle for 14 to 28 breaths.

TREATMENT MODIFICATIONS

- **For Phlegm Dampness Attacking the Lungs:** Use the Extended Fan Palm technique to emit Qi into the patient's Lungs. Purge the Spleen and Stomach Channels leading the Toxic Qi down the channels and out of the St-40 and Sp-6 points on each leg
- **For Spleen and Lung Deficiency:** Emit Qi into the patient's UB-13, UB-20, UB-23, and CV-12 points for six to twelve breaths, using the Vibrating Palm technique.

HOMEWORK PRESCRIPTIONS

1. **Lung Regulation Exercise:** Have the patient practice the Lung exercise from Daoist Five Yin Organ Tonification and Regulation exercises to strengthen and balance the Lungs.

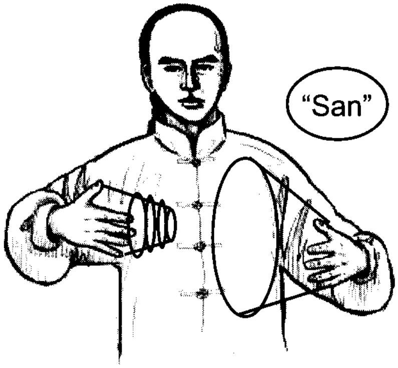


Figure 48.23. Energetic Point Therapy for Chronic Bronchitis

PRESCRIPTION MODIFICATIONS

1. **The Sun and Moon Rotating Exercise:** For patients suffering from Phlegm Dampness in the Lungs, prescribe the Sun and Moon Rotating technique (Chapter 42), while sounding "Sss" to regulate the Lungs and the sound "Who" to regulate the Spleen.
2. **Taking in the White Qi:** For patients suffering from Lung and Spleen Deficiency, prescribe the practice of the Taking in the White Qi to tonify the Lungs, as well as the Taking in the Yellow Qi to tonify the Spleen.
3. **Energetic Point Therapy:** When using Energetic Point Therapy to treat patients with Chronic Bronchitis, have them closely place one hand over the affected Lung (e.g., the right Lung) and place the opposite hand farther away from the healthy Lung (e.g., the left Lung). Have the patient repeat the sounds "San-San, San-San" while visualizing white light dissipating the Toxic Qi from the affected Lung (Figure 48.23).

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the healthy Lung. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

ASTHMA

Asthma is a chronic disorder of the respiration organs characterized by difficulty in breathing, wheezing, and tightness in the chest. Bronchial asthma, chronic bronchitis, and pulmonary emphysema are all included in the category of this disease. In many patients, asthma can be a life-threatening illness.

ETIOLOGY

Asthma can be either an Excess condition or a Deficient condition. It is generally caused either from a retention of Wind, Cold, Heat, or Damp Phlegm in the Lungs, or from a Kidney Qi Deficiency. When a patient is affected by invasion of pathogenic Dampness, disorders in Qi mobility develop. Phlegm mixes with Qi and obstructs the air passages, causing dyspnea (shortness of breath) and wheezing.

Asthma may also result from an obstruction of the Lungs due to Phlegm retention that is caused either from a failure of the Spleen to transform dampness, or from a Deficient condition of the Kidneys. The diagnosis of this disease can be divided into two types of asthma: early onset asthma and late onset asthma.

1. **Early Onset Asthma:** Also called extrinsic or atopic asthma, Early Onset Asthma usually starts during childhood and is divided into non-allergenic and allergenic asthma. Allergenic (allergic) asthma is associated with eczema and it tends to be difficult to treat because it stems from a congenital Lung and Kidney Qi Deficiency and is often hereditary. Early onset asthma can be affected by diet (e.g., lactose intolerance), emotional problems, fatigue, chronic illness, and invasion by external pathogenic factors. It is related to an allergic hypersensitivity of the immune system.
2. **Late Onset Asthma:** Also called intrinsic asthma, Late Onset Asthma normally starts later in life and is due to bronchial hyperreactivity. In late onset asthma there is no hereditary basis. It is generally characterized by a Lung, Spleen, or Kidney Deficiency and a retention of Phlegm. In some cases, asthma can be caused by Liver Qi stagnation or Liver Fire obstructing the descending action of Lung Qi. Late onset asthma can be affected by overwork, excessive sexual activity, emotional stress, and the excess consumption of sour, greasy, or Cold foods.

SYNDROMES AND SYMPTOMS

The syndromes for asthma can vary with the causes of the disease, described as follows:

- **Wind Cold Asthma due to External Evils:** For this type of syndrome, the main symptoms are dyspnea, coughing, abundant, thin expectoration, and clear Phlegm accompanied by external Wind Cold syndrome.
- **Asthma due to the Accumulation of Phlegm Dampness in the Lungs:** For this type of syndrome, the main symptoms are dyspnea, cough, abundant, thin and sticky expectoration, stuffiness in the chest and in the epigastric region.
- **Asthma due to Deficient Lung and Spleen Qi:** For this type of syndrome, the main symptoms include dyspnea, spontaneous perspiration, aversion to Wind, an expectoration of clear, thin Phlegm, weak voice, loss of appetite, and general lassitude.
- **Asthma due to Deficient Lung and Kidney Yin:** For this type of syndrome, the main symptoms are dyspnea, dry throat and mouth, dry cough, inconsistent fever, night sweating, and with some patients there may be hemoptysis (the expectoration of Blood).

TREATMENT PROTOCOL FOR ASTHMA

The therapeutic effect of Medical Qigong is generally quicker in patients who have had asthma for a short time period. Improvement usually takes more time with chronic asthma.

1. Begin by emitting Qi into the patient's CV-22, CV-17, CV-4, and points along with the UB-13 points. Purge the Toxic Qi from the patient's CV-22 and UB-13 areas, then lead and guide the patient's Lung Qi down the Governing Vessel and Urinary Bladder Channels into the Mingmen GV-4 and UB-23 points. Repeat for 3 to 7 respirations.
2. Using the Sword Fingers technique, vibrate energy into the patient's CV-22, CV-17, Lu-1,

and Lu-2 points. Then, guide the patient's Qi to flow downward from the chest to the Lower Dantian along the Stomach Channels and Conception Vessel to stabilize the patient's Qi.

3. Using the Vibrating Palm technique, emit Qi with the left palm into the patient's lower neck and upper back area, and project the "Shang" healing sound into the patient's Lungs while continuing to purge.
4. Connect to the Divine and create a column of light flowing from the Heavens into the patient's Lungs. Imagine divine white light energy filling the entire Lung area, healing and revitalizing the Lung tissues.
5. Create a ball of divine white light the size of an orange and slowly shrink it into the size of marble. As the ball shrinks in size, it condenses and grows in power. Place the ball of white light into the patient's bronchial tubes and move it through all of the branches. Wash back and forth through the Lung tissues of one Lung, then the next. For better effect, imagine the ball separating into several smaller energy balls and flowing through the bronchial stems (Figure 48.24). Imagine the energy balls absorbing phlegm and dispersing stagnations. Continue until the Lung is clean, then proceed to the opposite Lung and repeat the process.
6. Gather the energy ball and remove it from the Lungs. Purge one more time, then root the Lung Qi into the Lower Dantian, while simultaneously extending energy into the patient's Lower Dantian with the right hand for 14 to 28 breaths. Next Root the Heart Qi into the Kidney area, and Regulate with the Microcosmic Orbit Fire Cycle for 14 to 28 breaths.

TREATMENT MODIFICATIONS

- **Wind Cold:** To treat a case of Wind Cold syndrome, purge and sweep the patient's Gall Bladder Channels, concentrating on the head area. Then, extend Qi into the patient's Lu-1 and Lu-2 points. Use Pulling and Leading manipulations to draw the Toxic Qi along the patient's Lung Channels, expel the pathogenic Qi out the fingertips of both hands.

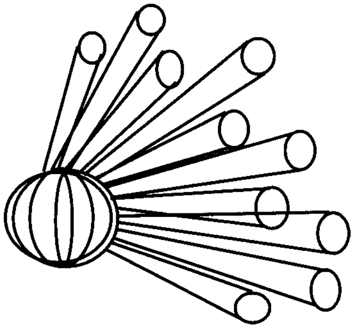


Figure 48.24. The Energetic Ball Divides into Several Smaller Energetic Balls To Flow Through The Smaller Bronchial Tubes

- **Deficient Lung and Spleen Qi:** In treating cases of Deficient Lung and Deficient Spleen Qi, use the Extended Fan Palm hand posture and Vibrating Palm technique to emit Qi into the patient's CV-12, CV-6, UB-20, and UB-13 points for 9 to 18 breaths.
- **Deficient Lung and Kidney Yin:** In treating cases of Deficient Lung and Deficient Kidney Yin, use Extended Fan Palm hand posture and Vibrating Palm hand technique to emit Qi into the patient's Lower Dantian, Mingmen, and UB-13 points for 6 to 12 breaths.

HOMEWORK PRESCRIPTIONS

Patients are encouraged to practice physical exercises to strengthen the body and enhance their resistance to pathogenic invasion. These exercise prescriptions, however, must not be too strenuous. Two prescriptions used for relieving asthma and respiratory pain are described as follows.

1. **Exercise to Relieve Chronic Asthmatic Pain:** For chronic conditions of asthma, patients are given the following prescription:
   - From a sitting or standing posture, slightly close the eyes and relax. Stimulate the energy of the chest by kneading the sternum from the sternal notch to the xiphoid process 36 times.
   - Inhale and place the right palm on the left side of the chest. Exhale, and begin dredging the left Lung Channel using a sweeping motion to purge the Toxic Qi down the arm and out the hand. Perform this Purging exercise ten times, then repeat ten times on the opposite side.

- Perform the Kidney Rubbing exercise (see Chapter 39) for 18 breaths.

2. **Exercise to Relieve Acute Asthma Attacks:** For acute asthmatic attacks, patients are given the following prescription:

- From a sitting or standing posture, slightly close the eyes and relax the muscles of the chest and back. Take a deep breath and say "relax" silently, while simultaneously imagining the Lungs relaxing and descending the body's Qi to the toes along both lateral sides of the body. As the Qi descends away from the Lungs, imagine this energy flowing like water down the body into the Earth. Repeat this procedure until the asthma attack has receded.
- **Note:** Patients with Lung diseases, asthma, chronic bronchitis, emphysema, or cardiopulmonary function disorders should begin their training from a semi-reclining position (usually a 45 degree angle) to help respiration flow smoothly and to alleviate stress on the Lungs. In the hospital, each pillow that the patient uses for elevation represents the degree of strain that is placed on the Lungs. The patient is said to have strong Lungs, for example, if he or she is reclining and breathing comfortably on one pillow. If however, it takes three pillows before the patient is reclining comfortably, the Lungs are considered weak and congested.

PRESCRIPTION MODIFICATIONS

1. **Taking in the White Qi:** Patients with Deficient Lung Qi should practice the previous exercises in combination with Taking in the White Qi.
2. **Healing Sound "Sss:"** Patients with a domination of pathogenic factors should practice the previous exercises in combination with massaging their chest and uttering the sound "Sss."
3. **Energetic Point Therapy:** When prescribing Energetic Point Therapy for a patient with asthma, have his or her place one hand close to the affected Lung (e.g., the right Lung) and the opposite hand farther away from the healthy Lung (e.g., the left Lung). Have the patient visualize light dissipating the Toxic Qi from the affected Lung while repeating the sounds "San-San, San-San" (Figure 48.25).

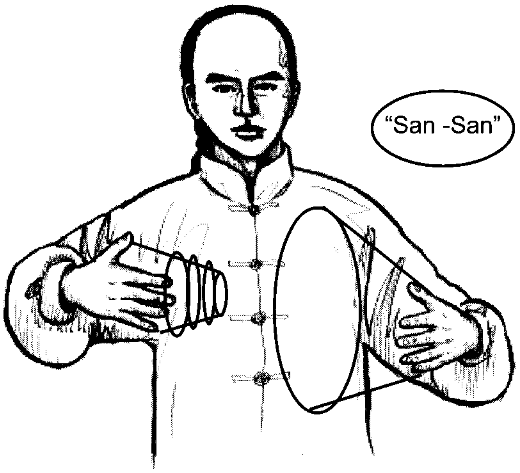


Figure 48.25. Energetic Point Therapy for Asthma

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the healthy Lung. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

RESEARCH ON THE INFRASONIC TREATMENT OF ASTHMA

The following research was collected by doctor Su Cheng Wu, Department of Pediatrics, The First Affiliated Hospital Guangxi Medical University, Nanning, Guangxi, China. Fifty cases of child bronchial asthma were treated with the Infratonic Qigong Machine and routine drugs. T-lymphocyte subpopulation (CD2, CD4, CD8, and CD4/CD8) of peripheral blood was measured to evaluate this treatment's clinical effectiveness in raising immunity. The control group of 15 cases was treated with routine drugs only.

This clinical study concluded that infrasonic sound is effective in treating symptoms of child-

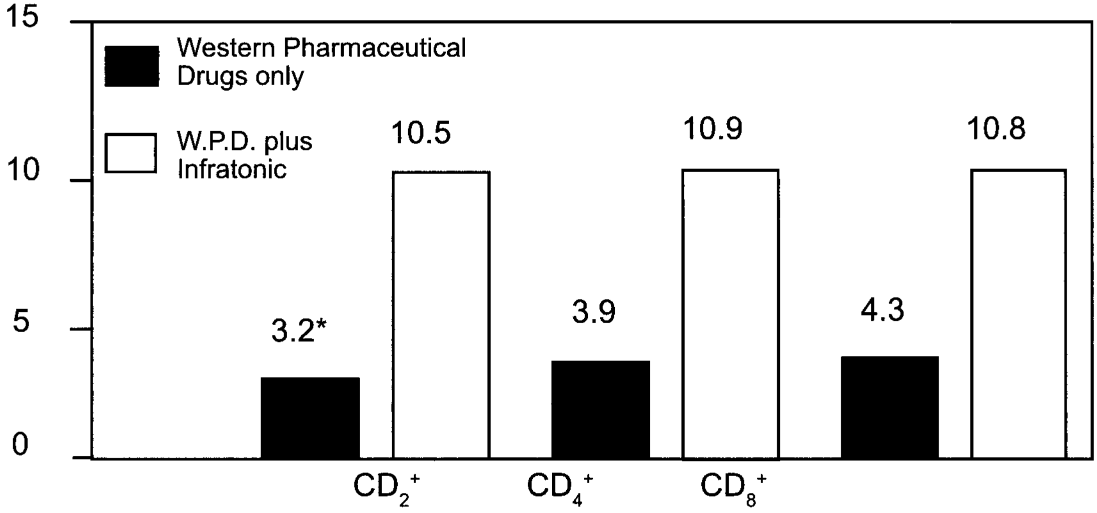


Figure 48.26. Fifty cases of child bronchial asthma were treated with the Infratonic Qigong Machine and routine Western pharmaceutical drugs.

hood bronchial asthma, and in strengthening immune function as measured by T-lymphocyte population Figure 48.26).

TREATMENT METHOD

Based on the features of child bronchial asthma and Traditional Chinese Medicine theory, the following four points were treated for 5-10 minutes each morning for 5 days (Figure 48.27):

- **Dingchuan (Calm Dyspnoea) Extra Point:** This point is located on the back, 0.5 cun lateral to the lower border of the spinous process of the 7th cervical vertebra (horizontal to GV-14). It is used for facilitating the flow of Lung Qi to relieve asthma.
- **Feishu (Lung Shu) UB-13:** This point is located on 1.5 cun lateral to the lower border of the spinous process of the 3rd thoracic vertebra. It is used for facilitating the flow of Lung Qi to resolve cough.
- **Tiantu (Heaven's Chimney) CV-22:** This point is located on the neck, on the anterior midline, in the center of the suprasternal fossa. It is used for cough, asthma and chest pain.
- **Danzhong (Chest Center) CV-17:** This point is located on the chest, on the anterior midline, on the level of the 4th intercostal space, on the midpoint of the line connecting the two nipples. It is used to rectify the adverse flow of Lung or Stomach Qi.

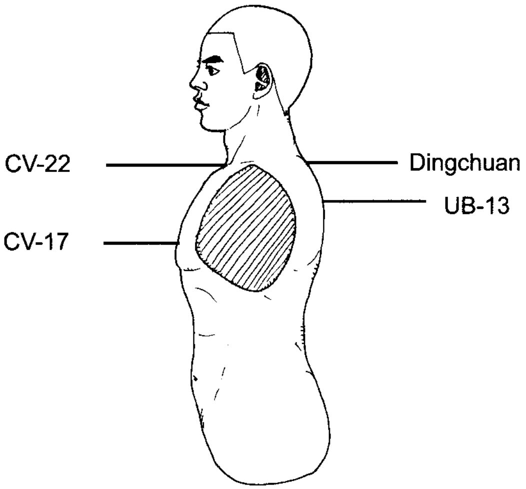


Figure 48.27. Treating Lung Diseases

FOUR GRADES OF OBSERVATION CRITERIA

The patients were divided into four categories, depending on their response to the treatment. These four categories are described as follows:

1. **Clinically Controlled:** The treatment showed remission from symptoms. Occasional mild

asthma attacks reduced without taking any medicine.

2. **Obviously Curative Effect:** The asthma attack was relieved within a short time.
3. **Improvement:** The treatment showed some abatement.
4. **Inefficacy:** The symptoms, signs, and reproduction rate of T-lymphocyte subpopulation were unimproved or exacerbated.

THERAPEUTIC RESULTS

94% of the experimental group showed improvement. In the control group 80% showed improvement as follows (Figure 48.28): clinically controlled - 6 cases; obviously curative - 3 cases, improvement - 3 cases, inefficacy - 3 cases. X^2 determination indicates that there is a more obvious therapeutic effect in the treatment group than that in the control group ($P<0.01$).

LABORATORY RESULTS

T-Lymphocyte subpopulation showed a significantly greater increase in the experimental group than in the control group treated by routine drugs alone as shown below:

In this study, clinical symptoms of wheezing, coughing and asthma caused by infection of the upper respiratory tract are relieved using the Infratonic device. Testing of peripheral Blood showed that the reproduction rate of T-lymphocytes subpopulation in treatment group was greater than those receiving routine treatment, indicating increased level of immunologic function of human cells. The Infratonic Qigong Machine reduces the course of treatment without discomfort or side-effects. Thus, the beneficial results achieved using the Qigong Machine call for greater research and should be further studied.

BRONCHIECTASIS

Bronchiectasis is the chronic dilation of the bronchi with a secondary infection that usually involves the lower portion of the Lungs. Dilation may involve an isolated segment, or it can spread throughout the entire bronchi.

ETIOLOGY

Bronchiectasis is characterized by hypertrophy of the mucus-secreting glands in the bronchial tree. The dilation and deformation of the bronchi are caused by the damage of the vessel walls due to chronic inflammation of the bronchi and the peribronchial Lung tissue. In advanced cases, the bronchi themselves can become inflamed with infection. The clinical manifestation of bronchiectasis is a chronic cough with an excessive expectoration of sputum. If followed by infection, there may be night sweating, fever, and lassitude.

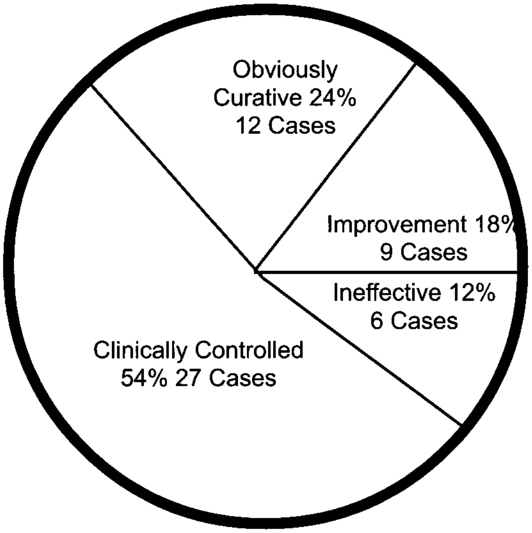


Figure 48.28. T- lymphocytes in Control vs Experimental Groups

SYNDROMES AND SYMPTOMS

The syndromes for bronchiectasis can vary with the causes of the disease, described as follows:

- **Liver Fire Attacking the Lungs:** This syndrome can manifest with pain and distention in the chest and hypochrondium, flushed face, cough, expectoration of yellow, thick sputum and repeated hemoptysis (Blood discharging from the larynx, trachea, bronchi, or Lungs).
- **Dry Heat Scorching the Lungs:** This syndrome can manifest with a dry throat and dry cough with little sputum which is bright red and bloody.
- **Qi and Yin Deficiency:** This syndrome can manifest through shortness of breath, lassitude, emaciation, repeated hemoptysis, cough with little sputum, erratic fever, and flushed face (especially around the cheeks), and night sweats.

TREATMENT PROTOCOL FOR BRONCHIECTASIS

1. Have the patient sit at the edge of the table, and begin to emit Qi into the upper chest at the Lu-1 and Lu-2 points and into the upper back around the patient's UB-13 points.
2. Using the Extended Fan Palm hand technique, emit Qi into the patient's Middle Dantian, directing the energy to flow into the Lu-1 and UB-13 points for six to twelve breaths.
3. Using the Leading and Guiding hand techniques, purge and dredge the Toxic Qi out the Lung Channels (down the arms and out of the hands).

TREATMENT MODIFICATIONS

- **Liver Fire Attacking the Lungs:** When treating a patient with Liver Fire attacking the Lungs, use the Vibrating Palm technique to emit Qi into the patient's UB-13 and UB-18 points for twelve breaths. Then purge the Liver Channels down the torso and out the legs.
- **Dry Heat Scorching the Lungs:** When treating a patient with Dry Heat scorching the Lungs, apply the Vibrating Palm technique to emit Qi into the patient's UB-23 and UB-13 points for 24 breaths.
- **Qi and Yin Deficiency:** When treating a patient with Qi and Yin Deficiency, apply the Vibrating Palm technique to emit Qi into the UB-13, UB-20, and UB-23 points for twelve breaths.

HOMEWORK PRESCRIPTIONS

1. **Lung Regulation Exercises:** It is advisable for patients to practice Lung regulating exercises with Natural Breathing to strengthen the Lungs.

PRESCRIPTION MODIFICATIONS

1. **For Liver Fire Attacking the Lungs:** Have the patient perform the Sun and Moon Rotating technique (see Chapter 41), while sounding the word "Sss" for 36 breaths, to purge the Lungs in addition to performing the Lung tonification and regulation exercises (see Chapter 42). Next, have the patient rub the hypochrondrium area and sound the word "Shu" for 36 breaths.
2. **For Dry Heat Scorching the Lungs:** Have the patient stand in a Wuji posture, bring both hands up to the sternum, and begin kneading from the top of the sternum down to the xiphoid process 36 times. Next, the patient places both palms on the chest, with the fingers touching the sternum, to allow the Qi to flow into the Lungs for 10 breaths. Finally, the patient rubs the hypochrondrium and purges the Toxic Qi from the body while exhaling and rubbing the sides of the chest (starting at the armpits) to direct the Qi to flow downward into the Lower Dantian.
3. **For Qi and Yin Deficiency:** It is advisable for the patient to practice Lung tonifying exercises and the Gathering the Moon Cream exercise (see Volume 2, Chapter 12), as well as the method of Taking in the White Qi.

SINUSITIS

Sinusitis is described as the inflammation of the sinuses. Infections stemming from the common cold or influenza frequently cause secondary infections in the sinuses. These infections tend to become chronic. The body's frontal and maxillary sinuses are prone to infection and inflammation.

ETIOLOGY

An invasion of pathogenic Wind Cold into the Lungs through the nose (the orifice of the Lungs) can bring about the accumulation of Heat and cause an obstruction of the Lungs' Qi. This condition further impairs the Lungs' dispersing and descending function, giving rise to sinusitis.

Additionally, excessive consumption of greasy or fried foods, drinking iced beverages, as well as the consumption of cold foods over extended periods of time can damage the Spleen. Spleen Qi deficiency can lead to a buildup of Phlegm and Heat toxins within the body and may predispose the patient to sinusitis. Greasy, hot foods may also lead to the formation of Damp Heat within the Stomach and Spleen, which can be transported upwards into the sinuses by way of the Stomach Channels.

SYMPTOMS

Sinusitis is characterized by consistent yellow or green foul smelling nasal discharge accompa-

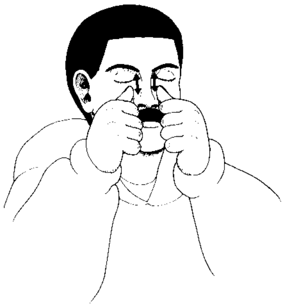


Figure 48.29. Bathing the Nose

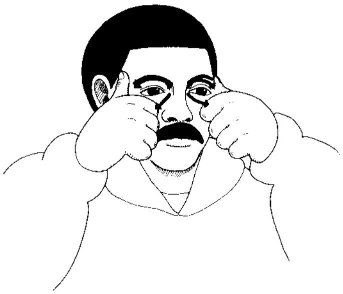


Figure 48.30. Kneading the Apex of the Nose

nied by cough, impairment of smell, and dull pain in the upper part of the cranium. The headache caused from sinusitis is located on the face and corresponds with either the frontal ethmoidal or the maxillary sinuses.

TREATMENT PROTOCOL FOR SINUSITIS

1. Begin by emitting Qi into the patient's frontal sinuses, focusing attention on inserting Invisible Needles into the patient's GV-24, LI-20, GB-20, and Yintang points.
2. Then emit Qi into both of the patient's hands and wrist areas, focusing attention on the LI-4 and Lu-7 points.
3. Next, using either the Sword Fingers or Extended Fan Palm hand posture, emit Qi into the patient's LI-20 points. Begin using the Pushing, Pulling, and Leading manipulations to guide the patient's Toxic Qi down the Stomach Channels, purging it out the body through the St-36 point on each leg.

Excess conditions, such as Wind Heat, Lung Heat, Stomach and Spleen Damp Heat, and Liver and Gall Bladder Fire, should all be purged from the patient's body. In chronic conditions caused by Spleen Deficiency, the doctor should also tonify the Spleen and Kidneys after Purging the Excess Phlegm.

HOMEWORK PRESCRIPTIONS

1. **Bathing the Nose Exercise:** The following prescription is used for relieving sinusitis.
   - From a seated posture, the patient rubs his or her palms until the dorsal sides of each thumb are very hot. Then the patient places the thumbs on the sides of the nose and begins to gently rub up and down for ten breaths. This exercise is called Bathing the Nose (Figure 48.29).
   - Next, the patient places the tips of the middle fingers on each side of the nose (LI-20), and begins kneading these points for ten breaths.
   - This is followed by using circular rotations from the nose down the cheeks during inhalation, pause then exhale, before beginning again. This part of the exercise is called Kneading the Apex of the Nose. This exercise is performed for ten breaths (Figure 48.30).

CHAPTER 49
QI EMISSION THERAPY FOR KIDNEY DISEASES

THE KIDNEY ORGANS

The Kidneys are Yin organs, and their paired Yang organ is the Urinary Bladder. Their Element is Water. The Kidneys are different from the other Yin organs in that they are the foundation of all of the Yin and Yang energies within the body. It is for this reason that the Kidneys are sometimes called the "Black Emperor." They are also said to be the origin of Fire and Water in the body.

The average adult Kidneys measure about 4 to 5 inches long, 2 to 3 inches wide, and about 1 inch thick. Both Kidneys are located between the levels of the last thoracic and third lumbar vertebrae, just above the waist between the parietal peritoneum and the posterior wall of the abdomen. They are reddish colored organs, shaped like Kidney beans, with their concave medial borders facing the vertebral column (Figure 49.1). Near the center of each concave fold is a notch called the hilus, through which the ureter leaves. Because of the Liver's placement, occupying a large area on the right side of the body, the right Kidney is slightly lower than the left.

To the ancient Chinese, the Kidneys represented "that which pushes the organism to the actualization of all its potentialities." It was further believed that the Kidneys were the "trunk where the gathered treasure takes root." These sayings can better be understood by examining the energetic nature of the Kidneys and the role they play in the functioning of the body.

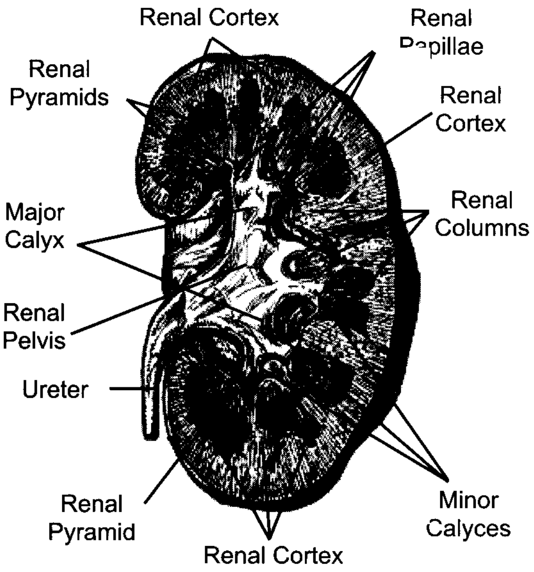


Figure 49.1. The Kidney (Kd) Organ

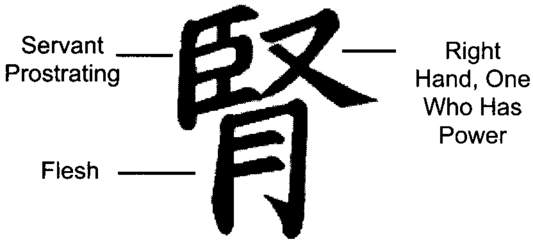


Figure 49.2. The Chinese Character for Kidneys "Shen"

CHINESE CHARACTER FOR KIDNEY: SHEN

The Chinese character "Shen" translates as "Kidneys," (not to be confused with the "Shen" which translates as Mind or Spirit). It refers to the image of a Kidney organ, and is divided into two sections. The upper left hand side of the character depicts the radical for a slave or servant prostrating and bowing before the Emperor. The upper right hand side of the character depicts the radical for the right hand, signifying someone who has power and authority. The character to the bottom, "Ji" depicts the Chinese ideogram for body tissue, muscle or flesh (all of which are forms of connective tissue). Together, the Chinese ideograph for "Shen" can be translated as, "that which pushes the organism to the actualization of all its potentialities" (Figure 49.2).

THE YIN AND YANG OF THE KIDNEYS

Traditional Chinese Medicine defines the Kidneys as having two energetic aspects: A Yin aspect and a Yang aspect.

- **The Yin of the Kidneys (Primary Yin):** This pertains to the vital essence of the Kidneys, including its material structures. The Kidney Yin is the foundation and fundamental substance of all the Yin in the body. It is responsible for nourishing the tissues and providing them with fluid-like moistening and cooling essences. It rules the cycles of birth, growth, maturation, and reproduction. Kidney Yin is the foundation of all of the Yin energies of the body, including the Yin of the Liver, Heart and Lungs. According to the *Nan Jing: Classic of Difficulties,* the left Kidney is Yin and is connected with the "Water of Life," and is associated with the water metabolism functions of the Urinary Bladder.
- **The Yang of the Kidneys (Primary Yang):** This pertains to the Kidney's function of heating and moving the Qi. The Kidney Yang is the primary motivating force behind all of the body's physiological processes. Kidney Yang is the foundation of all the Yang energies of the body, including the Yang of the Spleen, Heart, and Lungs. According to the *Nan Jing: Classic of Difficulties,* the right Kidney is Yang and is connected with the "Fire of Life" and the Mingmen (Gate of Destiny), and is associated with the energetic functions of the Triple Burners (Figure 49.3).

Since the Ming Dynasty (1368 - 1644 A.D.), Chinese doctors have no longer considered the Mingmen to be a part of the right Kidney, but rather believed that it was energetically situated between both Kidneys, continually pulsating under the influence of the Ancestral Qi (Figure 49.4).

THE KIDNEY'S WATER JING FORMATION

The Water Jing energy is the first Jing to be introduced into the body of the fetus. Its energy becomes active during the fourth lunar month of fetal development. The water supervises the genetic developmental phase of the fetal growth.

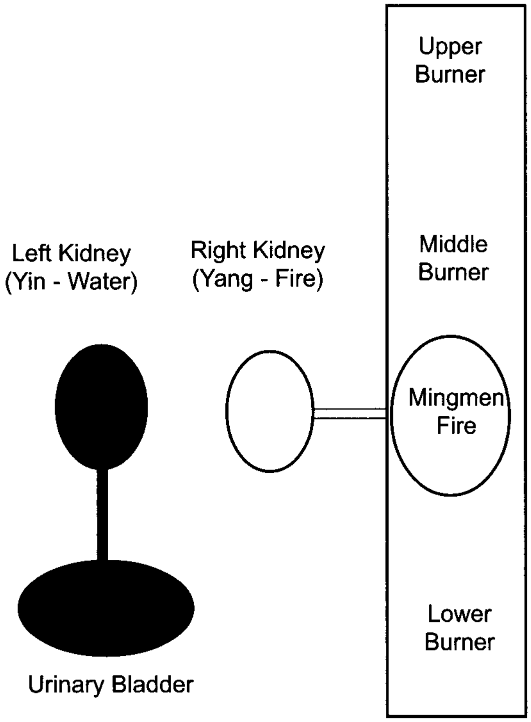


Figure 49.3. In the Nan Jing, the left Kidney is presented as the "Water of Life" and is connected to the energetic functions of the Urinary Bladder; the right Kidney is Yang, is connected with the "Fire of Life" and the Mingmen (Gate of Destiny), and is associated with the energetic functions of the Triple Burners.

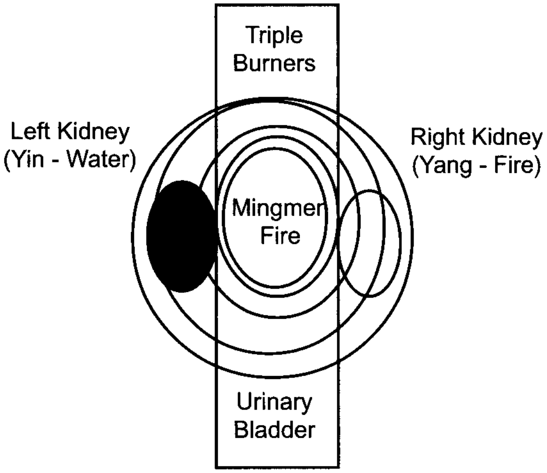


Figure 49.4. Since the Ming Dynasty, Chinese doctors no longer saw the Mingmen as part of the right Kidney, but rather as existing between both Kidneys.

This energy encompasses the fetus' unconscious reservoir of innate and intuitive intelligence, will, and other life-force energies relating to divine love, power, and spirit. Any faltering of this energy (e.g., due to the influence of fetal toxins or trauma) is associated with both pervasive and subtle neurological disorders, and with a predisposition to psychological disorders (e.g., schizophrenia). Symptoms of possible Deficient Kidney Jing disorders are described as follows:

- **Signs of Deficient Kidney Jing in children** can manifest as slow physical development, poor Bone development, slow mental development, mental dullness, poor memory, retardation, and the late or incomplete closure of the child's cranial fontanels. Deficient Kidney Jing can also lead to Congenital Qi Deficiency (i.e., Deficiency in the Sea of Marrow), which can lead to Down Syndrome, Attention Deficit Disorder (ADD) and learning disabilities.
- **Signs of Deficient Kidney Jing in adults** include brittle Bones, weak knees and legs, loose teeth, poor memory, premature senility, premature graying, premature hair loss, soreness in the lumbar, dizziness, deafness, tinnitus, and a weakness of sexual activity (impotence, infertility, low sex drive, an inability to conceive or carry a baby to full-term, etc.).

After birth, the Water Jing can be affected through the colors black and dark navy-blue, the salty taste, and the "Chree," "Fuu" and "Yu" sounds.

THE KIDNEYS IN CHINESE MEDICINE

In Traditional Chinese Medicine, the functions ascribed to the Kidneys are different from those defined in Western Medicine. The Chinese energetic functions of the Kidneys also include the functions of the urinary system, reproductive system, aspects of the endocrine system, the nervous system, production of Bone Marrow, development of Bones, various psycho-emotional aspects, and spiritual influences.

According to Traditional Chinese Medicine, the main functions of the Kidneys are to: store Jing (Essence); provide the foundation of body's Yin and Yang, produce Marrow, fill the Brain and control the Bones; govern water; control and promote inhalation; open at the ears; manifest in the head hair; control the two lower orifices; house the Gate of Destiny (Mingmen); express itself through the psycho-emotional aspects of wisdom and fear; and exert certain important spiritual influences via the Zhi (Will). These main functions are described as follows (Figure 49.5):

1. **Store Jing (Essence):** The Kidneys store both the body's Prenatal (congenital) Jing and Postnatal (acquired) Jing.
   - **Storing the Prenatal (congenital) Jing:** The Kidneys are called the "Root of Life," because they store the Prenatal Jing. The Prenatal Jing is the body's innate and inherited Original Essence (Yuan Jing) which determines the individual's basic constitutional makeup, strength, and vitality. Before birth, the Prenatal Jing nourishes the fetus. After birth, the Prenatal Jing controls the child's growth, sexual maturation, and development.

   In ancient China, it was believed that at the time when the Kidney Jing became rich in essence, the energetic influence of "Tian Gui" (the tenth Heavenly Stem) would promote the development of sperm in boys, and initiate the discharge of ovum and the beginning of menstruation in girls. Tian Gui is known as the "Yin Water" Heavenly Stem of "Earlier Heaven." Tian Gui represents the energetic regathering of new life-force, associated with Kidney Yin. It energetically moves "underground" and is considered to be the Yin Water of the congenital constitution. Being invisibly cultivated, it awaits a new breakthrough. In old age, as the Qi of the Kidneys begins to weaken, the Tian Gui begins to dry up, causing menopause in women and diminished sexual activity in men.
   - **The Postnatal (acquired) Jing:** Postnatal Jing (Zhi Jing) is the body's refined essence, extracted from food essence via the Spleen and Stomach's transformational digestive functions.
2. **Provide the Foundation of Body's Yin and Yang:** The Kidneys are the root of all the Yin and Yang Qi within the body's organs and tissues.

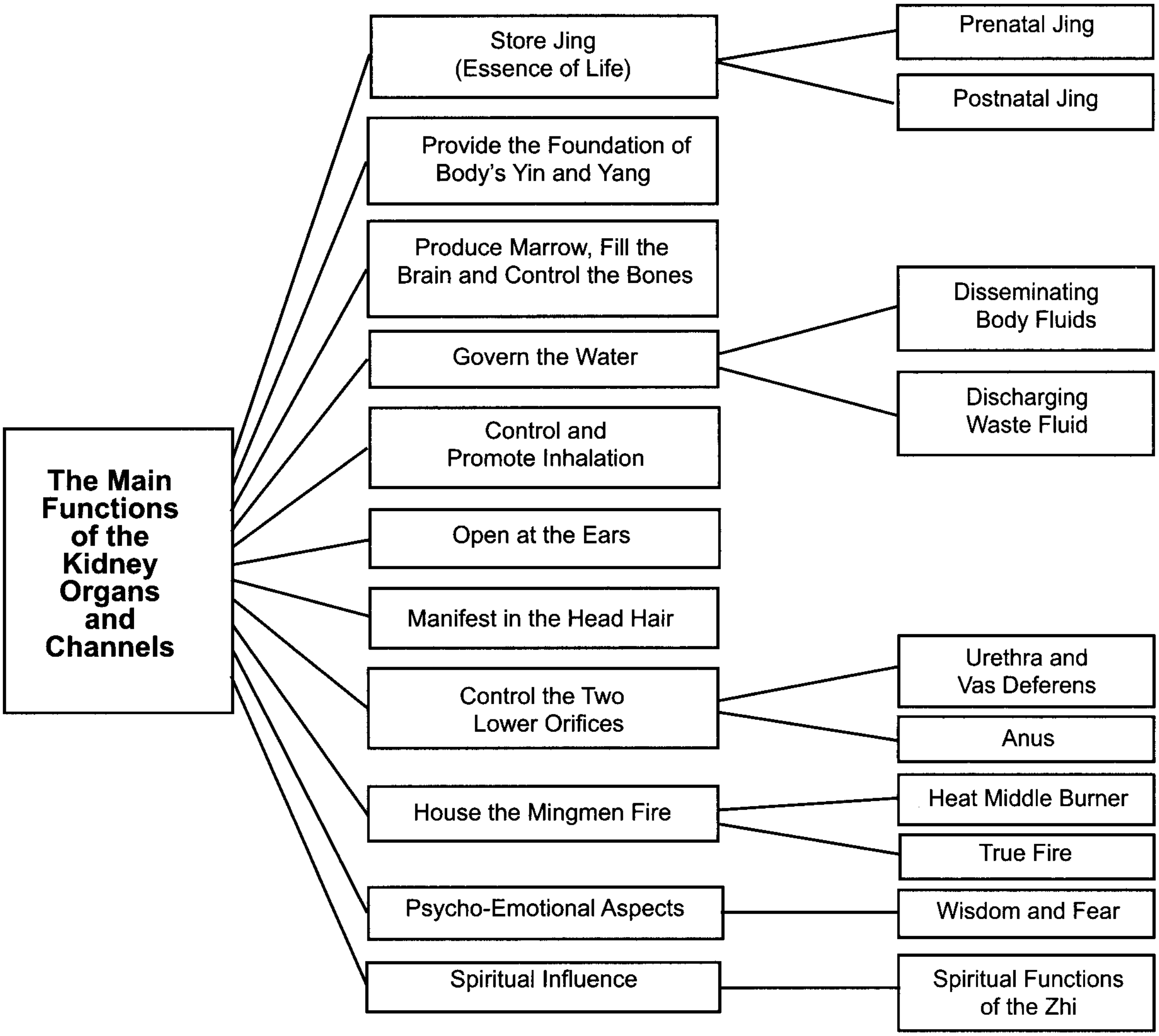

The Main Functions of the Kidney Organs and Channels
Store Jing (Essence of Life)
Prenatal Jing
Postnatal Jing
Provide the Foundation of Body's Yin and Yang
Produce Marrow, Fill the Brain and Control the Bones
Govern the Water
Disseminating Body Fluids
Discharging Waste Fluid
Control and Promote Inhalation
Open at the Ears
Manifest in the Head Hair
Control the Two Lower Orifices
Urethra and Vas Deferens
Anus
House the Mingmen Fire
Heat Middle Burner
True Fire
Psycho-Emotional Aspects
Wisdom and Fear
Spiritual Influence
Spiritual Functions of the Zhi

Figure 49.5. The Main Energetic Functions of the Kidney Organs and Channels

3. **Produce Marrow, Fills the Brain, and Controls the Bones:** The Kidneys produce Marrow and control the development of the Bones. The Chinese concept of "Marrow" does not correspond to marrow as defined in Western Medicine. In Chinese Energetic Medicine, Marrow is considered a substance which provides the common tissue of the body's Bones, Bone Marrow, spinal cord, and Brain. The "Sea of Marrow" is also considered to be the energetic essence that flows from the Kidneys through the spinal cord and into the Brain.

4. **Govern Water:** The Kidneys govern Body Fluids and water metabolism, and for this reason are sometimes called the "controller of water." They act as a gate, opening and closing the circulation and flow of Body Fluids in the Lower Burner. The Kidneys' function of governing the body's water metabolism has two aspects: disseminating body fluids and discharging waste fluid.

- **Disseminating Body Fluids:** Disseminating the Body Fluids involves dispersing and distributing throughout the body those fluids which have been derived from food essence. The Kidneys are thus responsible for delivering nutritive and nourishing liquid energy to all of the internal organs and tissues of the body.

- **Discharging Waste Fluid:** The Kidneys also separate and discharge from the body all the turbid waste fluid that is produced by the internal organs as a by-product of fluid metabolism.

5. **Control and Promote Inhalation:** The Kidneys' Yang Qi has the function of controlling and promoting the inhalation of the air, moving the Qi downwards and "holding" it. One type of asthma is associated with Kidney Yang Qi Deficiency.
6. **Open at the Ears:** The Kidneys energetically open externally through the ears and rely on the nourishment of the Jing for proper hearing.
7. **Manifest in the Head Hair:** Although the nutrients for the head hair come from the Blood, its energy originates in the Kidney's Jing. The quality and color of the head hair is related to the state of the body's Kidney Jing. If the Kidney Jing is strong, the head hair will be thick and of good color.
8. **Control the Two Lower Orifices:** The Kidney Jing controls the function of the lower front and rear Yin orifices: the genitalia and the anus.
   - **Genitalia:** The front Yin orifice includes the vas deferens in men and urethra in women.
   - **Anus:** The rear Yin orifice is the anus. Although the anus is anatomically related to the Large Intestine, it is functionally related to the Kidneys.
9. **House the Mingmen Fire:** During the Ming Dynasty (1386-1644 A.D.), the popular theory was that the location of the Mingmen Fire was positioned between the two Kidneys rather than in the right Kidney alone (refer to Figure 49.3 and Figure 49.4). The Mingmen is the embodiment of the Fire within the Kidneys. It is the "Root of Yuan Qi," and one of the body's "Three Fires." The Three Fires are together responsible for creating the "True Fire," needed for warming the body's internal organs and tissues and must be differentiated from the Triple Burner. The Mingmen Fire heats the Qi within the Middle and Lower Burners and assists the body in causing the Jing to transform into Qi (see Triple Burners section).
10. **Psycho-Emotional Aspects:** The Kidneys provide the capacity and drive for strength, skill, and hard work, and for this reason are sometimes called the "minister of ingenuity and vitality." An individual with strong Kidneys can work hard and purposefully for long periods of time. The Hun influence the energetic nature of the Kidneys, allowing the individual to experience clear perception and gentleness in thoughts and actions. If the circulation of Qi in the Kidneys becomes obstructed, this Kidney Qi stagnation can give rise to emotional turmoil, sometimes manifesting as fear (Yang), or loneliness (Yin), influenced by the Po. The Kidney's positive psycho-emotional attributes are wisdom, rationality, clear perception, gentleness, and self-understanding. The negative attributes are fear, loneliness, insecurity, and shock (which attacks the Heart then descends into the Kidneys). When the Kidneys are in a state of disharmony, the patient can sometimes be driven to a state of obsessive-compulsive working habits (e.g., a workaholic). A patient with weak Kidneys can lack strength, endurance, confidence, and will power.
11. **Spiritual Influence:** The Kidneys house the body's willpower (Zhi) and store the individual's inherited constitution. The Chinese term Zhi is translated as "will," "ambition" and "determination" (not to be confused with the "Zhi" which translates as acquired wisdom and intelligence, and is used to describe the Postnatal Mind). The Zhi is the Prenatal spiritual entity (Jing Shen) associated with the Kidneys. The willpower of the Kidney's Zhi is not the personal will of the ego that is driven by our desires. The term Zhi has two common meanings: memory and willpower, both of which are primary features of the Zhi. The word Zhi can also be used to mean the Mind (whole body consciousness and awareness). The five mental aspects of the Spirit (Wu Jing Shen), the Hun, Po, Shen, Yi, and Zhi are sometimes referred to as the "Five

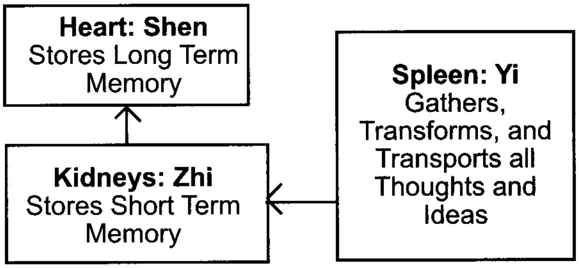
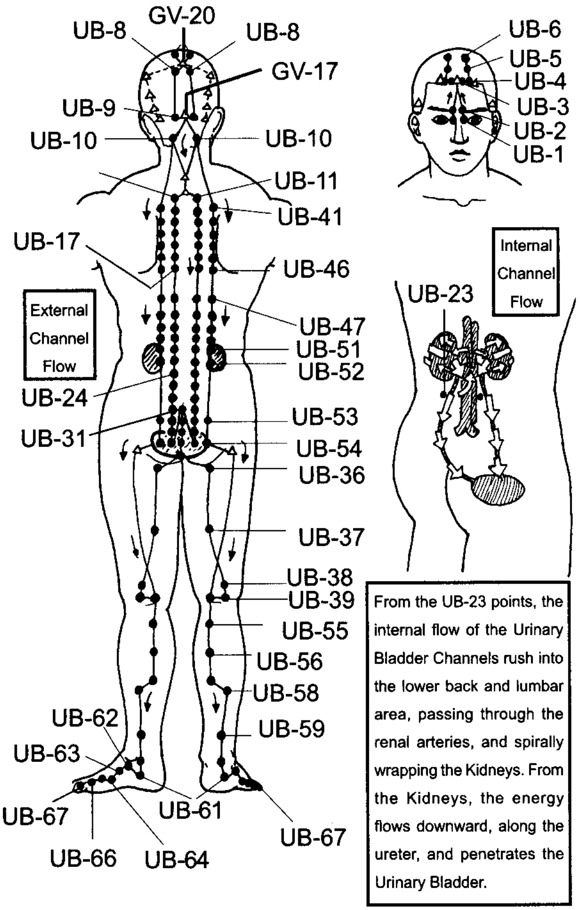

Heart: Shen
Stores Long Term Memory
Kidneys: Zhi
Stores Short Term Memory
Spleen: Yi
Gathers, Transforms, and Transports all Thoughts and Ideas

Figure 49.6. Three Ways the Body Stores Memory


GV-20
UB-8
UB-8
GV-17
UB-9
UB-10
UB-10
UB-11
UB-41
UB-17
UB-46
External Channel Flow
UB-47
UB-51
UB-52
UB-24
UB-53
UB-31
UB-54
UB-36
UB-37
UB-38
UB-39
UB-55
UB-56
UB-58
UB-62
UB-59
UB-63
UB-67
UB-61
UB-67
UB-66
UB-64
UB-6
UB-5
UB-4
UB-3
UB-2
UB-1
Internal Channel Flow
UB-23

From the UB-23 points, the internal flow of the Urinary Bladder Channels rush into the lower back and lumbar area, passing through the renal arteries, and spirally wrapping the Kidneys. From the Kidneys, the energy flows downward, along the ureter, and penetrates the Urinary Bladder.

Figure 49.7. The Internal and External Qi Flow of the Urinary Bladder (UB) Channels

Zhi," eluding to the fact that each of the five Yin organs has a physio-spiritual will of its own, but each is expressed differently.

THE KIDNEYS AND THE WILLPOWER

The willpower is the most important aspect of the Zhi, and includes elements of the individual's mental drive, willpower, determination, and the single-minded pursuit of goals and aspirations. It enables the realization of ambitions by providing the focused energy necessary to carry ideas to fruition. A powerful Zhi creates the magnetism and charisma necessary to manifest and materialize our dreams.

Even if a person has acquired all of the information available via the Hun, Po, and Yi, without the Zhi there can be no action. The Hun give an individual the inspiration and goal, but the Zhi is needed to accomplish it (committing to the decision and following through with consistent action). A person with a well-developed Zhi demonstrates perseverance, determination, and a tenacity to complete personal goals. People with a deficient Zhi can become indecisive, fearful, submissive (often with a blind obedience to authority), and have a tendency to procrastinate. People with excess Zhi often tend to be fanatics, forcing their power, rules or philosophy onto others.

MEMORY

The Kidneys control short-term memory and store data. Memory, another meaning for the word "Zhi," is defined as the ability to remember information when studying or learning a particular subject or pattern. The Kidneys help to maintain a determined focus on our goals, and help us to remember where we are going and what we are working to achieve. In other words, the Kidneys maintain a certain vital mindfulness. The Kidneys are associated with short term memory, whereas the Heart is associated with the long term memory (Figure 49.6). This is why elderly patients (whose Kidney energy is declining), often cannot remember what day or year it is, but can remember events long past.

THE KIDNEY CHANNELS

As the external flow of the Urinary Bladder Channels descends the back and legs, terminating at the feet (Figure 49.7), the external flow of the Kidney Channels begins to ascend the inside of the legs.

The Kidney Channels are Yin channels that flow externally from the feet to the torso (Figure 49.8). These two main rivers of Kidney energy originate externally from underneath the little toes

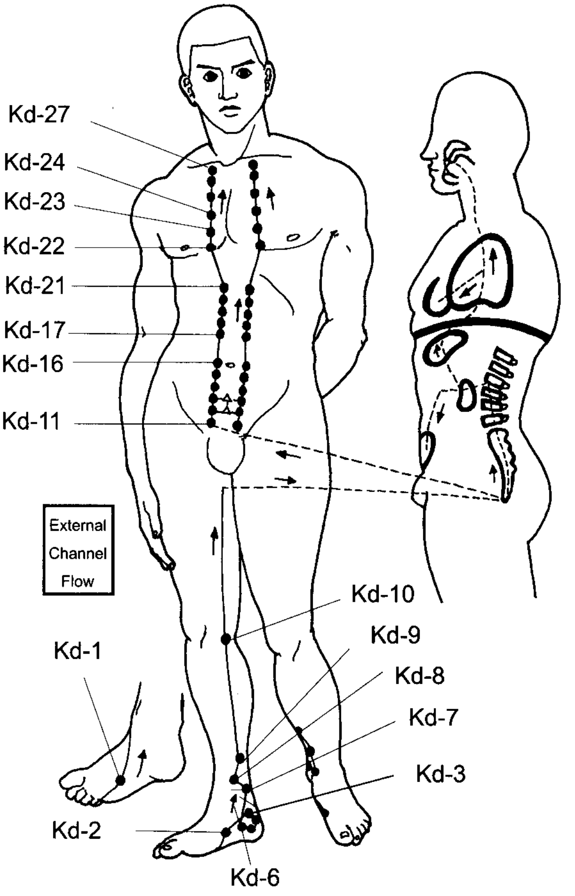
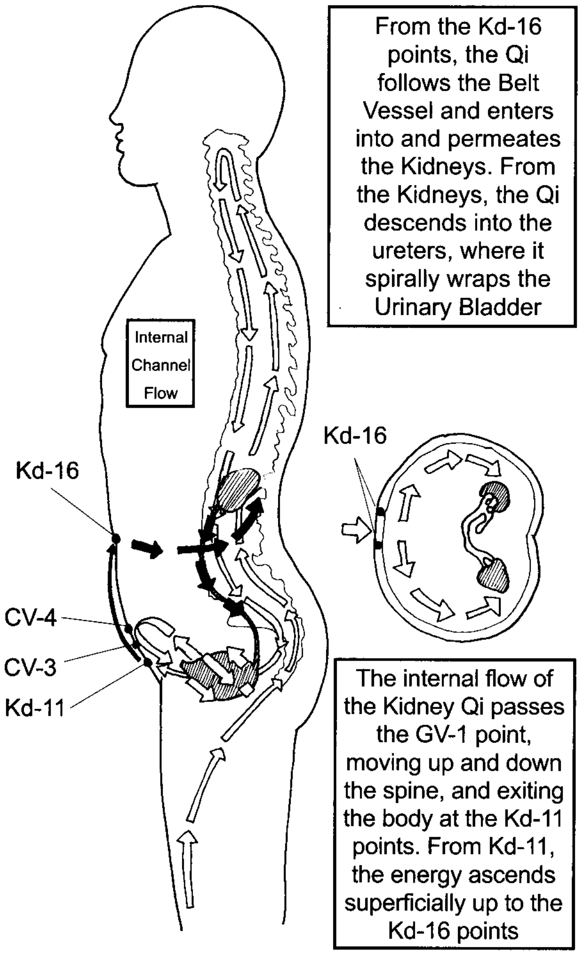


Figure 49.8. The Internal and External Qi Flow of the Kidney (Kd) Channels



From the Kd-16 points, the Qi follows the Belt Vessel and enters into and permeates the Kidneys. From the Kidneys, the Qi descends into the ureters, where it spirally wraps the Urinary Bladder

The internal flow of the Kidney Qi passes the GV-1 point, moving up and down the spine, and exiting the body at the Kd-11 points. From Kd-11, the energy ascends superficially up to the Kd-16 points

Figure 49.9. The Internal Flow of the Kidney Qi

before circling the inside of the heels and ascending the medial aspect of the legs, where they then merge and enter into the coccyx and lower lumbar vertebrae. The internal flow of the Kidney Qi passes through the GV-1 point, moving up and down the spine, and exiting the body at the Kd-11 points. From the Kd-11 points, the energy ascends superficially up to the Kd-16 points.

From the Kd-16 points, the Qi follows the Belt Vessel and enters into and penetrates the Kidneys. At the Kd-16 points, the channels divide into two branches. One branch penetrates the Kidneys, while the other branch continues to ascend within the spine before entering into the cerebral cortex. From the Kidney organs, two additional pairs of channels emerge internally. One pair descends along the ureters before spirally wrapping the Urinary Bladder. The other set ascends into the Liver, diaphragm, and Lungs. It then spirally wraps the Heart and travels up through the throat, stopping at the root of the tongue (Figure 49.9).

CHANNELS' ENERGETIC FLOW

The Kidney Channels store more Qi than Blood, acting more on energetic and nervous functions than on physical substances and Blood functions. At the high-tide time period (5 p.m. to 7 p.m.), Qi and Blood abound in the Kidney organ and Kidney channels. At this time period the Kidney organ and channels can more easily be dispersed and purged. During low tide (5 a.m. to 7 am.), they can be more readily tonified. The energy of the Kidney Channels also acts on the skin, muscles, and nerves found along their pathways.

The Kidney Yin Qi flows to the Liver, Heart, and Lungs. It is responsible for the body's Jing, and rules the cycles of the birth, growth, maturation, and reproduction. The Kidney Yang Qi flows to the Spleen, Liver, Heart, and Lungs. It supports the Yang of all the body's organs via the energy of the Mingmen (Figure 49.10).

THE INFLUENCE OF CLIMATE

In the winter months the Kidneys become more active in individuals who already possess strong Kidney Qi, but become deficient in those with weak Kidney Qi. The Kidneys are injured by irregular sleep patterns, fear, excessive caffeine, sex, drugs, alcohol, or smoking. During this season, the excess consumption of salty or Cold foods has a draining effect on the Kidneys. Overexposure to a cold climate will also have a draining effect on the Kidneys.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- The Kidneys can be easily injured by excessive exposure to cold and damp weather and environments. This can lead to the accumulation of Dampness in the Kidneys, manifesting as either Damp Cold or Damp Heat syndromes.
- The salty taste can be used to tonify both the Kidneys and the Urinary Bladder.
- The black, dark navy-blue, or purple color is used to tonify both the Kidneys and the Urinary Bladder.
- The "Chree," "Fuu," and "Yuu" sounds are used to purge both the Kidneys and the Urinary Bladder.

KIDNEY PATHOLOGY

Kidney organ and channel diseases may cause general deterioration of the entire body, weakness in the lower extremities, lumbar pain, or hot sensations deep inside the feet.

The Kidneys open through the ears, urogenital orifices, and the anus. The energetic condition of the Kidneys can be partially reflected by the condition of the patient's urination and defecation; in males this includes the ejaculation process.

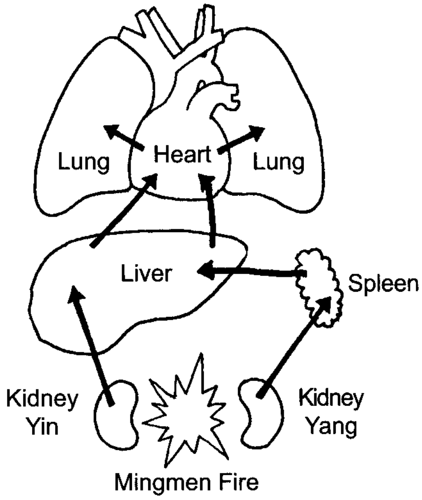


Figure 49.10. Kidney Yin flows from the Kidneys to the Liver, then to the Heart and Lungs. Kidney Yang flows from the Kidneys to the Spleen, Liver, Heart, and the Lungs

Since the Kidneys are responsible for concentration and memory retention, poor concentration and loss of memory are common symptoms of Kidney Deficiency.

T.C.M. PATTERNS OF DISHARMONY

Patterns of disharmony associated with the Kidneys include: Deficient Kidney Jing, Deficient Kidney Yang, Deficient Kidney Yin, The Kidneys Fail to Receive Qi and Water Overflowing (Figure 49.11).

1. **Deficient Kidney Jing:** This pattern of disharmony can be due to hereditary factors, fetal toxins, or old age. Signs of Deficient Kidney Jing include problems that appear during birth, development, reproduction and aging; especially when these problems relate to the formation and function of the Marrow, Bones, Brain, ears and hair.

- **Deficient Kidney Jing in children** can be due to hereditary factors or fetal toxins, and will result in a poor congenital constitution. Symptoms of Deficient Kidney Jing can manifest as slow physical development, poor Bone devel-

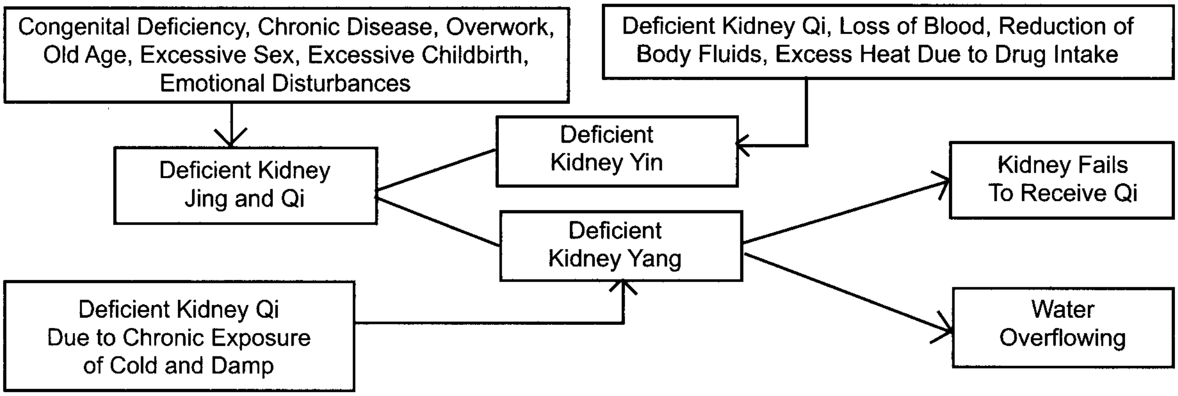

Congenital Deficiency, Chronic Disease, Overwork, Old Age, Excessive Sex, Excessive Childbirth, Emotional Disturbances
Deficient Kidney Qi, Loss of Blood, Reduction of Body Fluids, Excess Heat Due to Drug Intake
Deficient Kidney Jing and Qi
Deficient Kidney Yin
Kidney Fails To Receive Qi
Deficient Kidney Yang
Deficient Kidney Qi Due to Chronic Exposure of Cold and Damp
Water Overflowing

Figure 49.11. The Origins of Kidney Disharmonies

opment, slow mental development, mental dullness, poor memory, retardation, and the late or incomplete closure of the child's cranial fontanelles. Deficient Kidney Jing can also lead to Congenital Qi Deficiency (i.e., Deficiency in the Sea of Marrow), which in turn can lead to Down Syndrome, Attention Deficit Disorder (ADD) and learning disabilities.

- **Deficient Kidney Jing in adults** can develop from an excess of sexual activity, constant stress, chronic exposure to pathogens, or from old age. Symptoms of Deficient Kidney Jing can manifest as brittle bones, weak knees and legs, loose teeth, poor memory, premature senility, premature graying, premature hair loss, lumbago, dizziness, deafness, tinnitus, impotence, infertility, low sex drive, and an inability to conceive or carry a baby to full-term.

2. **Deficient Kidney Yang:** This pattern of disharmony can be the result of a chronic illness, old age, excessive sexual activity, excess exposure to Cold, or a chronic retention of Dampness that obstructs the movement of fluids. Deficient Yang results in deficient warmth, with symptoms such as a sensation of cold or soreness in the back, cold knees, cold limbs, and aversion to cold. Other symptoms of Deficient Kidney Yang include weak knees and legs, lassitude, edema of the legs, poor appetite, headaches, breathlessness, wheezing, asthma, tiredness, mental and emotional problems, diarrhea, painful urination, enuresis, edema, loose stools, abundant clear urination, impotence, premature ejaculation, menorrhagia, and infertility.
3. **Deficient Kidney Yin:** This pattern of disharmony can be the result of overwork, excessive Blood loss, chronic illness affecting the Liver, Heart and Lungs, a depletion of Body Fluids due to consumption by Heat after a fever, or an overdose of Chinese medicine used to strengthen Kidney Yang (thus accidentally injuring the Kidney Yin). Symptoms of Deficient Kidney Yin can manifest as dizziness, vertigo, poor memory, tinnitus, deafness, malar flush, night sweating, Five Palms Heat, dry throat and mouth, thirst, tiredness, chest tightness, asthma, breathlessness, mental and emotional problems, sore knees and back, ache in the bones, nocturnal emissions, enuresis, premature ejaculation, menorrhagia, constipation, and dark scanty urine.
4. **Kidneys Fail to Receive Qi:** This pattern of disharmony manifests when the Kidneys fail to hold the Qi that is sent down by the Lungs during respiration. The Qi rebels upward, resulting in difficulty with inhalation, shortness of breath, cough and asthma (aggravated by exertion). This pattern can originate from a long standing chronic disease which inevitably affects the Kidneys, excessive physical strain on

the body, or from a hereditary weakness of the Lungs and Kidneys. Symptoms of the Kidneys failing to receive the Qi include rapid and weak breathing, difficulty in inhaling, shortness of breath on exertion, cough, asthma, sweating, cold limbs, cold limbs after sweating, mental listlessness, sore back, and the release of clear urination during an asthma attack.

5. **Water Overflowing:** This pattern of disharmony is considered to be a severe form of Kidney Yang Deficiency, and can develop from chronic retention of Dampness that interferes with the Kidney's function of transforming the body's fluids. It can also be caused by Spleen Yang Deficiency due to excessive consumption of Cold raw foods, Water overflowing the Heart due to Heart Yang Deficiency, Water overflowing the Lungs due to Lung Qi Deficiency, and a retention of External Cold within the Lungs. Symptoms of Water overflowing include edema in the legs and ankles, feeling cold, lumbago, coldness in the legs and back, and abdominal distension.

GENERAL TREATMENT FOR KIDNEY DISEASES

The following is a description of a general protocol used for treating a patient's Kidneys. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body in to which Qi is emitted or from which Turbid Qi removed.

After comparing the various Kidney therapies, the reader will notice that certain patterns repeat themselves:

1. To begin a general treatment for Kidney Deficiency, the Qigong doctor accesses the patient's Kidneys through one of several entrance points: Taiji Pole, ears, Kidneys, navel and Mingmen, knees, bottoms of the feet and external Wei Qi fields (Figure 49.12).
   - **Taiji Pole:** The Taiji Pole represents the energetic origin of the Kidneys and the creative energies of Fire (Yang) and Water (Yin). It can be accessed through the Baihui point (GV-20) at the top of the head.
   - **Ears:** The ears represent the external portal of the Kidney energy, and they can be an effective area through which to direct Qi emission.
   - **Kidneys:** Direct energetic insertion into the patient's Kidneys can be accomplished by stimulating the Urinary Bladder Shen Shu points (UB-23) located lateral to the lower border of the spinous process of the second lumbar vertebra.
   - **Navel and Mingmen:** The Kidneys can be accessed through direct stimulation via the Navel (CV-8, the Kidneys' Front Gate point) and the Mingmen (GV-4, the Kidneys' Back Gate point).
   - **Knees:** The Kidneys can be accessed through the legs by emitting Qi into both knees and directing the Qi to flow into the Kidneys.
   - **Bottoms of the Feet:** The Kidneys can be accessed through their channels by stimulating the Kidney Yongquan points (Kd-1) at the bottom of the feet and directing Qi into the Lower Dantian and the Sea of Marrow.
   - **External Wei Qi Fields:** The Kidneys can be accessed through direct stimulation via the patient's external Wei Qi Fields, using intention to guide and direct the energy.
2. After treating the patient (Purging, Tonifying, and Regulating), the Qigong doctor emits Qi into the patient's Kidneys, Mingmen, and lower abdominal areas and roots the patient's Qi into the Lower Dantian.
3. Next, the Qigong doctor emits Qi into the patient's Kidneys and Lower Dantian through the Taiji Pole and Bubbling Spring (Kd-1) points regulating the body's Yin and Yang Qi via the Microcosmic Orbit (Fire Cycle).

These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

TREATMENT MODIFICATIONS

Some symptoms of Kidney disease can manifest as dark circles under the eyes, decaying teeth, distended abdomen, dyspnea, and perspiration. The primary therapies used to treat Kidney diseases include: the Windy Breathing method to

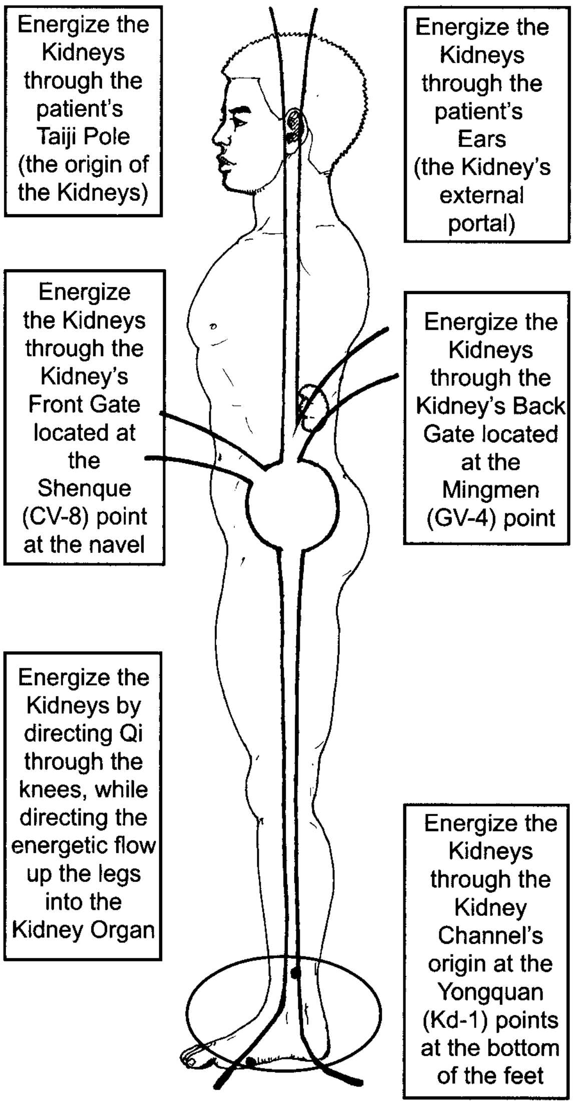

Energize the Kidneys through the patient's Taiji Pole (the origin of the Kidneys)
Energize the Kidneys through the patient's Ears (the Kidney's external portal)
Energize the Kidneys through the Kidney's Front Gate located at the Shenque (CV-8) point at the navel
Energize the Kidneys through the Kidney's Back Gate located at the Mingmen (GV-4) point
Energize the Kidneys by directing Qi through the knees, while directing the energetic flow up the legs into the Kidney Organ
Energize the Kidneys through the Kidney Channel's origin at the Yongquan (Kd-1) points at the bottom of the feet

Figure 49.12. Treating Kidney Diseases

strengthen the Kidneys, Toe-Raised Walking, and Kidney massage (see Chapter 41).

1. **Excess Heat Syndrome:** An Excess Heat syndrome of the Kidneys can be treated by purging the patient using the healing sound "Chui" (Chree). The doctor can also reinforce the effectiveness of this technique by focusing his or her intention on harmonizing the Qi emission with the patient's exhalation (Figure 49.13). This gradually relieves sluggishness and stagnation of the Kidney Qi.

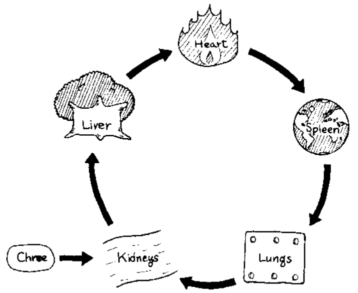

Heart
Spleen
Lungs
Kidneys
Chree
Liver

Figure 49.13. The Kidney sound is "Chui" (Chree).

2. **Kidney Deficiency Syndrome:** A Kidney Deficiency syndrome can manifest with low back pain and should be treated by Taking in the Blue Qi (see Chapter 4) into the Kidneys, Mingmen, and Lower Dantian.
3. **Deficient Mingmen Fire:** A Deficiency of Mingmen Fire should be treated by emitting Qi into the patient's Lower Dantian and Mingmen area using the Pushing technique along with clockwise Qi rotation. This manipulation invigorates the Kidneys' Qi and replenishes the Fire of the Mingmen.

KIDNEY QIGONG PRESCRIPTIONS

The following system of exercises can be used to purge, tonify, or regulate the Qi and Blood of the Kidney organs. These exercises promote the flow of Qi and Blood along the Kidney Channels, nourish the Kidneys, strengthen Yang, and increase the Yuan Qi. These exercises can also be used to prevent and treat the following diseases and syndromes: nephritis, psychoneurosis, lumbago, rachialgia (spinal inflammation), tinnitus, deafness, frequent micturition, and aversion to Cold due to having a Cold condition.

METHODS FOR PURGING KIDNEY STASIS

Purge stagnation in the Kidney area by having the patient rub his or her abdomen while making the sound "Chree" or "Fuu" for general stagnations, or "Yuu" for serious diseases and cancer.

Remove stagnation from the Kidneys by having the patient rub the abdomen while sounding "Chree."

From a sitting or standing posture, place both palms flatly on the lower abdomen (left hand on the outside for men, opposite for women). While inhaling, slowly perform the Kidney Massage (see Chapter 39). When exhaling, make the sound "Chree," while rubbing the lower abdomen clockwise gently with the palms. Perform 10 to 20 breaths (Figure 49.14).

METHODS FOR TONIFYING THE KIDNEYS

1. **Taking in the Dark Blue:** The Taking in the Dark Blue (or Black) Qi method can be used to Tonify the Kidneys. The properties inherent within the dark blue color have a vibrational quality that can be used for tonifying the Kidneys and Urinary Bladder.

- Begin from a standing, sitting, or lying posture. Relax the whole body, place the tongue against the hard palate behind the teeth, and eliminate any wandering thoughts.
- When inhaling, visualize dark blue energy in front of you. Inhale the dark blue light through the nose and into the Kidney organs. As you exhale through the mouth, the dark, pathogenic Qi leaves the Kidneys; however, the bright clean color remains in the organ, stimulating and vitalizing it. With each breath the organ retains more clean energy and begins to glow. Repeat for 5 breaths.
- Next breathe the dark blue color into the nose, filling the entire mouth. When exhaling through the nose, send the dark blue Qi slowly down to the Kidneys, then into the Lower Dantian. Perform for 6 to 12 breaths. Return to the beginning posture and close.

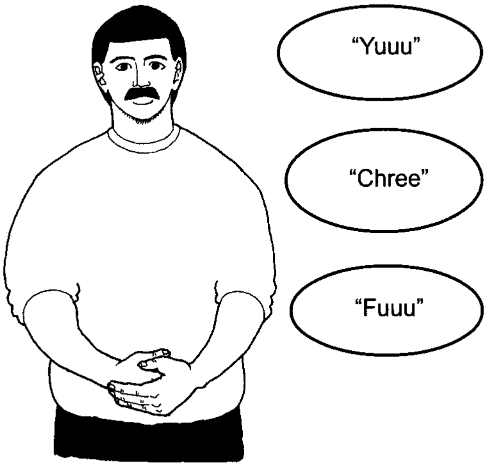


Figure 49.14. Purging Stagnation from the Kidneys

METHODS FOR TONIFYING THE KIDNEYS

1. **Shaolin Buddhist Prescriptions for Regulating the Kidneys:** The following Shaolin exercises are used to tonify the Kidneys and regulate their energetic function. The following three exercises comprise one set. Practice three sets:

- From a standing posture, clench both hands into fists, and place them against the soft tissue on both sides of the Mingmen. Rotate the waist, turning towards the left in a clockwise direction for six rotations. After the sixth rotation, pause in the center, then rotate in the opposite direction for six times (Figure 49.15).
- From a standing or sitting posture, rub the

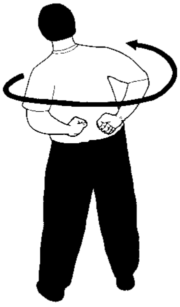


Figure 49.15. Rotate the waist in a clockwise and counterclockwise direction.

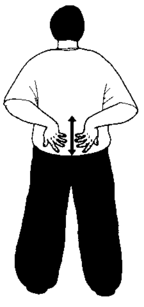


Figure 49.16. Rub the Kidney and Mingmen area.

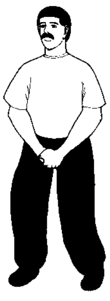


Figure 49.17. Support the groin and perineal area.

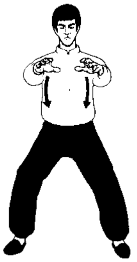


Figure 49.18. Center the body to prepare for the Kidney Tonification exercise.

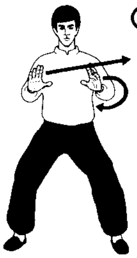


Figure 49.19. Shift the body to the Left.

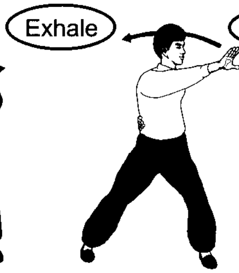


Figure 49.20. Kidney Tonification Exercise: exhale as the left outer palm wraps around the right Kidney, and the right palm extends outward towards the left.

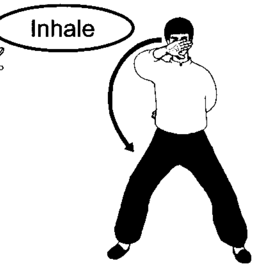


Figure 49.21. Begin to inhale as the right palm circles upwards and turns outward at eye level and begins to descend.

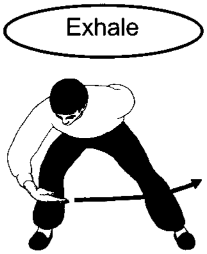


Figure 49.22. Continue inhaling as you bend over from the waist. Once your head sinks below your hips, begin to exhale. Allow your right palm to circle downward to the left.

sides of the Mingmen with both hands, up and down thirty-six times, focusing the mind on the lumbar region (Figure 49.16).

- Tuck the sacrum under (to stimulate the renal capsule), placing both palms on the groin, under the junction of the pubic bone (left hand on the outside for men, right for women). Support and gently pull up the area around the perineum with both hands eighty-one times (Figure 49.17). Switch hands and repeat.

2. **Wudang Daoist Prescriptions for Regulating the Kidneys:** The following Wudang exercise is used to massage the Kidneys' tissues and nerves, as well as tonify the Kidney organs and channels:

- Begin in a standing position, with the legs slightly wider than shoulders width apart. Have both arms extended outward in front of the body (Figure 49.18).
- Inhale, drop the elbows, and bring the hands down in front of the Lower Dantian (Figure 49.19).
- Exhale and shift the weight to the left. As the left outer palm wraps around the back, resting itself on the right Kidney, the right palm extends towards the left (Figure 49.20).
- The right palm, facing outward towards the left, begins to circle upwards in front of the face at eye level. As the right hand begins to move, the eyes watch the back of the palm (Figure 49.21).
- Shift the weight towards the right side of the body and begin leaning towards the right. The eyes continue to follow the right palm as it begins to circle downwards in front of the body. Exhale while shifting the weight.
- Shift the weight, bend the knees, and begin to lean over. While continuing to exhale, imagine scooping water with the right palm. Bend at the waist and scoop with the right arm. Keep the back relaxed and straight (Figure 49.22).
- Allowing the right arm to follow the motion of the body, begin to rise up slightly while turning and forming an arc in front of the torso. As the palm raises, imagine the energy (which has been scooped into the arm) draining down the right arm across the shoulders and down the left arm into the right Kidney. Repeat this side for ten breaths.
- After completing 10 breaths, switch directions by shifting the weight onto the right leg.
- The right hand now wraps the torso ending at the left Kidney and Mingmen area, while the left palm is positioned in front of the face. Begin to inhale and repeat 10 times on the opposite side.

MEDICAL QIGONG THERAPY FOR SPECIFIC KIDNEY DISEASES

The following are several Medical Qigong treatments used to treat specific Kidney diseases.

TINNITUS AND DEAFNESS

Tinnitus is a condition of a high-pitch ringing or rushing-wind sound within one or both ears. The sound may be a consistent pitch or may vary in intensity and modulation.

ETIOLOGY

Although the ears are the opening of the Kidneys, there are other influences which must be addressed when dealing with tinnitus. Tinnitus is most commonly caused by stagnation of the Triple Burner and Gall Bladder Channels, or from a Kidney Yin Deficiency. These channel stagnations are due to three adverse conditions: the rising of Liver Fire which may be induced by violent rage, the obstruction of the orifices in the head due to External Wind invasion, or the failure of the Kidney Jing to reach the ears due to a Kidney Deficiency.

This disease can be divided into Full (Excess) and Empty (Deficient) Types of tinnitus:

1. **The Full Type of Tinnitus (Excess):** This condition can be caused by the flaring up of pathogenic Yang, Fire, Phlegm, or Phlegm Fire. It is most noted in the Excess rising of Liver and Gall Bladder Fire, or Phlegm Fire flaring upwards. This type of tinnitus is experienced as a sudden onset with a high-pitched sound and is aggravated by cupping one's hands over one's ears.
2. **The Empty Type of Tinnitus (Deficiency):** This condition can be caused by a Deficiency of Kidney Qi, a Deficiency of Kidney Jing, a Deficiency of Lung Qi, or a Deficiency of Heart Blood that is unable to extend to the ears. It is most noted in Kidney Jing Deficiency, Deficient Upper Burner Qi, and Heart Blood Deficiency. This type of tinnitus manifests clinically through a gradual onset with a low sound and is improved by cupping one's hands over one's ears.

SYNDROMES AND SYMPTOMS

Symptoms of tinnitus can be divided into Excess (energetically full) and Deficient (energetically depleted) types, described as follows:

- **The Excess Type of Tinnitus:** This condition can manifest as a sudden deafness or distending pain in the ears accompanied with a high-pitched ringing noise. The adverse rising of Liver Fire or Gall Bladder Fire causes vexation and irritability and often manifests with a flushed face and dry mouth.
- **The Deficient Type of Tinnitus:** This condition can either occur constantly or intermittently. It may be aggravated by overstraining, and relieved by hand pressure. This condition is often accompanied by dizziness, soreness of the lumbar region, seminal emission, or leukorrhea.

TREATMENT PROTOCOL FOR THE EXCESS TYPE OF TINNITUS

1. For treating the Excess Type of Tinnitus, begin by emitting Qi into the patient's TB-3, TB-17, SI-19, and LI-4 points on both sides of the body.
2. Purge the patient's Lungs and Liver.
3. Drain the Fire from the patient's head and upper torso by pulling while applying slight pressure on both arms (pulling on the TB-5 and Pc-6 points).
4. Next, extend energy into the patient's affected ear and focus the Qi emission around the patient's TB-17 and TB-21 point areas. Guide the Qi to flow down the head, neck, shoulders, and arms along the Triple Burner Channels and out the hands 3 to 7 times.
5. Extend Qi into the patient's affected ear and guide the Qi down and out of the body along the corresponding Gall Bladder Channel ending at the corresponding foot.
6. Emit Qi towards the patient's Lower Dantian, using the right Sword Finger hand posture and left Extended Fan Palm hand posture.

TREATMENT PROTOCOL FOR THE DEFICIENT TYPE OF TINNITUS

1. For treating the Deficient Type of Tinnitus, begin by tonifying the patient's Kidneys by

emitting Qi into the patient's ears, filling the Kidneys and Lower Dantian.

2. Extend energy into the patient's Kd-1 points at the bottoms of the feet and emit Qi into the Lower Dantian area.

TREATMENT MODIFICATIONS

- **The Excess Type of Tinnitus:** For cases of adverse rising of Liver Fire, use the Vibrating Palm to emit Qi into the patient's UB-18 and UB-19 points for 14 breaths on both sides of the body.
- **The Deficient Type of Tinnitus:** For cases of Kidney Deficiency, emit Qi into the patient's UB-23 points for 14 breaths.

HOMEWORK PRESCRIPTIONS

Make sure the patient heats his or her hands before beginning the following three prescriptions

1. **Beating the Heavenly Drum:** Have the patient perform the Beating the Heavenly Drum exercise (see Chapter 43) for 24 breaths.
2. **Press the Ears:** Have the patient perform the Press the Ears exercise with the palms in a compression-release fashion 10 times each (see Chapter 43). Be sure to warn the patient to avoid forceful or violent compression. During this exercise, the patient's intention should be focused deeply within the orifice of the ears.
3. **Pinch the Apex of the Ears:** Have the patient gently pinch the top of the auricles of the ears and massage them from the top downwards, 24 times.

LUMBAGO

Lumbago is a general nonspecific term for dull aching pain in the lumbar region of the back.

ETIOLOGY

Lumbago is a common symptom observed in many diseases, such as acute and chronic muscular strain of the lower back, subluxation of the intervertebral discs, and prolapse of the lumbar vertebra. Patients may suffer from lumbago with pain radiating down to their lower limbs. Lumbago pain can also be aggravated by weather changes. Traditionally, there are three general causes of lumbago: lumbago due to Wind Cold and Dampness, lumbago due to Kidney Deficiency, and lumbago due to Trauma. These three conditions are described as follows:

1. **Wind Cold and Dampness:** Lumbago can be caused by retention of Cold and Damp pathogens in the channels and collaterals. This in turn leads to the obstruction or stagnation of Qi and impairs Blood circulation.
2. **Kidney Deficiency:** Lumbago can be caused by an over consumption of the Kidney Jing due to excessive sex, overwork, and congenital Jing Deficiency. This results in the failure of the Kidneys to nourish the Triple Burner Channels.
3. **Trauma:** Lumbago can occur from an injury to the tissues and muscles (e.g., dislocated vertebra, fractures, ruptured spinal discs, sprained tendons) and leads to stagnation of Qi and Blood. Qi and Blood stagnation leads to obstructions in the channels and collaterals.

SYNDROMES AND SYMPTOMS

The syndromes for lumbago can vary with the causes of the disease, described as follows:

- **Wind Cold and Dampness:** This type of lumbago can manifest through symptoms of heaviness and pain at the waist, which may radiate to the hips and down the legs or may be accompanied by muscular stiffness. In chronic cases, the pain is intermittent with various degrees of severity. On wet and Cold days the pain in the lumbar region may drastically increase.
- **Kidney Deficiency:** This type of lumbago can manifest through symptoms of a continuous dull pain, soreness and weakness of the knees, cold limbs, and nocturnal emission.
- **Trauma:** This type of lumbago can manifest through symptoms of localized pain along with tenderness and limited mobility.

TREATMENT PROTOCOL FOR LUMBAGO

1. Place the patient in a sitting position on the table. Begin emitting Qi into the patient's Mingmen area with your left hand while the right hand guides the energy down to the patient's UB-40 points behind the knees.
2. Using the Extended Fan Palm hand manipu-

lation, emit Qi into the patient's Mingmen and UB-18 areas, guiding the Qi to flow along the Urinary Bladder Channels down the legs.

3. Next, place the patient in a supine posture, knees pointing upwards and feet flat on the table. Position yourself over the patient, allowing the weight of your chest to support and compress the physical structure of the patient's knees, lower legs, and feet. Hold the patient's hips and imagine separating the inner fascia and tissues. The purpose of this compression is to initiate a strong internal stretching action within the tendons and smaller muscles of the patient's lower back and sacral area. This technique is used to disperse stagnant Qi and Blood within the patient's lumbar vertebrae, sacrum, and femur articulations. At the same time, direct the Qi upwards along the patient's spine and Governing Vessel. Hold this compression for several minutes.
4. To avoid respiratory congestion (while your weight is stretching the patient's sacrum and lower lumbar), the patient is instructed to raise the arms above the head.
5. As the patient experiences the lower back compression, he or she imagines the stagnant energy (trapped within the lumbar area) melting like ice into water and flowing through the Microcosmic Orbit (Fire Cycle). With each exhalation the patient should relax to a deeper level, imagining him or herself melting into the table.

TREATMENT MODIFICATIONS

- **Lumbago due to Wind Cold and Dampness:** For this type of lumbago, first purge the pathogenic Qi out the patient's body. Then, emit Heat into the channel points associated with the specific location of the patient's pain.
- **Lumbago due to Kidney Deficiency:** For this type of lumbago, use a Vibrating Palm technique to emit Qi towards the patient's Mingmen, UB-23, and UB-18 points, remaining for 14 breaths at each point.
- **Lumbago due to Trauma:** For this type of lumbago, extend Qi for 28 breaths into any Ah Shi point (painful tissue area).

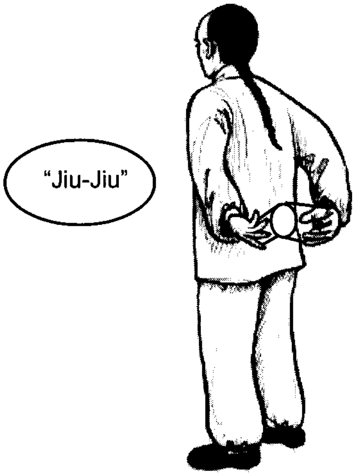


Figure 49.23. Energetic Point Therapy for Lumbago

HOMEWORK PRESCRIPTION

1. **Kidney Tonification Massage:** For the treatment of Lumbago due to Deficiency, have the patient perform the Kidney Massage for Tonification (see Chapter 41).
2. **Energetic Point Therapy:** For the treatment of Lumbago due to Trauma, use Energetic Point Therapy. Have the patient shake and point the middle finger of the hand (using the Soaring Dragon Hand Posture) towards the affected lumbar area (close to the body), while the other hand faces the opposite tissue area or Mingmen area (farther away from the body). Have the patient visualize light from the middle finger dissolving the Qi and Blood stagnation while repeating the sounds "Jiu-Jiu, Jiu-Jiu" (Figure 49.23).

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Mingmen area. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

INSOMNIA

Insomnia is a sleeping disorder that disrupts the patient's normal sleeping pattern. This disorder is characterized by an inability to stay asleep, an inability to fall asleep, or sleepwalking.

In mild cases, the patient may only have difficulty falling asleep or remaining asleep (waking numerous times during the night). In severe cases the patient may be unable to sleep at all. Diseases with insomnia as part of their manifestation include anxiety disorders and menopause.

ETIOLOGY

The amount and quality of sleep depends on the state of the patient's Shen, which is rooted in the Heart (specifically, the Heart Blood and Heart Yin). If the Heart is agitated or Deficient, the Shen cannot root, and sleep will be affected. Any disharmony of the body's internal organs due to an Excess or Deficient condition affects the patient's Jing and Blood. Since the Jing and Blood root the Shen, the Shen will have no residence and insomnia may result.

Insomnia can be caused by insufficient Blood due to impairment of the Spleen Qi or from malnourishment of the Heart Qi due to a Deficiency of Heart Blood. This condition can also result from overfatigue, anxiety, or irritability. This may be due to a disharmony between the Heart and Kidneys (resulting from Deficient Kidneys), irritability (due to mental depression and Liver Qi stagnation), or from stagnation of the Stomach and Spleen Channels (resulting from an improper diet).

Since the Hun (rooted in the Liver Blood or Liver Yin) play an important role in the length and quality of sleep, Liver Blood Deficiency can cause the Hun to be deprived of their residence and to wander at night, causing restless sleep.

SYNDROMES AND SYMPTOMS

The syndromes for insomnia can vary with the causes of the disease, described as follows:

1. **Insomnia due to a Deficiency of the Heart and Spleen:** This condition can cause shallow sleep or dream-disturbed sleep. It is usually caused from Heart Blood Deficiency, chronic Spleen Qi Deficiency, poor diet and emotional pathologies such as severe worry. This type of insomnia can manifest with palpitations, poor memory, vertigo, dizziness and spontaneous sweating.
2. **Insomnia due to Kidney Deficiency:** This condition can manifest by dizziness, tinnitus, soreness in the loins, knees and lower back pain, as well as premature ejaculation (resulting from excessive sexual activity).
3. **Insomnia due to upward stirring of Liver Yang:** This condition can manifest as pain and distention of the chest and epigastrium, belching, and acid regurgitation, as well as hyperirritability, dizziness, and headaches.

TREATMENT PROTOCOL FOR INSOMNIA

1. Begin by having the patient sit at the edge of the table. Emit Qi with the right hand into the patient's CV-12 point, directing the energy to flow down into the patient's Lower Dantian. The left hand extends energy into the patient's mid-back around the area of the patient's UB-18, UB-19, UB-20, and UB-21 points, and leads the Qi down the Urinary Bladder Channels to the feet on both sides.
2. Use the Vibrating Palm technique to extend energy into the patient's Baihui, GV-14, Mingmen, CV-12, and Lower Dantian areas for 9 to 18 breaths each.
3. Emit Qi into the patient's Baihui area and lead the Qi from the top of the patient's head down the Conception Vessel into the Lower Dantian.
4. Finally, emit Qi into the patient's GB-8 point by the top of the ears and guide the Qi down the patient's Stomach Channels to the St-36 points.

TREATMENT MODIFICATIONS

- **Deficiency of the Heart and Spleen:** For treatment of insomnia due to Deficiency of the Heart and Spleen, emit Qi into the patient's UB-20 and UB-15 points, guiding the Qi down along the Urinary Bladder Channels to the feet.
- **Kidney Deficiency:** For insomnia due to Kidney Deficiency emit Qi into the patient's Mingmen and UB-23 points for 18 respirations.
- **Emotional Depression:** For insomnia due to emotional depression, emit Qi towards the

patient's Lv-3 and Lv-4 points (on both sides of the body) drawing the Qi down to the patient's lower extremities along the Liver and Gall Bladder Channels.

- **Spleen and Stomach Stagnation:** For insomnia due to Spleen and Stomach stagnation, use the Vibrating Palm hand technique to emit Qi into the patient's CV-12, St-36, and St-21 points on both sides of the body.

HOMEWORK PRESCRIPTIONS

1. **Insomnia Treating Exercise:** This is a very famous prescription for insomnia popularized during the Ming Dynasty. I have used it in my clinical practice for many years and have found it to be extremely effective. If the insomnia is due to a Deficiency of Kidney Yin, or the patient is restless during the night due to the Liver Heat rising and causing the patient's mind to wander, recommend this prescription to the patient as a homework exercise.

   After treating patients for insomnia, the Qigong doctor will have the patient practice this exercise just before going to sleep. For the best results, have the patient practice this prescription one to two hours before going to bed. For chronically ill patients, the causes of the insomnia should be addressed first, followed by Medical Qigong prescriptions and regular physical exercise for lasting therapeutic results.

- **Warm the Hands:** Begin by sitting at the edge of the bed with both feet on the floor. Slap the hands and rub them together vigorously until they become very hot.
- **Perform Kidney Regulation:** Close the eyes and place both hands on the back (waist level), middle fingers touching the Shen Shu UB-23 points. Focus on the Kidneys. Begin massaging twenty-four times inward, then twenty-four times outward until the area becomes warm (Figure 49.24).
- **Perform Point Respiration:** With both hands still over the Shen Shu UB-23 points, perform point respiration for thirty-six breaths. Exhale as you press the palms into the Kidneys; inhale as you raise the palms from the back. While inhaling, imagine divine healing light coming from the Heavens and filling the Kidneys completely. While exhaling, imagine the Kidneys absorbing the divine Qi.
- **Perform the Closure:** After completing three sets of the Kidney exercise (Kidney Regulation followed by Point Respiration), place the right hand on the navel and the left hand on the Mingmen. Focus on gathering Heat and Qi into the Lower Dantian. Place the right foot on the left knee (opposite for women). With the right hand still on the Lower Dantian,

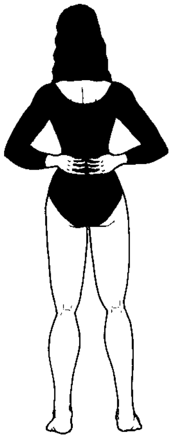


Figure 49.24. While massaging, the patient focuses the mind's intention on the Kidney area, allowing the Qi to circulate and warm the Kidneys.

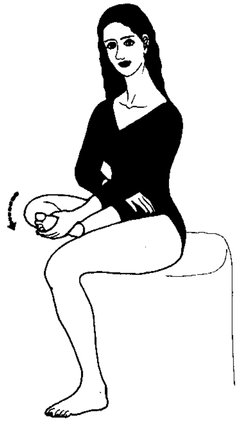


Figure 49.25. While massaging, the patient focuses the mind's intention on the bottom of the foot, allowing the Qi to flow through the Kidney Channel into the Lower Dantian.

place the left hand at the bottom of the right foot and gently massage the Yongquan Kd-1 point. Massage this area 100 times in a clockwise direction, then 100 times counterclockwise. When massaging the Kd-1 point, work slowly, focus the mind's intention from the Lower Dantian through the leg into the center of the foot, imagining the Qi flowing down the leg into the bottom of the foot (Figure 49.25). As the mind begins to relax, close the eyes and fall sleep. If you become fatigued, do not complete the exercise.

An explanation for the success of this exercises is described as follows:

- Slapping and rubbing the palms until they become hot draws the Excess Qi away from the Heart into the extremities of the hands.
- Massaging the Kidney roots the body's Blood, Heat, and Heart Qi back into the Kidneys and Lower Dantian area, where they can become stabilized.
- Massaging the bottom of the feet draws the body's Heat, Blood, and the Heart Qi away from the torso and Lower Dantian downward into the extremities of the feet, further quieting the mind and inducing sleep.

PYELONEPHRITIS

Pyelonephritis is an infectious disease caused by bacteria invading the renal parenchyma and renal pelvis unilaterally or bilaterally. It can manifest through the following symptoms: fever, lumbago, and abnormal discharge of urine.

SYNDROMES AND SYMPTOMS

The syndromes for pyelonephritis can vary with the causes of the disease, described as follows:

- **Damp Heat in the Urinary Bladder:** This condition can manifest through symptoms such as: frequent and painful urination, fever, distention and pain in the lower abdomen and lumbago.
- **Stagnation of Liver and Gall Bladder Heat:** This condition can manifest through symptoms such as fever with or without chills, nausea, loss of appetite, lumbago or pain in the lower abdomen, frequent urination with cloudy urine, and feeling irritable.
- **Spleen and Kidney Deficiency:** This condition can manifest through such symptoms as edema of the face, swelling of the feet, abdominal distention, thin stools and frequent urination, lassitude and weakness in the entire body (especially the legs).

TREATMENT PROTOCOL FOR PYELONEPHRITIS

1. Have the patient sit at the edge of the table and begin emitting Qi into the Mingmen and Lower Dantian areas using a Vibrating Palm technique for 11 to 22 breaths.
2. Next, have the patient lay supine on the table and emit Qi into the patient's Sp-6 and Kd-3 areas on both sides of the body.
3. Use the Extended Fan Palm hand technique to emit Qi into the patient's Lower Dantian, guiding it down the Kidney Channels to the bottoms of the feet.

TREATMENT MODIFICATIONS

- **Damp Heat in the Urinary Bladder:** When treating a patient with Damp Heat in the Urinary Bladder, use the Sword Fingers hand posture to apply the Vibrating technique, emitting Qi into the patient's Mingmen and Lower Dantian for 14 to 28 breaths.
- **Stagnation of Liver and Gall Bladder Heat:** When treating a patient with stagnant Heat in the Liver and Gall Bladder, use the Extended Fan Palm hand posture to emit Qi into the patient's mid-back and Liver, purging Toxic Qi down the Liver and Gall Bladder Channels and out the body via the legs.
- **Spleen and Kidney Deficiency:** When treating a patient with Spleen and Kidney Deficiency, use the Extended Fan Palm hand posture to emit Qi into the patient's mid-back and Lower Dantian areas, and stimulate the UB-20, UB-23, and CV-12 points.

HOMEWORK PRESCRIPTIONS

1. **Standing Meditation:** Have the patient practice the Standing Post Posture with both arms suspended at the Middle Dantian, and the mind's intention focused on the Lower Dantian, while using natural abdominal breathing (see Volume 2, Chapter 16).

PRESCRIPTION MODIFICATIONS

1. **Healing Sound "Chui:"** For patients with Damp Heat in the Urinary Bladder, prescribe the practice of rubbing the costal area while exhaling the descending sound "Chui" (Chree).
2. **Healing Sound "Shu:"** For patients with stagnant Liver and Gall Bladder Heat, prescribe the practice of massaging the costal area while sounding the word "Shu."
3. **Color Meditation:** For patients with Spleen and Kidney Deficiency, prescribe the practice of Taking in Yellow Qi, as well as the Gathering the Moon Essence exercise (see Volume 2, Chapter 12).

IMPOTENCE

Impotence is a sexual weakness characterized by the inability of a male to achieve or maintain an erection. Symptoms vary from premature ejaculation to partial penile erection (the penis is erect but not hard, resulting in the inability to engage in sexual intercourse) to a complete failure to achieve any erection at all. Impotence indicates a weakness in all Five Yin Organ energies. The combined energies must be sufficient to culminate an erection as described below:

1. **The Heart Qi:** The energy of the Heart organ is strongly affected by the emotional and spiritual nature of the sexual encounter. Casual sex may not involve the highest spiritual energy of the Heart's upper chamber (see Volume 1, Chapter 5), only the basic instincts and drives of the lower chamber. The Heart may also be affected by the individual's moral values and beliefs, as well as the quantity and quality of emotional passion (with or without guilty feelings) at the time of arousal. Heart energy also pertains to the energy of the Blood.
2. **The Spleen Qi:** The energy of the Spleen organ pertains to the Yi, affecting what a man is thinking and his intention at the time of arousal. This also affects the man's muscles.
3. **The Liver Qi:** The energy of the Liver organ pertains to visual stimulation that affects a man's sexual drive and whether the Hun is present during sex. This affects the man's strength. Many aspects of men's sexuality are relate to the Liver's functions, i.e., visual images evoking the emotions of the Heart, Blood filling the erectile tissue, and releasing the power of desire.
4. **The Kidney Qi:** The energy of the Kidney organ pertains to the Jing energy stored within the Marrow and relates to will power and endurance. It is associated with audible stimulation and affects men's ability to maintain an erection.
5. **The Lung Qi:** The energy of the Lung organ pertains to the Po and the somatic expression of sexual passion and primal instincts, stimulated through touch and smell. This energy also affects men's endurance.

ETIOLOGY

There are two main factors ascribed to impotence: psychogenic and organic. In the first case, the man's mental, emotional, and spiritual energies are in a state of disharmony. This can be caused by fear, excitement, or performance anxiety. In the second case, impotence can be caused by medications, drugs, alcohol, or a deficiency of Blood, Yang, or Kidney Qi. In most organic cases, however, impotence is caused by prostate failure, cardiovascular disease, or diabetes. If this condition persists long enough the man loses sexual interest and the condition becomes psychosomatic as well.

SYNDROMES AND SYMPTOMS

The syndromes for impotence can vary with the causes of the disease, described as follows:

- **Insufficiency of Kidney Yang:** This condition can manifest through symptoms such as impotence, premature ejaculation, lumbago, weakness in the knees, aversion to Cold, Cold limbs and a Cold sensation in the external genitalia, listlessness, and shortness of breath.
- **Damp Heat:** This condition can manifest through such symptoms as impotence, itching and pain around the external genitalia, scanty and dark urine, yellow or green discharge, feeling heavy, and loss of appetite.

TREATMENT PROTOCOL FOR IMPOTENCE

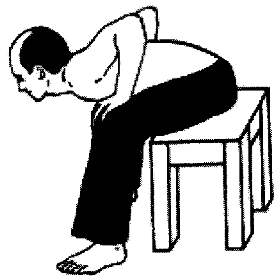
1. Purge the Yin Channels of the patient's legs.
2. Dislodge and clear the patient's bottom Chakra Gate Filter (at the Huiyin area) and front lower Chakra Gate Filter (at the navel).
3. Energize the patient's Mingmen and Lower Dantian areas by emitting Qi into the Baihui area at the top of the patient's head, using the Vibrating Palm technique for 36 breaths.
4. Energize the patient's Lower Dantian area by emitting Qi into the Huiyin (CV-1) area at the base of the patient's perineum using the Vibrating Palm technique for 36 breaths.
5. Energize the patient's Lower Dantian areas by emitting Qi into the Yongquan (Kd-1) area at the bottom of the patient's feet using the Vibrating Palm technique for 36 breaths.
6. Return back to the Mingmen and Lower Dantian areas using the Extended Fan Palm hand technique. Emit Qi for 24 breaths rotating in a clockwise direction to gather the Qi in the Lower Dantian.
7. End with the Microcosmic Orbit regulation.

TREATMENT MODIFICATIONS

- **Insufficiency of Kidney Yang:** When treating a patient with an insufficiency of Kidney Yang, vibrate the energy using the Sword Fingers Hand technique while emitting Qi into the Lower Dantian for 16 to 18 breaths.
- **Damp Heat:** When treating a patient with a condition of Damp Heat, purge the Toxic Qi out of the patient's body. Next, emit and move Qi from the patient's Heart area down along the Kidney Channels into the Lower Dantian. Use the Extended Fan Palm hand technique to emit Qi into the patient's Lower Dantian, Kd-13, and Kd-14 points on both sides of the body, as well as into the navel area, for 24 breaths.

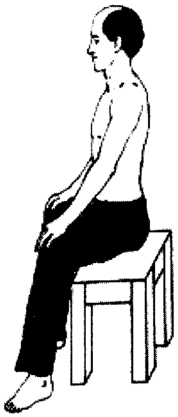
HOMEWORK PRESCRIPTIONS

1. **The Deer Exercise:** When treating patients with impotence, encourage them to perform the Deer Exercise in order to increase the body's Jing.
   - Have the patient sit on the edge of the chair, rubbing the palms to create heat. The patient's right hand will cup his testicles so that the palm completely covers them with slight pressure. The patient's left hand is placed on the area of the Lower Dantian just below the navel. The left hand moves in a circular clockwise direction 81 times. Next, the hands are rubbed together again, reversing the hand positions so that the left hand cups the testicles and the patient's right hand is placed on the Lower Dantian. The circle rubbing is repeated in the opposite direction 81 times. Concentrate on the Heat and Qi filling up the Lower Dantian and genital area.
   - The patient should then tighten and draw up the anal muscle while inhaling, feeling the Qi being drawn up into the rectum and prostate area, filling up the Lower Dantian. He should hold the breath as long as possible, then exhale, release, and relax. The anal contraction exercise should be repeated for 25 breath, eventually increasing to 250 breaths.
2. **Filling the Jade Stem Exercise:** This ancient Medical Qigong exercise was prescribed for rectifying impotency during the turn of the century. It is advisable to have the patient perform this exercise once a day, on an empty stomach, in the morning time, for 36 breaths.
   - Have the patient begin by sitting on the edge of the chair, with both palms resting on his knees. Close the anal sphincter.
   - The patient will begin by inhaling through the nose (using Natural Breathing) and expanding his lower abdomen. While the patient's Lower Dantian is filling with Qi, he should lean his body forward until his head becomes level with his navel area (Figure 49.26).
   - Have the patient exhale and compress his Lower Dantian Qi downward, rolling the energy stored within the lower abdomen into his prostate area. The compressed energy should then be released out through his penis like water released from a fire hose. This entire action should be performed while the



Inhale, Lean Over and Fill the Lower Dantian

Figure 49.26. Inhale and Lean the Body Forward Until the Head Becomes Level with the Navel (A)



Exhale, Compress the Lower Dantian and Roll the Qi into the Prostate area and Out the Penis

Figure 49.27. Exhale and Straighten the Body (B)

patient is raising his body to the original upright position (Figure 49.27).

- Have the patient practice this exercise 36 times in one sitting.

3. **Gathering Qi into the Huiyin Exercise:** Have the patient perform the Gathering Qi into the Huiyin Exercise. Begin from a Wuji posture, both hands begin to move downward from the Lower Dantian (Figure 49.28).

- Have the patient inhale while bending over. The patient then imagines scooping the Earth energy along the inside of the legs, directing the Qi through the three Yin channels into the body's Huiyin, coccyx, and Mingmen areas. As the patient inhales, it is important that he pulls up on his anal sphincter and imagines gathering the Earth Qi directly through the lower body's orifices (testicles, penis and prostate gland) into the Kidneys and Mingmen area (Figure 49.29).
- Next, the patient moves both hands from the insides of the thigh, groin, and lower abdomen backward along the Belt Vessel, expanding the energy into the Kidneys and Mingmen area. Have the patient hold this posture while exhaling and imagining the Qi flowing into the Kidneys and Mingmen areas (Figure 49.30).
- Finally, the patient circles the Qi down to the Lower Dantian and Huiyin area. At the Lower Dantian, have the patient pause for a moment to allow the Qi to settle and root (Figure 49.31). The patient should repeat this exercise nine times and then end the practice.

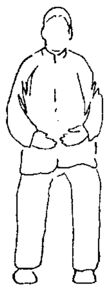


Figure 49.28. Gathering Qi in the Huiyin Area (A)

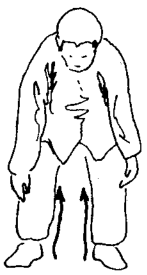


Figure 49.29. Gathering Qi in the Huiyin Area (B)

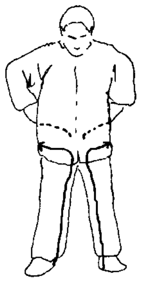


Figure 49.30. Gathering Qi in the Huiyin Area (C)

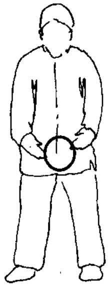


Figure 49.31. Gathering Qi in the Huiyin Area (D)

PRESCRIPTION MODIFICATIONS

1. Kidney Yang Deficiency: When treating patients with Kidney Yang Deficiency, it is advisable to have them practice Beating and Drumming the Qi with lower abdominal breathing (see Chapter 42).
2. Damp Heat **in the Lower Burner:** For patients with a downward flow of Damp Heat, prescribe the practice of rubbing the Lower Dantian and exhaling the healing sound "Chree" for 36 breaths; followed by the healing sound "Shu" for 36 breaths (to break apart the stagnation and clear the Heat).

CHAPTER 50

QI EMISSION THERAPY FOR MISCELLANEOUS DISEASES

INTRODUCTION

This chapter addresses miscellaneous diseases such as complicated multiple diseases or energetic syndromes that defy simple classification. This section describes the conditions, symptoms, and treatment for these syndromes. The discussion begins with energetic dysfunctions stemming from the Qi of the Three Dantians and expands further to include other tissues, internal organs, and energetic organ system complications.

DEFICIENT DANTIAN QI

Medical Qigong places great importance on the vitality of the Three Dantians (see Volume 1, Chapter 5). The Lower Dantian is located a few inches behind the navel and slightly lower at the CV-6 (Qi Hai) point (radiating from the center of the uterus in women and slightly lower in men). The Middle Dantian is located a few inches behind the sternum CV-17 point (radiating from the center of the atrioventricular node). The Upper Dantian is located a few inches behind the Yintang (Third Eye) point (radiating from the center of the pineal gland and third ventricle of the brain).

One of the most common problems found in the body's energetic system is Deficient Dantian Qi. The symptoms vary according to the location of the deficiency, as well as the patient's constitution. Dantian imbalances are classified as Deficient Lower Dantian Qi, Deficient Middle Dantian Qi, or Deficient Upper Dantian Qi, described as follows:

DEFICIENT LOWER DANTIAN QI

If the energy of the Lower Dantian is deficient, the patient may display a large range of symptoms and syndromes, includes: chronic diarrhea, asthma due to Kidney Yang Deficiency, hypertension due to Kidney Yin Deficiency, insomnia, spermatorrhea, collapsing syndrome due to Deficiency, Abandoned-type (Open) Wind Stroke, Abandoned-type (Open) coma, and all types of organ prolapse.

PRESCRIPTIONS FOR REGULATING THE LOWER DANTIAN

The following meditations are prescriptions used to regulate the heat, vibration, and light in the Lower Dantian:

1. **Regulating the Lower Dantian Meditation #1:** The Lower Dantian meditation solidifies the Qi in the Lower Dantian and allows for stable energy transference to take place. The purpose of Heat Regulation in the Lower Dantian is to cause the internal organs to steam; this transfers energy from organ to organ to nurture and regulate the body's Qi.

   Have the patient focus on breathing into the center of the Lower Dantian. Upon inhaling, the patient imagines drawing Qi into the body from the nose, urethra, and anus, and directs it into the Lower Dantian. After inhaling, the patient closes the lower orifices and circulates the Qi up through the coccyx and Mingmen area, then down into the navel and into the Lower Dantian. It is important that the patient visualize a ball of energy rotating in the lower abdomen like a spinning wheel. As this Qi begins to collect in the Lower Dantian, heat and vibration begin to resonate in the lower abdominal area.
2. **Regulating the Lower Dantian Meditation #2:** Begin in a standing or sitting Wuji posture with the spine straight, Mingmen pressed back, anal sphincter closed, tongue on the upper palate, and use Natural Breathing (see Volume 2, Chapter 17). This particular exercise follows the opening and closing pattern

of Qi regulation. The focus is placed on the Lower Dantian area for a period of 18 to 24 breaths. The Dantian area needs a specific sound and light visualization to open, purge, close, and regulate its energy. The sounds and physical movements are as follows:

- To open, energize, and regulate the Lower Dantian use the sound of "Hai-reem." The arms separate and come together above the lower abdomen at the CV-8 point while opening and closing the Lower Dantian. The focus of mind's intention is placed on drawing in divine healing light while inhaling to fill the Taiji Pole. When exhaling, imagine the Qi rushing into the Lower Dantian with the first syllable "Hai," then shining outside the body when the syllable "reem" is pronounced. At the beginning, the tongue is placed on the lower palate to pronounce the sound "Hai." As the tone and breath reach their midpoint, the tongue changes its position to behind the teeth to sound the tone "reem."
- **Note:** Certain Medical Qigong schools will use the sound "Hong" to stimulate and energize the Lower Dantian. There are numerous sounds used to activate and energize the Lower Dantian. It is important to practice these sounds in the following two step progression:
  - Upon inhalation, focus the mind's intention on drawing divine healing light into the body to fill the Taiji Pole (Figure 50.1).
  - While exhaling, sound the specific tone of the Lower Dantian while both hands perform the opening (the expanding movements of the arms and hands) and closing (the contracting movements of the arms and hands) technique at the Lower Dantian. The mind visualizes the light resonating and shining out from the body at the Lower Dantian during the toning (Figure 50.2).

DEFICIENT MIDDLE DANTIAN QI

If the energy of the Middle Dantian is deficient, the patient will display symptoms such as shortness of breath, loss of appetite, fatigue, Blood deficiency, bronchitis, asthma, chest pain, palpitations, intercostal neuralgia, and breast disorders including acute mastitis and breast abscesses.

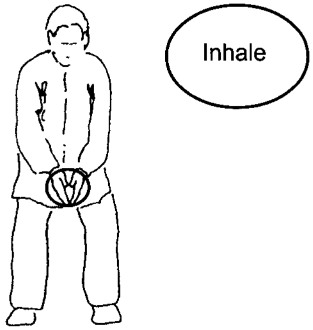


Figure 50.1. Open and Close the Lower Dantian (A)

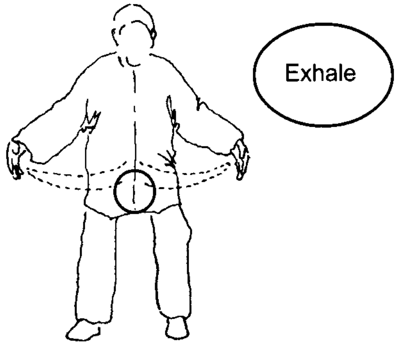


Figure 50.2. Open and Close the Lower Dantian (B)

PRESCRIPTIONS FOR REGULATING THE MIDDLE DANTIAN

The following meditations are prescriptions used to regulate the heat, vibration, and light in the Middle Dantian:

1. **Regulating the Middle Dantian Meditation #1:** The Middle Dantian meditation expands the patient's Wei Qi, which in turn enhances the body's protection against an attack by external Hot or Cold pathogenic factors. The patient should draw the Toxic Qi out the Yang Channels of the arms through the center point of the palms. This is an excellent meditation for treating diseases caused by Excess Heat, such as insomnia, headaches, hypertension, and arthritis of the joints.

   To regulate the heat of the Heart and Middle Dantian area, the patient focuses the breath and the mind's intention on the center of the chest (CV-17) while placing the right thumb inside the heart of the left palm (Pc-8), and resting both hands on the lap. The attention is kept in the Middle Dantian throughout the entire meditation. Use Natural Breathing.

2. **Regulating the Middle Dantian Meditation #2:** Begin in a standing or sitting Wuji posture with the spine straight, Mingmen pressed back, anal sphincter closed, tongue on the upper palate, and use Natural Breathing. This particular exercise follows the opening and closing pattern of Qi regulation. The focus is placed on the Middle Dantian area for a period of 18 to 24 breaths. The Middle Dantian area needs a specific sound and light visualization to open, purge, close, and regulate its energy. The sounds and physical movements are as follows:

- To open, energize, and regulate the Middle Dantian use the sound of "Haar." The arms separate and come together above the chest at the CV-17 point while opening and closing the Middle Dantian. The focus of the mind's intention is placed on drawing in divine healing light while inhaling to fill the Taiji Pole. When exhaling the tone "Haar," separate the arms and imagine that the Qi rushes into the Middle Dantian and then expands to shine outside of the body. On the beginning of the tone "Ha," the tongue should be placed on the lower palate. As the tone and breath reach its midpoint, the tongue maintains its connection to the lower palate. However, towards the end of the tone (during the "arrr" sound) the tongue releases its position and is suspended.
- **Note:** Certain Medical Qigong schools will use the sound "Who" to stimulate and energize the Middle Dantian. These specific sounds are used to activate and energize the Middle Dantian. It is important to practice these sounds in the following two step progression:
  - Upon inhalation, focus the mind's intention on drawing divine healing light into the body to fill the Taiji Pole (Figure 50.3).
  - While exhaling, sound the specific tone of the Middle Dantian while both hands perform the opening (the expanding movements of the arms and hands) and closing (the contracting movements of the arms and hands) technique at the Middle Dantian. The mind visualizes the light resonating and shining out from the body at the Middle Dantian during the toning (Figure 50.4).

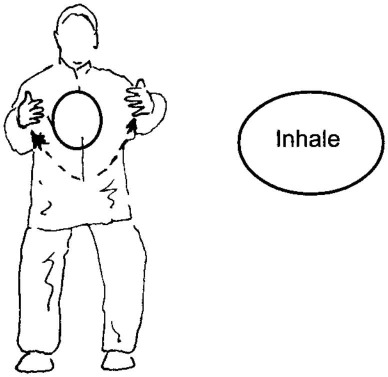


Figure 50.3. Gathering Qi in the Middle Dantian (A)

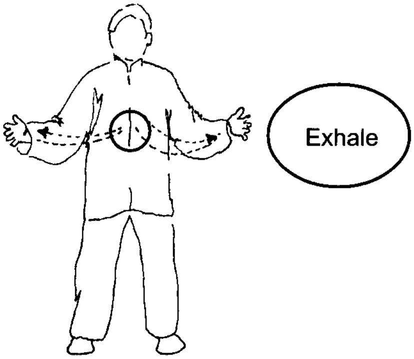


Figure 50.4. Gathering Qi in the Middle Dantian (B)

DEFICIENT UPPER DANTIAN QI

If the energy of the Upper Dantian is deficient, the patient may display symptoms such as headaches, dizziness, vomiting, fainting due to blood loss, insomnia, eye soreness, febrile convulsions, and mental instability.

PRESCRIPTIONS FOR REGULATING THE UPPER DANTIAN

The following meditations are prescriptions used to regulate the heat, vibration, and light in the Upper Dantian:

1. **Regulating the Upper Dantian Meditation #1:** The Upper Dantian meditation not only expands the patient's Wei Qi, but also fills the body with sound and light vibration. Sound and vibration are used in the Qigong clinic to purge Toxic Qi out of the patient's body. This is an excellent meditation for stimulating and expanding different levels of consciousness, as well as for balancing and energizing the Upper Dantian.
2. **Regulating the Upper Dantian Meditation #2:** Begin in a standing or sitting Wuji posture with the spine straight, Mingmen pressed back, anal sphincter closed, tongue on the upper palate, and use Natural Breathing . This particular exercise follows the opening and closing pattern of Qi regulation. The focus is placed on the Upper Dantian area for a period of 18 to 24 breaths. The Upper Dantian area needs a specific sound and light visualization to open, purge, close, and regulate its energy. The sounds and physical movements are as follows:

- To open, energize, and regulate the Upper Dantian, use the sound of "Oomm." The arms separate and come together above the Baihui area (above the head) in order to open and close the Upper Dantian. The focus of the mind's intention is placed on drawing in divine healing light while inhaling to fill the Taiji Pole. When exhaling, imagine the energy rushing into the Upper Dantian from the Taiji Pole, while toning the first vowel sound "Aaaa." Next, imagine light shining outside of the various sutures of the cranium while sounding the vowel sound "Uuuu." Then imagine light shining outside of the Upper Dantian while sounding the consonant sound "Mmmm." On the beginning of the vowel sound, the tongue is placed on the lower palate. As the tone and breath reach their midpoint, the tongue rises to connect with the upper palate to finish the sound "Mmmm."
- **Note #1:** The Mantra "Oomm" is made up of three sounds" "A," "U," and "M." Each of these sounds vibrates at a different frequency, which influences a different level of consciousness, depending on the individual's focus of intention.

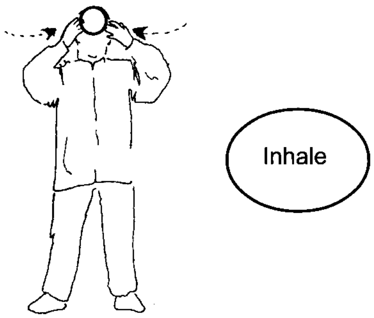


Figure 50.5. Gathering Qi in the Upper Dantian (B)

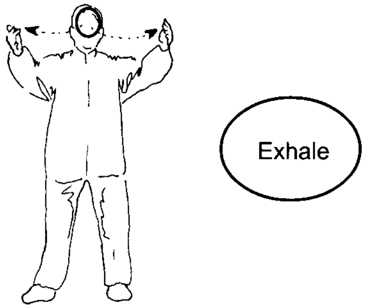


Figure 50.6. Gathering Qi in the Upper Dantian (A)

- **Note #2:** Certain Medical Qigong schools will use the sound "Wong" to stimulate and energize the Upper Dantian. These specific sounds are used to activate and energize the Upper Dantian. It is important to practice these sounds in the following two step progression:
  - Upon inhalation, focus the mind's intention on drawing divine healing light into the body to fill the Taiji Pole (Figure 50.5).
  - While exhaling, sound the specific tone of the Upper Dantian while both hands perform the opening (the expanding movements of the arms and hands) and closing (the contracting movements of the arms and hands) technique at the Upper Dantian. The mind visualizes the light resonating and shining out from the body at the Upper Dantian during the toning (Figure 50.6).

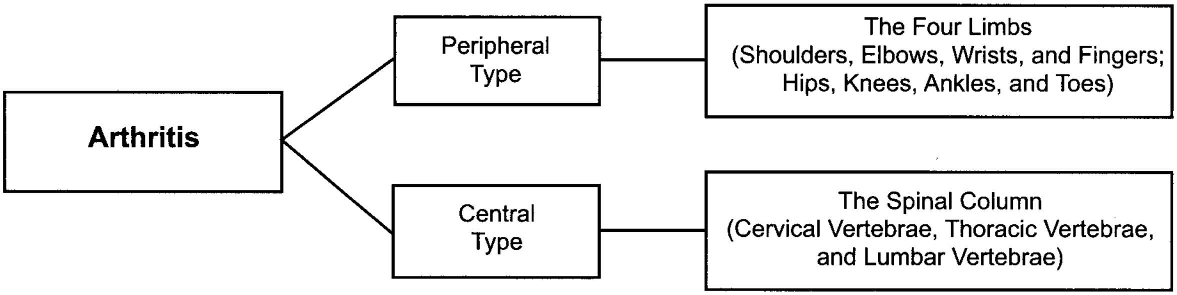

Arthritis
Peripheral Type
The Four Limbs (Shoulders, Elbows, Wrists, and Fingers; Hips, Knees, Ankles, and Toes)
Central Type
The Spinal Column (Cervical Vertebrae, Thoracic Vertebrae, and Lumbar Vertebrae)

Figure 50.7. Two Types of Arthritis

ARTHRITIS

Arthritis is defined as inflammation of the joints, usually accompanied by pain, swelling, and changes in structure. This is a chronic, multiple arthropathy and can be divided into the following two categories (Figure 50.7): the peripheral type (pertaining to the four limbs), and the central type (pertaining to the spinal column, e.g., rheumatoid arthritis or ankylosing spondylitis).

ETIOLOGY

From a Traditional Chinese Medical perspective, arthritis can be caused by pathogenic Wind, Cold, and Dampness attacking the body's channels and hindering the Qi and Blood circulation. This invasion can give rise to pain, soreness, heaviness, and numbness of the bones, tendons, and muscles, as well as swelling and difficulty in moving the joints (Figure 50.8). This condition can be caused from a life-style that weakens the body's Wei Qi, a constitutional weakness, overexposure to a draft after sweating, wading in water, a susceptibility to Dampness, exposure to cold weather, or lying on the damp ground for long periods of time.

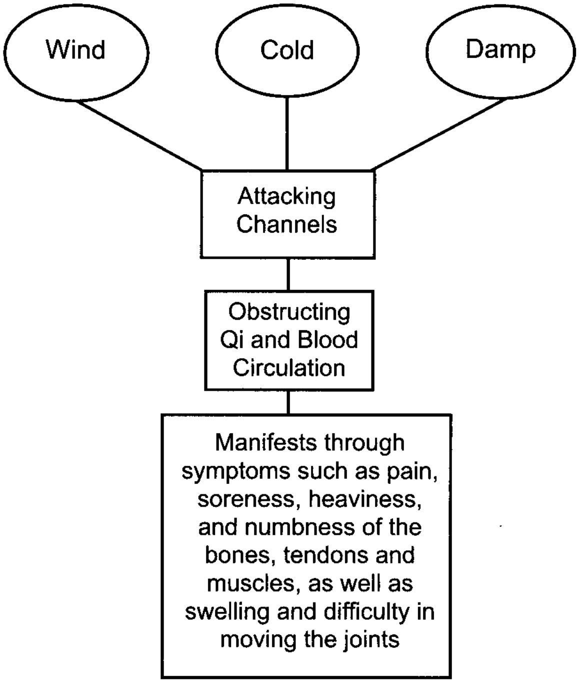

Wind
Cold
Damp
Attacking Channels
Obstructing Qi and Blood Circulation
Manifests through symptoms such as pain, soreness, heaviness, and numbness of the bones, tendons and muscles, as well as swelling and difficulty in moving the joints

Figure 50.8. The Etiology of Arthritis

SYMPTOMS

Clinically, arthritis manifests primarily as arthralgia and dysfunction of the joints, and it can be accompanied by muscle spasm, loss of muscle tone, loss of muscle mass, and deformity. Symptoms can be divided into early and late stages.

EARLY STAGES OF ARTHRITIS

In the early stages of arthralgia, the local swelling usually starts from the small joints of the fingers and toes, wrists and ankles, or from the iliosacral joint, and then spreads upward into the body. Several weeks or months later, the patient may feel local tenderness and inflexibility of the joints with some clicking or cracking sounds. During this stage the pain is worse at night and early in the morning and may be alleviated with gentle exercise. In the early stages of arthritis, the patient's condition can be controlled and even restored back to normal through Medical Qigong prescriptions.

LATER STAGES OF ARTHRITIS

In the later stages of arthritis, the articulation of the joints is markedly limited, and patients may experience deformity in the joints, as well as stiffness, muscular atrophy, and paralysis. The phalangeal and carpal joints of the patient's hands may become rigid and deviate to the ulnar side of the arm. The fingers may also become deformed with restricted mobility, and the elbow and shoulder joints may also be affected. In the late stages of arthritis, the treatment can only control the progression of the disease and alleviate local symptoms. The patient's locomotive function can only be gradually improved.

If the patient's lower limbs are affected, the ankle, knee, and hip joints may become rigid, and he or she may experience motor impairment.

SYNDROMES

When treating an external invasion of pathogenic factors, the Qigong doctor observes three main syndromes of arthritis:

- **Wind or Migratory Arthralgia:** This type of arthritis can manifest in pain that has no particular fixed location, but moves throughout the extremities and joints and is sometimes accompanied by chills and fever.
- **Cold Arthralgia:** This type of arthritis can manifest in localized pain of the joints, which may be relieved by heat and aggravated by cold.
- **Damp Arthralgia:** This type of arthritis can manifest in fixed pain and swelling in the joints and extremities or by numbness of the skin which may be aggravated in humid and rainy weather.

TREATMENT PROTOCOL FOR THE PERIPHERAL TYPE OF ARTHRITIS

When treating a patient with arthritis of the extremities, begin as follows:

1. Place the patient in a sitting or lying posture and begin dredging the extremities, purging the Turbid Qi into the ground.
2. While emitting Qi into the painful joint areas, purge and flush the pathogenic energy out of the patient's body, leading the Toxic Qi along the affected channels and out the extremities.
3. Next, while treating the patient's arthritis, place your imagination on the patient's Heart Fire and lower Kidney Water. Imagine the patient's Water and Fire joining together in the Yellow Court, vaporizing to become steam. Imagine this hot mist entering into the patient's Bones and flowing through the Marrow. Imagine this mist beginning to solidify and harden, making the Bones solid and radiant with white light.
4. After tonifying the Bone tissue areas, seal the area with an Energetic Cast.

TREATMENT PROTOCOL FOR THE CENTRAL TYPE OF ARTHRITIS

When treating a patient with arthritis of the spinal column, begin as follows:

1. Place the patient in a standing or sitting posture and begin dredging the Governing Vessel, purging the Turbid Qi into the ground.
2. While emitting Qi into the painful joint areas, purge and flush the pathogenic energy out of the patient's body, leading the Toxic Qi along the affected channels and out the extremities.
3. Use the Extended Fan Palm hand technique and begin to Tonify and rebuild the tissue and Bone areas by emitting vibrant blue Qi into the patient's spinal column.
4. Next, while treating the patient's arthritis, place your imagination on the patient's Heart Fire and lower Kidney Water. Imagine the patient's Water and Fire joining together in the Yellow Court, vaporizing to become steam. Imagine this hot mist entering into the patient's Bones and flowing through the Marrow. Imagine this mist beginning to solidify and harden, making the Bones solid and radiant with white light.
5. After tonifying the Bone tissue areas, seal the area with an Energetic Cast.

HOMEWORK PRESCRIPTIONS

1. **Daoist Five Yin and Yang Organ Exercises:** In treating arthritis, it is important to prescribe exercises which lubricate the joint articulations to increase the production of Qi and Blood to the extremities. The Daoist Five Yin and Yang Organ exercises (see Chapter 44) will accomplish this goal quite easily.

   The patients are required to perform Qigong prescriptions which improve the body's resistance but do not cause fatigue. Patients should also improve their diet and should be encouraged to consult an herbalist for herbal supplements that can help rebuild healthy cartilage and reduce pain. They should also make every effort to keep their body warm.

CONTRAINDICATIONS

If arthritis occurs in the patient's spinal column, it may cause kyphotic deformity and dyspnea, as well as restriction in neck movement. At this stage a sudden backward flexing of the neck may cause sudden death in patients with rigid forward bending neck deformity.

For patients with osteoporosis, stretching techniques, as well as sudden forward flexing of the neck are absolutely prohibited.

PRESCRIPTION MODIFICATIONS

1. **Dynamic Medical Qigong:** When treating patients who suffer from arthritic pain in the upper limbs, advise them to practice shoulder and arm Dynamic Medical Qigong exercises, moving at a slow, fluid pace.
2. **Dynamic Walking Medical Qigong:** When treating patients who suffer from arthritic pain in the lower extremities, advise them to practice Dynamic Walking Medical Qigong (see Volume 2, Chapter 16), moving at a slow, fluid pace.
3. **Expanding and Contracting the Rings:** When treating patients who suffer from arthritic pain in the waist and lower back, advise them to practice the Expanding and Contracting the Rings exercise (see Chapter 43).
4. **Whirling the Nape and Turning the Neck:** When treating patients who suffer from arthritic pain in the neck, advise them to practice the slow-moving non-forceful Whirling the Nape and Turning the Neck rotation exercises in conjunction with stationary neck massage.
5. **The Exchange of Fire and Water Meditation:** This meditation unifies the energies of the Kidneys (Water) and the Heart (Fire) and is often called the Fusion of Kan and Li. It is used to unify opposite principles within the body, and to balance the energies of the mind, body, and Prenatal and Postnatal Shen for creating wholeness. It also strengthens the immune system and the Bones, and can be used in the treatment of rheumatoid arthritis, for slowing or preventing osteoporosis, and for treating muscle atrophy:

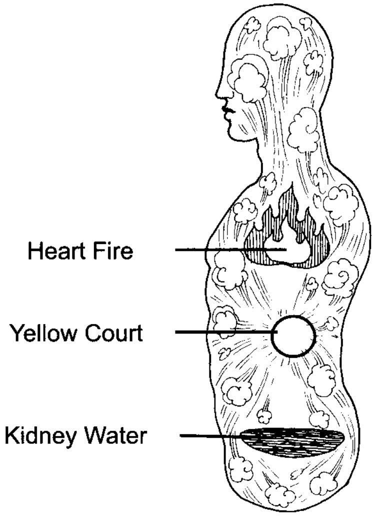


Figure 50.9. During the exchange of Fire and Water meditation, the fusion of Heart Fire and Kidney Water creates steam.

- Begin from a sitting position. Breathe naturally, inhaling and exhaling through the nose. Visualize the Lower Dantian as an ocean of water, and the Heart as a ball of fire.
- Inhale and imagine the waters of the Lower Dantian beginning to flow up the center of the body, reversing their natural flow. At the same time imagine that the Fire of the Heart is descending from the center of the body reversing its natural flow.
- As the Water and the Fire join in the Yellow Court (located in the lower part of the solar plexus), the Water vaporizes and becomes steam (Figure 50.9). Exhale and imagine this hot mist traveling throughout the entire body. It should feel warm and pleasant.
- Imagine the hot mist entering into your Bones and flowing through the Marrow. Imagine this mist beginning to solidify and harden, making your Bones solid and radiant with white light.
- Upon completion of the meditation, relax and allow the images to disperse as you sink into the Wuji.

VERTIGO

Vertigo is a syndrome characterized mainly by loss of balance and dizziness. It is defined as a sensation of moving around in space or of objects moving about the person as a result of a disturbance of equilibrium. Vertigo is sometimes used as a synonym for dizziness, feeling light headed, or giddy.

Patients with mild vertigo may experience relief from this condition after a short rest with their eyes closed. In severe cases, patients may suffer from a serious rotary vertigo and will not be able to stand or walk straight (e.g., sea and air sickness), a condition that is sometimes followed by nausea, vomiting, perspiration, or even syncope (fainting).

Diseases that have vertigo as their main manifestation include cerebral arteriosclerosis, auditory vertigo, hypertension, anemia, and psychosomatic illnesses such as hyperventilation (which often accompanies anxiety disorders, especially panic disorders). These diseases may be diagnosed, categorized, and treated with the prescriptions described in this section.

ETIOLOGY

Vertigo may be caused by a variety of factors, these factors include malfunctions of the ear, the eighth cranial nerve, and the brain stem. Other factors may stem from middle ear disease, infectious diseases, trauma, tumors, toxemia due to food poisoning, hypertension, sunstroke, and toxic conditions such as those caused by alcohol and drugs. Over-medication and malnutrition (especially in the elderly who suffer from dehydration) also can cause vertigo.

In ancient times, Chinese physicians believed that vertigo could be caused by Yin Deficiency, Excess Liver Wind, or by a head trauma. In Excess conditions, vertigo can be caused by Phlegm Fire or Wind Phlegm. Currently, the clinical protocols for treating vertigo are divided into three categories, described as follows:

1. **Liver Yang Rising:** This syndrome is caused by an insufficiency of Kidney Yin
2. **Qi and Blood Deficiency in the Heart and Spleen:** This syndrome is caused by a deficiency in the Marrow.
3. **Stagnation of Phlegm Dampness:** This syndrome is caused by a deficiency of Spleen and Stomach Qi (which fails to transform the Phlegm).

SYNDROMES AND SYMPTOMS

The syndromes of vertigo vary with the causes of the disease, described as follows:

- **Liver Yang Rising:** In cases where the patient has Liver Yang Rising, the syndrome of vertigo can be characterized by severe dizziness, splitting headache, blurred vision, nausea, soreness and weakness of the waist and legs, mental fatigue (caused by emotional upset and anger), flushed face, constipation, and tinnitus.
- **Qi and Blood Deficiency in the Heart and Spleen:** In cases of vertigo due to Qi and Blood Deficiency in the Heart and Spleen, the symptoms may include rotary vertigo, blurred vision, listlessness, disinclination to talk, palpitations, insomnia, poor memory, and anorexia.
- **Stagnation of Phlegm Dampness:** In cases of stagnation of Phlegm Dampness, the symptoms may include chest pain and distress, nausea and vomiting, poor appetite, listlessness of the body, and heaviness in the head.

TREATMENT PROTOCOL FOR VERTIGO

When treating patients with vertigo, begin with the upper body and work downward, from the medial aspect of the body towards the lateral portions of the body:

1. Begin with the patient sitting on the edge of the table. Energize the patient's Baihui (GV-20), the sides of the head (GB-4, GB-8 points), and Taiyang (temple areas). Next stimulate the Shendao (GV-14 point), Mingmen (GV-4 point), and the Lower Dantian (CV-8 point).
2. Use the Vibrating Palm hand technique to emit Qi into the patient's Baihui, GV-14, Yellow Court, and Lower Dantian for 12 to 24 breaths.
3. Use the Extended Fan Palm hand technique to emit energy into the patient's St-8, St-21, and St-36 points on both sides of the body.
4. With the left palm, emit Qi into the patient's Baihui point while using the right hand Sword Fingers to guide the patient's Qi from the Yel-

low Court down the Conception Vessel into the Lower Dantian.

5. Direct the Qi from the patient's St-8 points down and out the St-36 points via the Stomach Channels.
6. Purge the energy of the upper torso out the hands via the Large Intestine Channels.
7. Finally, lightly pat and knead the patient's Baihui and GV-14 points, softly rocking the upper limbs to end the treatment. Softly pressing and kneading the patient's tissues along the channels can push Qi and Blood downward to dredge the patient's mind of Toxic Qi. The soft grasping can relieve stasis of Qi and Blood in the patient's Blood Vessels and promote circulation, thus reducing and relieving vertigo.

TREATMENT MODIFICATIONS

- **Liver Yang Rising:** In cases of Liver Yang Rising, use the Extended Fan Palm hand method to emit Qi into the patient's UB-18, Mingmen, and Lower Dantian areas. Guide the Qi to flow along the channels (or in a clockwise direction) to nourish the patient's Yin and to suppress the hyperactive Yang.
- **Qi and Blood Deficiency in the Heart and Spleen:** In cases of Deficient Qi and Blood, use the Extended Fan Palm hand method to emit Qi into the patient's mid-back (UB-17, UB-18, and UB-20 points) and Lower Dantian to nourish the patient's Qi and replenish the Blood.
- **Stagnation of Phlegm Dampness:** In cases of stagnation of Phlegm Dampness, use the Extended Fan Palm hand method to emit Qi into the patient's Yellow Court. Guide the Toxic Qi down the Stomach Channels and expel the pathogens from the patient's St-36 points.

HOMEWORK PRESCRIPTIONS

1. **Descend the Qi and Cleanse the Organs Exercise:** To treat vertigo, have the patient practice the Descend the Qi and Cleanse the Organs exercise (see Chapter 43).

PRESCRIPTION MODIFICATIONS

1. **Color Meditation:** The following meditation is used for patient's who suffer from a Deficiency of Kidney Yin and Hyperactivity Liver Yang.
   - Have the patient take a standing or sitting posture, breathing naturally, and relaxing. While inhaling through the nose, the patient imagines black or dark "midnight" blue energy filling the mouth.
   - When exhaling, the patient imagines the dark "midnight" blue energy slowly pouring down the throat, like warm water, filling the Kidneys and Lower Dantian area. The patient should practice this meditation for 7 breaths.

TREATMENT OF HEADACHES

A headache is defined as a pain in different portions of the head which is not confined to any one nerve distribution area. It may be acute, chronic, frontal, temporal, vertex, occipital, or unilateral in nature. The character of the pain may vary from a dull ache to an acute stabbing pain. There may be intermittent pain, intense pain, throbbing pain, extreme pressure in the head, or a penetrating pain driving through the head.

ETIOLOGY

Transient acute headaches may vary in their etiology. Sometimes, diseases of the perinasal sinuses, teeth, eyes, ears, nose or throat can cause headaches. Acute infections, invasion of Wind Cold or Wind Heat pathogens into the channels of the head can also lead to headaches. Lastly, tumor formation or trauma can cause stagnations, leading to headaches.

Chronic headaches may also be caused by a variety of conditions including physical, emotional, psychosomatic, or psychogenic factors. These include fevers, metabolic conditions, or even exposure to toxic chemicals.

SYNDROMES AND SYMPTOMS

In Traditional Chinese Medicine, headaches convey different symptoms that help determine a specific diagnosis (e.g., Categories of Excess, Deficient, Qi and Blood Stagnation). An Excess headache may occur from Liver Yang Rising, while a Deficient headache may feel dull and be the result of Qi Deficiency or lack of food or drink. A

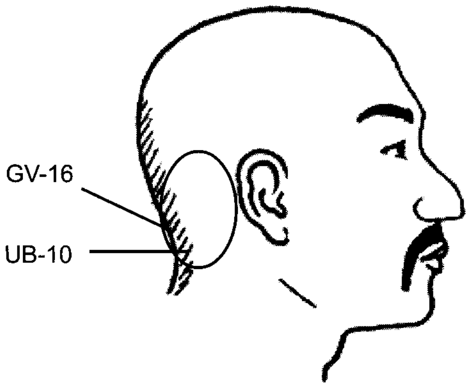


Figure 50.10. Tai Yang (Greater Yang) Headache: Located at the back of the head at the base of the occiput - Occipital Headache

Blood Stagnation headache will feel like a stabbing pain that is localized and focused in one area.

Syndromes of Tai Yang Headache, Shao Yang Headache, Yang Ming Headache, and Jueyin Headache, reveal different imbalances in the body. Traditional Chinese Medicine can also differentiate headaches based on their location and syndromes, described as follows:

TAI YANG (GREATER YANG) HEADACHE SYNDROMES (U.B. - S.I.)

1. **Tai Yang Headache:** A Tai Yang Headache is located on the back of the head at the base of the occiput (Figure 50.10, 50.11 and 50.12), and it generally manifests as an early stage of a common Cold or influenza (Wind invasion). It can manifest through symptoms such as: headache, stuffy nose, sneezing, nasal drip, pain in the occipito-cervical area, chills and fever, aversion to Wind, aversion to Cold, and rigidity at the back of the neck.

TREATMENT PROTOCOL FOR TAI YANG HEADACHES

- When treating a patient with a Taiyang Headache, apply the Extended Fan Palm hand technique to emit Qi into the GV-16 and UB-10 points, leading the pathogenic Qi out of the Governing Vessel, Small Intestine, and Urinary Bladder Channels.

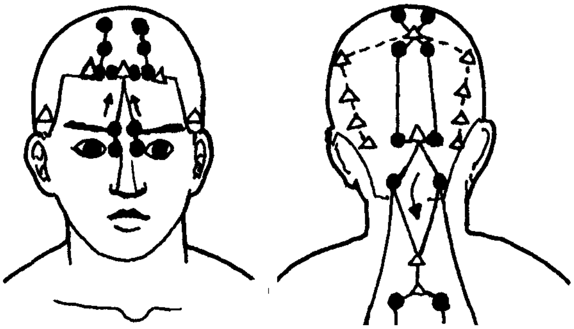


Figure 50.11. The Internal and External Qi Flow of the Urinary Bladder (UB) Channels

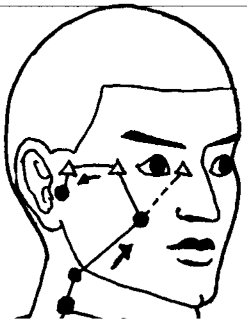


Figure 50.12. The Internal and External Qi Flow of the Small Intestine (SI) Channels

- Focus the treatment on purging the patient's occiput, leading and purging the patient's pathogenic Qi down and out the GV-14 point at the base of the neck. Also purge the Small Intestine Channels out the SI-1 points (on the hands), and purge any remaining heat down the Urinary Bladder Channels out the feet.

SHAO YANG (LESSER YANG) HEADACHE SYNDROMES (G.B. - T.B.)

1. **Shao Yang Headache:** A Shao Yang Headache is located at the temporal sides of the head, and it generally manifests as a chronic headache (also known as a "Migraine" headache). Energetically, the pathogens have penetrated the tissues half-internally and half-externally. A Shao Yang Headache can manifest through symptoms such as severe headache in one or both of the temporal regions, accompanied by Excess Heat in the head, congestion, and

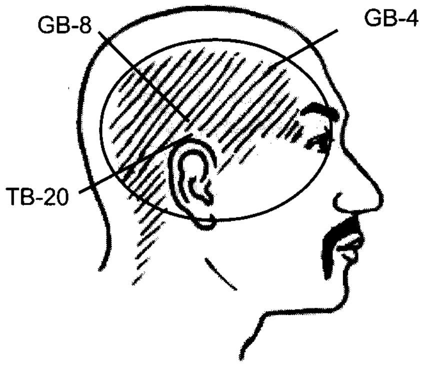


Figure 50.13. Shao Yang (Lesser Yang) Headache: Located on the temporal side of the head - Temporal Headache (also known as a Migraine Headache)

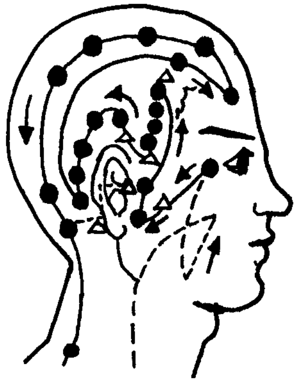


Figure 50.14. The Internal and External Qi Flow of the Gall Bladder (GB) Channels

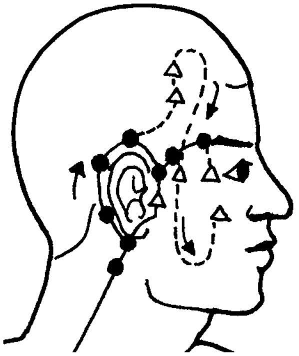


Figure 50.15. The Internal and External Qi Flow of the Triple Burner (TB) Channel

sometimes intercostal fullness or pain. Visual distortion, nausea, and alternating chills and fever often accompany a Shaoyang headache.

In Traditional Chinese Medicine, a migraine headache is considered a Shao Yang syndrome, affecting both the Gall Bladder and the Triple Burner Channels (Figure 50.13, 50.14 and 50.15). A Migraine headache initially consists of a constriction in the arteries of the head, followed by vasodilation of the extracerebral cranial arteries.

ETIOLOGY

Migraine headaches can emerge from stress and can also be triggered by an allergic reaction (e.g., cheese, chocolate, red wine, phosphates, contraceptive pills, preservatives, etc.). Initiated by pathogenic external influences, this type of stress placed on the body's nervous system can result in internal organ dysfunction. The result of stress-related internal organ dysfunction causes the initial constriction of the arteries in the head, followed by vasodilatation and distention of the vessels. The internal organ dysfunction is generally caused by one or more of the following four factors:

1. **Heart and Spleen:** The energy of the Heart and Spleen not being balanced can cause or contribute to the condition of Migraine headaches.
2. **Liver Yang Rising:** Heat from the Liver and Qi Stagnation rising to the head can cause or contribute to the condition of Migraine headaches.
3. **Liver Fire Rising:** Fire from the Liver and Gall Bladder ascending and attacking the eyes and temporal regions can cause or contribute to the condition of Migraine headaches.
4. **Kidney Yin Deficiency and Heart Fire:** A Deficiency of Kidney Yin leading to the rising of Heart Fire can cause or contribute to the condition of Migraine headaches.

SYMPTOMS

Symptoms of migraine headaches can manifest as hypersensitivity to light and sound, followed by severe, throbbing pain (most commonly felt on only one side of the head), nausea, dizziness, and sometimes vomiting. Some migraine patients experience seeing an aura or visual disturbances (colors, shapes, lines, flashing spots, or temporary reduction in the field of vision) before the migraine begins.

TREATMENT PROTOCOL FOR SHAOYANG HEADACHES

For treatment, the Qigong doctor must pull the pathogenic energy from the patient's head at the location of the pain. The Excess Toxic Qi is led out the patient's extremities, while the channels are opened to allow the Qi to rise and fall through the patient's head unobstructed.

- Generally, when treating a patient with a Shaoyang Headache, apply the Extended Fan Palm hand technique to emit Qi into the GB-4, GB-8, and TB-20 points leading the pathogenic Qi down and out the Triple Burner and Gall Bladder Channels.
- Focus the treatment on purging the energy away from the sides of the patient's head along the Triple Burner and Gall Bladder Channels. Dredge the pathogenic Qi down the arms and out the LI-4 and TB-3 points of the hands, and down the GB-21 points out the shoulders.

SEVERE MIGRAINE TREATMENT

In severe cases, combine Medical Qigong therapy with Jing Point therapy:

1. Begin the treatment by pulling out (with strong intention) the stagnant Qi trapped in the patient's head. First, purge the patient's Wei Qi field, then enter the patient's Jade Pillow at the base of the head. Emit Qi along the falx cerebri and circulate it using your intention to create a small Microcosmic Orbit (circling from the back of the head to the nose). This encourages the patient's stagnant Qi to move.
2. Dredge around the area of the patient's eye (from the inner canthus of the eye to the outer canthus of the eye), starting at the UB-1 point to the Yintang point (Third Eye), following the sphenoid arch across to the temple at the Taiyang point, then to the back of the ear at the TB-17 point.
3. Perform the "Ten Dragons Run Through the Forest" technique on the left side of the patient's head, focusing of Purging and draining the left Gall Bladder Channel.
4. After removing most of the stagnant Qi, lead the remaining Turbid Qi down the patient's neck and into the shoulder. Compress the shoulder at the GB-21 point area and send the Turbid Qi down the patient's body and out her feet into the Earth via the Gall Bladder Channel.
5. Next, lead any remaining pathogenic Qi down the patient's arm and out the extremities, releasing it through the fingers of the hand. To remove sluggish Qi stagnation, squeeze the patient's trapezius muscles, draining the pathogenic Qi out the axillary fold of the patient's arm. The patient should breathe into the painful areas, and imagine any remaining Toxic Qi descending down the arm into the fingertips when exhaling. The doctor should squeeze the patient's arm as the patient exhales, to support the descending action of the Toxic Qi.
6. If the patient is experiencing nausea, purge the Toxic Qi from the Yellow Court and lead it down and out the body through the St-36 point on the leg and Lv-3 point on the foot.
7. The patient should be given homework prescriptions according to his or her constitution.

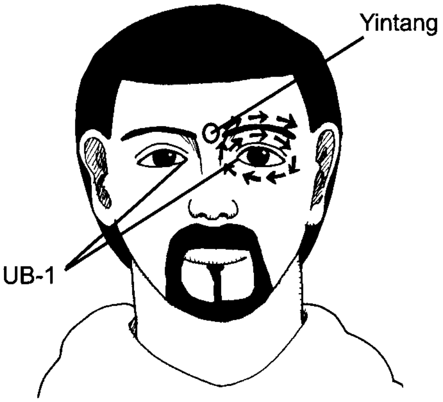


Figure 50.16. For treating chronic migraine conditions (which dominate behind the left eye), begin by extending Qi into the patient's UB-1 point and start to dredge the Toxic Qi from the patient's Yintang area, circulating the orbicularis oculi muscle of the eye in a clockwise direction.

CHRONIC MIGRAINE TREATMENT

In treating chronic migraine headaches, combine Medical Qigong therapy with An Mo therapy, working from the branch to the root. When treating migraine headaches, always treat the head first before treating the extremities:

1. Begin the treatment by pulling out the stagnant Qi trapped in the patient's head. This is done by first purging the patient's Wei Qi field, then entering the patient's Jade Pillow (at the base of the head) to purge and remove Toxic Qi and stagnation. Emit Qi along the falx cerebri and circulate it using your intention to create a small Microcosmic Orbit (circling from the back of the head to the nose). This encourages the patient's stagnant Qi to move.
2. Extend Qi into the patient's UB-1 point (on the inside of the eye).
3. Focus energy into the patient's Yintang point and begin circulating the Qi along the orbicularis oculi muscle of whichever eye is in pain (along the eyebrows to the ear). Work from the inside of the eye along the eyebrows (Figure 50.16).
4. After several rotations, follow the sphenoid arch to the back of the ear at the TB-17 point (if the pain is bilateral, for men, treat the left side first; for women, treat the right side first).
5. Beginning at the TB-21 point, outline the outside of the ear, then massage the lateral aspect of the ear's ridge (upper auricle) (Figure 50.17).
6. Remove and clean the front 6th and 7th Chakra Gate filters. Once the Chakra Gate Filters have been removed, use their energetic vortex as an entry portal into the deeper aspects of the brain. After cleaning, replace the filter gates and root the Chakra Gates back into the patient's Taiji Pole.
7. Firmly hold both of the patient's ears and begin to apply slight pressure at a 45 degree angle towards the sides of the patient's head. This allows the Qi trapped within the patient's head to escape. Using intention, move the Qi from the Jade Pillow (along the tentorium cerebelli) into the patient's pituitary gland. Then divide the energy into two rivers of Qi that circulate through the middle of the cerebrum and end at the Jade Pillow.

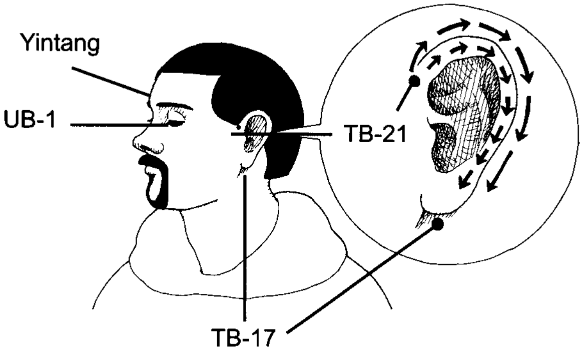


Figure 50.17. Outline the outside of the patient's ear, then massage the lateral aspect of the ear's ridge.

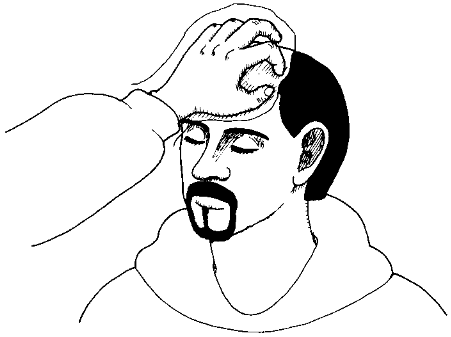


Figure 50.18. Using the Kneading Tiger technique, visualize pulling the pathogenic Qi from the patient's head, down the side of the neck, and down along the sides of his or her arm.

8. From the front of the head, at the edge of the hairline, gather the Qi and lightly press the patient's head, using the Kneading Tiger technique. Visualize pulling the Toxic Qi down the front and sides of the patient's head (down the Gall Bladder Channels) to the base of his or her neck (Figure 50.18).
9. From the base of the neck, pull the Toxic Qi down and out the arms.

HOMEWORK PRESCRIPTIONS

The patient should be given seated Quiescent Qigong meditation homework. The length of meditation time will depend on his or her constitution.

1. **Ten Dragons Run Through the Forest:** Have the patient practice the Ten Dragons Run

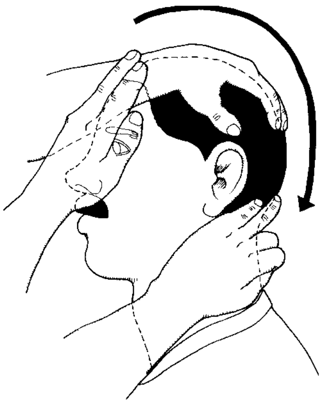


Figure 50.19. Wash the Face and Massage the Head. After rubbing the hands to heat the palms:
(1) place both hands on the face and draw the heat in through the eyes and into the Upper Dantian
(2) Comb the hair with the fingertips
(3) Drain the Excess Qi from the head and neck area

Through the Forest exercise, and Massage the Head (guiding all ten fingers over the head and down over the back of the neck). Repeat nine times. The patient need not touch the head when performing the exercise (Figure 50.19).

2. **Sunning at the Beach Meditation:** It is beneficial to prescribe the following meditation to prevent the progression of an acute attack. The main focus of this meditation is to direct Blood, Heat, and Qi away from the source of pain (i.e., the head) and to the body's upper extremities (the arms and hands).
   - From a sitting, semi-reclining, or lying posture, the patient begins to relax and quiet the mind with the eyes closed.
   - The patient imagines that it is summertime and he or she is at the beach. Next, the patient focuses on both arms and hands, imagining them growing warmer and warmer in the hot sun. The patient imagines feeling heat radiating to the arms and hands, redirecting the Blood flow from the head.
   - The patient imagines the face becoming cooler as the pressure and pain melts down the neck, shoulders, arms, forearms, and out the hands.

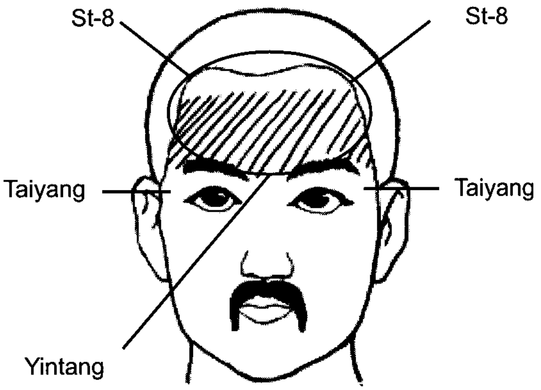


Figure 50.20. A Yang Ming (Bright Yang) Headache: Located at the Front of the Head - Frontal Headache

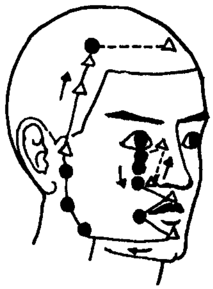


Figure 50.21. The Internal and External Qi Flow of the Stomach (St) Channels

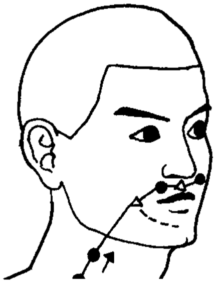


Figure 50.22. The Internal and External Qi Flow of the Large Intestine (LI) Channels

YANG MING (BRIGHT YANG) HEADACHE SYNDROMES (ST. - L.I.)

1. **Yang Ming Headache:** A Yang Ming Headache is located at the Front of the Head, and it generally manifests in the clinic as an influenza headache or food allergy headache. Energetically, the pathogens have penetrated deeper into the tissues (Figure 50.20, 50.21 and

50.22). It can manifest through symptoms such as headache in the upper part of the cranium (specifically along the forehead and sinus areas), thirst, bad breath, and constipation. Classically, the Yang Ming syndrome is associated with the "Four Bigs" (Big Thirst, Big Fever, Big Sweat, Big Pulse).

TREATMENT PROTOCOL FOR YANG MING HEADACHES

- When treating a patient with a Yang Ming Headache, use the Extended Fan Palm hand technique to emit Qi into the patient's Yintang, Taiyang, and St-8 points, purging the Toxic Qi down the Stomach and Large Intestine Channels.
- Focus the treatment on purging the energy away from the patient's forehead. Move the Toxic Qi down the Large Intestine Channels out the arms (via the LI-4 and TB-3 points), and down the Stomach Channels out the legs.

JUE YIN (SHRINKING YIN) HEADACHE SYNDROMES (LV. - PC.)

1. **Jue Yin Headache:** A Jue Yin Headache is located at the vertex of head. It generally manifests as a hypertensive or menopausal headache and is often associated with Liver Deficiency imbalances. It can manifest with symptoms such as vertex headache (located on the top of the head), vertigo, insomnia, dizziness, and irritability with a flushed face (Figure 50.23, 50.24, 50.25 and 50.26).

TREATMENT PROTOCOL FOR JUE YIN HEADACHES

- When treating a patient with a Jue Yin Headache, start at the head and purge the Toxic Qi down and out the patient's Pericardium Channels out the hands, and down the Liver Channels out the legs.
- Focus the treatment on purging the patient's upper cranium via the Liver Organ. Dredge the Toxic Qi down the head and out the patient's Yellow Court and Liver Organ. Then, purge the remaining Toxic Qi down the patient's arms through the TB-5 and Pc-6 points, and down the Liver Channel and out the feet.

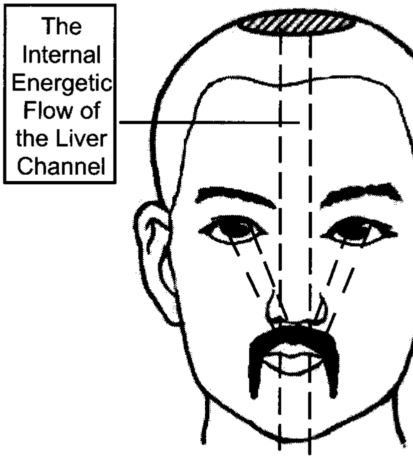
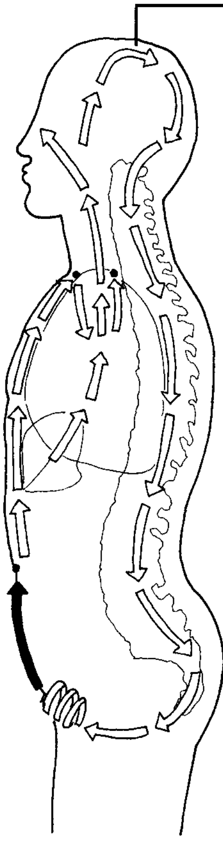


Figure 50.23. A Jue Yin (Terminal Yin) Headache: Located at the Top of Head - Vertex Headache



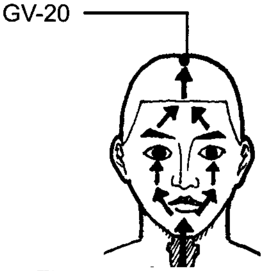


Figure 50.25. The Internal and External Qi Flow of the Liver (Lv) Channels

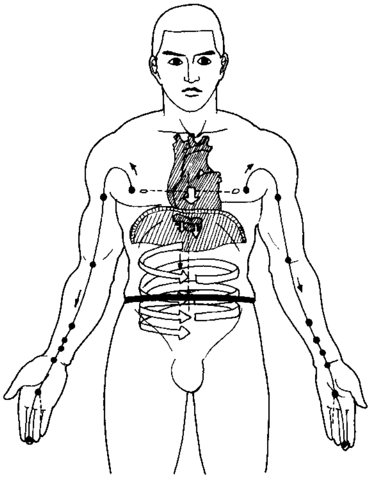


Figure 50.24. Side View of the Liver Channel's Internal Flow of Energy

Figure 50.26. The Internal and External Qi Flow of the Pericardium (Pc) Channels

DEFICIENT QI AND BLOOD HEADACHE SYNDROMES

1. **Deficient Qi and Blood Headache:** A Deficient Qi and Blood Headache manifest in the clinic from a lack of food, drink, Body Fluids, or Qi and Blood. It can also be regarded as a hypoglycemic (low blood sugar) headache. It can manifest through symptoms such as dull lingering headache, blurred vision, lassitude, lack of concentration, general weakness, and often a feeling of dehydration.

TREATMENT PROTOCOL FOR DEFICIENT QI AND BLOOD HEADACHES

- When treating a patient with a headache due to Deficient Qi and Blood, use the Extended Fan Palm hand technique to emit Qi into the patient's mid-back at the UB-17 and UB-20 points, and the chest at the CV-17 point. Then emit Qi into the patient's Spleen, Kidney, and Lower Dantian areas.
- Focus the treatment on Lower Dantian Cultivation and regulate the patient's Righteous Qi with the Microcosmic Orbit Fire Cycle and Chain of Pearls treatment patterns (Volume 3, Chapter 36).

QI AND BLOOD STAGNATION HEADACHE SYNDROMES

1. **Qi and Blood Stagnation Headache:** A Qi and Blood Stagnation Headache generally manifests from either stress or trauma due to injury. Energetically, the Qi and Blood can become stagnant from stress (affecting the Liver Channel and causing Liver Qi Stagnation). Any physical trauma, such as whiplash or sports injury, can also cause Qi and Blood Stagnation. Classically, whenever a patient has a headache that is described as sharp or stabbing pain, it indicates Blood Stagnation.

TREATMENT PROTOCOL FOR QI AND BLOOD STAGNATION HEADACHES

- When treating a patient with a headache due to Qi and Blood Stagnation, use the Extended Fan Palm hand technique and Vibrating Palm to emit Qi into the stagnant area in order to disperse the blockage. Then continue to Purge the tissue area using Kneading Tiger Palm techniques to allow fresh Qi and Blood to flow through the area.
- Purge the pathogenic Qi down the patient's arms and out the fingers, as well as down the Gall Bladder Channels out the feet. The point and channel purging is specific to the location of the Qi and Blood Stagnation.
- Focus the treatment on initiating free movement of Qi and Blood through the channels, then end with the Microcosmic Orbit Fire Cycle and Chain of Pearls treatment patterns (Volume 3, Chapter 36).

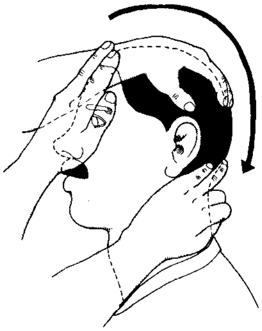


Figure 50.27. Wash the Face and Massage the Head. After rubbing the hands to Heat the palms:
(1) place both hands on the face and draw the Heat in through the eyes and into the Upper Dantian
(2) Comb the hair with the fingertips
(3) Drain the Excess Qi from the head and neck area

HOMEWORK PRESCRIPTIONS

1. Have the patient practice the Ten Dragons Run Through the Forest exercise and the Massage the Head exercise (Figure 50.27).

CHRONIC FATIGUE AND IMMUNE DYSFUNCTION SYNDROME

Chronic Fatigue and Immune Dysfunction Syndrome (CFIDS), also known as Chronic Fatigue Syndrome (CFS) and Myalgic Encephalomyelitis (ME) is a complex and debilitating chronic illness which affects the brain and multiple body systems.

ETIOLOGY

As of yet, there is no known cause, cure, or universal treatment for Chronic Fatigue and Immune Dysfunction Syndrome, although literature has indicated a correlation with the Epstein-Barr virus. Until a treatment is developed that will improve all the symptoms of CFIDS, or correct the underlying cause, therapy is based upon the individual's presenting symptoms.

Diagnosing CFIDS is not only time-consuming, it is also a difficult process. Generally, a diagnosis of CFIDS is arrived at by excluding other illnesses with similar symptoms such as Lupus, hypothyroidism, and Lyme disease. Then, it is arrived at by comparing a patient's symptoms with the 1994 International Case Definition which consists of criteria commonly used by physicians as diagnostic guidelines.

Further complicating the process, individual's with CFIDS have symptoms that can vary from person to person and fluctuate in severity. Specific symptoms may come and go, complicating treatment and the patient's ability to cope with the illness. Moreover, most symptoms are invisible, making it difficult for others to understand the vast array of debilitating symptoms with which patients contend.

SYMPTOMS

The primary signs of CFIDS are incapacitating fatigue (experienced as profound exhaustion and extremely poor stamina), problems with concentration, and short-term memory. It is also accompanied by flu-like symptoms such as systemic pain in the joints and muscles, hypersomnia, tender lymph nodes, sore throat, and headache.

Other symptoms common to CFIDS are cognitive problems such as word-finding difficulties, inability to comprehend and retain what is read, inability to calculate numbers, and impairment of speech and/or reasoning. Patients also have visual disturbances (blurring, sensitivity to light, eye pain, need for frequent prescription changes); psychological problems (depression, irritability, anxiety, panic attacks, personality changes, mood swings); chills and night sweats; shortness of breath; dizziness and balance problems; sensitivity to heat and/or cold; alcohol intolerance; irregular heartbeat; irritable bowel (abdominal pain, diarrhea, constipation, intestinal gas); low-grade fever or low body temperature; numbness, tingling and/or burning sensations in the face or extremities; dryness of the mouth and eyes (sicca syndrome); menstrual problems including PMS and endometriosis; chest pains; rashes; ringing in the ears (tinnitus); allergies and sensitivities to noise and sound, odors, chemicals, and medications; weight changes without changes in diet; light-headedness; feeling as if in a fog; fainting; muscle twitching; and seizures.

DIAGNOSIS

According to the Centers For Disease Control And Prevention, the case definition of Chronic Fatigue Syndrome states that it is a syndrome characterized by fatigue which is medically unexplained, of new onset, of at least six months' duration, not the result of ongoing exertion, not substantially relieved by rest, and which causes a substantial reduction in previous levels of occupational, educational, social, or personal activities.

In addition, there must be four or more of the following symptoms:

- Impaired memory or concentration.
- Sore throat.
- Tender neck (cervical) or armpit (axillary) lymph nodes.
- Muscle pain (myalgia).
- Headaches of a new type, pattern, or severity.
- Unrefreshing sleep.
- Post-exertional malaise (lasting more than 24 hours).
- Multi-joint pain (arthralgia without swelling or redness).

Conditions that would exclude a diagnosis of CFIDS include other medical disorders known to cause fatigue, major depressive illness, hypothyroidism, specific medications that cause fatigue as a side effect, and alcohol or substance abuse.

TREATMENT PROTOCOL FOR CHRONIC FATIGUE AND IMMUNE DYSFUNCTION SYNDROMES #1

For patients with Chronic Fatigue and Immune Dysfunction due to Deficient Kidneys and Liver Qi Stagnation, the Qigong doctor can proceed as follows:

1. First, have the patient lie supine and administer the General Treatment Protocol (see Volume 3, Chapter 28) to Purge and Regulate the patient's tissues, then proceed as follows:
2. Stand to the side of the treatment table and Purge the patient's Liver organ and channels of stagnant and depressed Qi (i.e., if the Liver organ and channels feel stagnant, extremely deficient, and energetically contracting inward).
3. Next, stand at the head of the table and "flush both eyes" by pulling out stagnant Qi trapped in and around patient's eyes. This is accomplished by extending both palms over the patient's eyes and palpating both Liver channels. Emit Qi by pushing the projected energy down through the left Liver channel with the left hand (stimulating the patient's left eye), while simultaneously pulling the Qi up the right Liver channel with the right hand moving away from the patient's right eye. Alternate the pushing and pulling technique with each breath. The next time the right hand pushes Qi into patient's right eye down the right channel of the Liver to the inside tip of the right big toe, while the left hand simultaneously pulls Qi from the inside tip of the left big toe up the left channel of the Liver and out patient's left eye. Repeat this technique until you feel the Qi of the Liver organ and channel regulate itself.
4. Stand at the foot of the table and snap the patient's Big toes (gripping the Liver channel from the Lv-3 to Lv-1) in order to open the entrance of the Liver channels.
5. Balance the Yin and Yang channels in the patient's legs by gently pushing and pulling on the soles of feet. Facing patient's feet, hold the left hand over bottom of patient's right foot and right hand over bottom of patient's left foot. Focus on the Kd-1 (Bubbling Spring) points (located on the bottoms of feet) and send dark "midnight" blue light up the Kidney channels in the legs to fill both Kidneys. Similarly, focus on the Lv-3 points (located on the tops of feet) and pull green-blue light down the Liver channels in the legs from the Liver.
6. Circulate the energy through the Microcosmic Orbit Fire Cycle in order to improve Qi and Blood circulation through the Governing and Conception vessels.

TREATMENT PROTOCOL FOR CHRONIC FATIGUE AND IMMUNE DYSFUNCTION SYNDROMES #2

This second treatment protocol can be used after several Medical Qigong treatments have resulted in marked improvement (and providing the patient is practicing the Medical Qigong Prescription Homework). Additionally, this treatment protocol can be specifically utilized for patients with Chronic Fatigue and Immune Dysfunction due to Deficient Kidneys and Spleen Qi Deficiency. The Qigong doctor can proceed as follows:

1. First, have the patient lie supine and Purge the external Wei Qi fields, making sure that the Liver organ is clear of stagnation.
2. Next, administer the "Tonify the Body" treatment protocol (see Volume 3, Chapter 28) to strengthen and Regulate the patient's tissues, then proceed as follows.
3. Tonify the Spleen using golden-yellow Qi and slow clockwise circular hand movements with the Flat Palm technique.
4. Because there is usually atrophy in the Kidneys due to energy leaking at the sides of the patient's body into the Belt Vessel, Tonify the Kidneys by creating an Energetic Ball around both Kidneys. Then Emit Qi from the feet (Kd-1 points) upwards through the center of the legs in order to Tonify and root the Lower Dantian area.
5. Circulate the energy through the Microcosmic Orbit in order to improve Qi and Blood circulation through the Governing and Conception vessels. Specifically, use the following "Three Circular Orbits" to balance the Fire and Wa-

ter cycles and Kidney Yin and Liver Yang:

- First, use the color black or dark "midnight" blue in order to calm the patient's emotions, Tonify the Kidneys, and Tonify the Sea of Marrow. Begin by connecting with the Divine. Pull the Black light into your Lower Dantian and build it up until there is a powerful ball of dark "midnight" blue light vibrating within the Lower Dantian. Focus on the Lower Dantian and bring the dark blue light up the Taiji Pole, down the arms and out the Laogong (Pc-8) points found in center of palms.

Stand at patient's heels and emit the dark "midnight" blue light into the Shimian points located at the base of the feet. Send the dark "midnight" blue light up the back of patient's legs into the Lower Dantian. Continue guiding it through the Sea of Marrow, up the spine and over the Brain. Allow the light to overflow the Brain, and then draw it down the front of the patient's body back into the feet.

Initiate the Microcosmic Orbit Fire cycle, running the dark "midnight" blue Qi up and over the head, then down to the lower perineum (Figure 50.28). Continue circulating the dark "midnight" blue Qi through the Governing and Conception vessels for two minutes. Disconnect and end with "Pulling Down The Heavens," for three times.

- Second, use the color red in order to soothe the Spirit, Tonify the Heart, and Tonify the Sea of Blood. Reconnect with the Divine for the second phase. Pull the red light into your Lower Dantian, allowing it to build into a powerful ball of red light. Bring the red light up the Taiji Pole, down the arms and out into the Laogong points at the center of the hands. Facing patient's heels, project the red light into Yongquan (Kd-1) points located on the soles of patient's feet. Direct the red light up the front of patient's legs to the Lower Dantian. Imagine it overflowing the Lower Dantian and ascending up the chest through the patient's Sea of Blood. Make certain to guide red light up the chest, over the head and down the body along the spine.

Next, bring it down from the spine into the

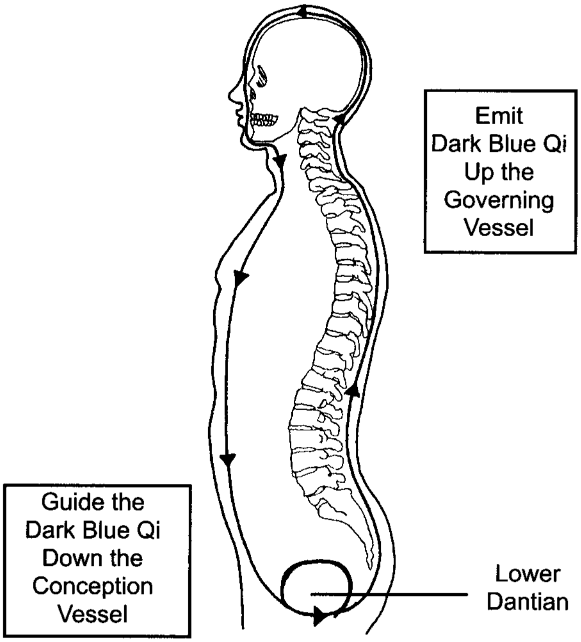


Figure 50.28. The Fire Path of the Microcosmic Orbit flows up the back and down the front of the body.

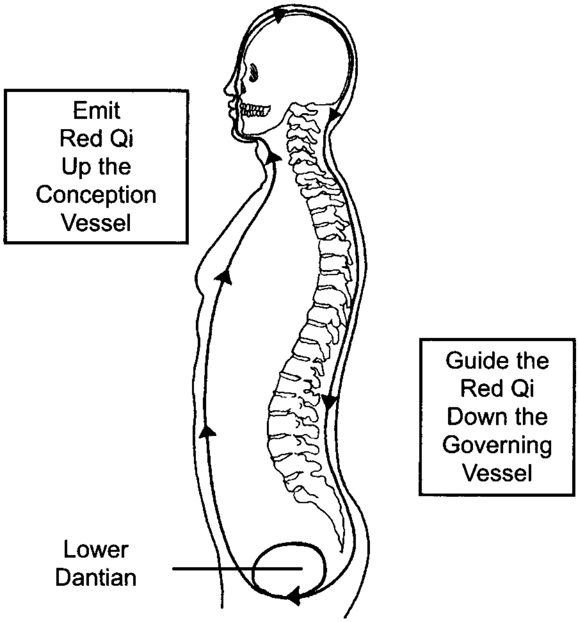


Figure 50.29. The Water Path of the Microcosmic Orbit travels up the front and down the back of the body, ending at the Lower Dantian.

Lower Dantian. Begin the Water cycle, running the red Qi up and over the head then down to the Lower Dantian area (Figure 50.29). Continue circulating the red Qi through the Conception and Governing vessels for two minutes. Disconnect and end with "Pulling Down The Heavens" for three times.

- Third, use the white light in order to connect and Tonify the patient's body, mind, emotions, and Spirit. Connect with the Divine again for the third phase. Pull the Divine light into your Lower Dantian and build it into a powerful ball of white light. Bring the white light up the Taiji Pole, down the arms and out the Laogong points.

Stand at the patient's heels and emit the white light into the center (arches) of patient's feet. Direct the white light to flow up the middle of patient's legs into the Lower Dantian. Continue sending the white light energy up the patient's Taiji Pole, guiding it to flow all the way into the Baihui (GV-20) point at the top of patient's head (Figure 50.30).

As you emit white light energy into the patient's Taiji Pole, imagine it overflowing the tissues and filling up the patient's three Wei Qi fields. Continue until the patient's entire energetic system is saturated with white light energy. At that point, it will spill up and out of patient's Bai Hui like a fountain. Direct the white Qi to pour down, spinning clockwise around the patient's body. Allow the white Qi to wrap the body and form an energetic and protective Wei Qi field which surrounds the patient.

6. Create a "Qi Cocoon:" An energetic cocoon is an electromagnetic wrapping of the patient with Universal and Environmental Qi. It creates a stronger "energy bubble" by increasing its magnetic field potential.

- Begin by "Absorbing Qi from the Five Gates." To do this, absorb energy from Heaven and Earth into Baihui (GV-20) point on top of head, the Laogong (Pc-8) points in the center of the palms, and the Yongquan (Kd-1) points on the bottoms of the feet. This infuses and energizes the Wei Qi field with universal and environmental Qi. Gather this energy into the Lower Dantian filling up the system until it overflows.
- Emit gathered Qi up from the Lower Dantian and release it out through Laogong points to the patient, who is lying supine. Envelop the patient – one practitioner stands facing patient's crown and uses right hand to project Qi spiralling it clockwise completely around width of patient's body and sending it down to the feet and back up to the head. The other practitioner stands facing patient's feet and uses his or her right hand to emit Qi circling counterclockwise around patient sending it up to head and back down to feet. Continue a back-and-forth motion with this technique for several minutes.
- Then, switch directions and envelop the patient in the opposite direction. Continue for several minutes. Both practitioners can alternate directions as much as needed to build up the layers of Qi forming the cocoon.
- End by disconnecting from the Qi cocoon which continues to envelop the patient. This

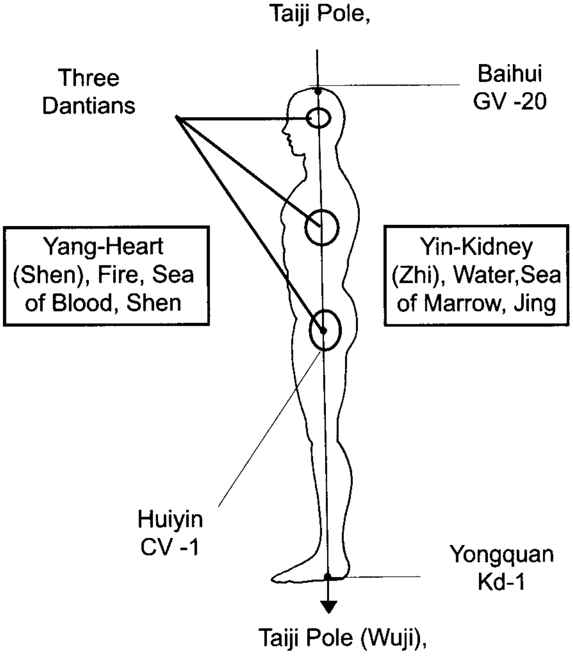

Taiji Pole,
Three Dantians
Baihui GV -20
Yang-Heart (Shen), Fire, Sea of Blood, Shen
Yin-Kidney (Zhi), Water,Sea of Marrow, Jing
Huiyin CV -1
Yongquan Kd-1
Taiji Pole (Wuji),

Figure 50.30. The three points (Baihui, Huiyin, and Yongquan) are connected by a straight line.

creates an "embryonic state" which is different from the type of energetic wrapping that is done to a patient at the end of a general treatment. It increases the thickness and power of the electromagnetic field (the energetic boundary surrounding body). The looping action is similar to wrapping a magnet with wire to increase its magnetic field potential. In addition, it also works the Belt Vessel of the body (see Volume 1, Chapter 6).

- **Note:** When treating a patient without an assistant, use the following modification. Stand at the patient's feet. Spiral the energy completely around the width of the body. Send it up to the head in a clockwise circular motion. Then, move the energy back down to the feet in a counterclockwise circular action. Continue wrapping up and down the patient's body for several minutes.

7. Envelope the patient's Wei Qi fields, wrapping each of the three fields one at a time, and working inward to seal the Energetic Cocoon. Then end the treatment.

HOMEWORK PRESCRIPTIONS

1. **Tonify Kidneys and Lower Dantian:** Have the patient practice the Taking in the Black or Dark Midnight Blue Qi meditation in order to strengthen the Kidneys and Lower Dantian (see Volume 5, Chapter 79).
2. **Tonify the Spleen:** Have the patient practice the Taking in the Golden-Yellow Qi in order to strengthen the Spleen (see Volume 5, Chapter 79).
3. **Tonify the Yuan Qi:** Have the patient practice cultivating his or her Yuan Qi by absorbing energy from nature (see Volume 2, Chapter 13).
4. **Walking Therapy:** Have the patient practice the Kidney Tonification Walking Therapy (see Volume 2, Chapter 16).
5. **Abdominal Breathing:** Have the patient practice the Natural Abdominal Breathing Method (see Volume 2, Chapter 17) to increase the peristaltic action of the body, massage internal organs, and invigorate and increase movement of Qi from Kidneys into the Lower Dantian.

HERBS

Refer the patient to a qualified Chinese Medicine Herbalist for herbal prescriptions. In most herbal prescriptions designed to treat Chronic Fatigue and Immune Dysfunction Syndrome (CFIDS), the main ingredients support overall vitality and relieve exhaustion, which may include following herbs:

1. Licorice root (*Glycyrrhiza glabra*)
2. Lomatium root (*Lomatium dissectum*)
3. Skullcap (*Scutellaria laterifolia*)
4. Passionflower (*Passiflora incarnate*)
5. Lavender (*Lavendula officinalis*)
6. Rosemary leaf (*Rosemarinus officinalis*)

CHINESE HERBS

Popular Western and Chinese herbs used in the treatment of CFIDS are as follows:

1. Astragalus – enhances immune function and is good for cold and flu symptoms.
2. Ginkgo biloba – improves circulation and brain function.
3. Teas from burdock root, dandelion, red clover – promotes healing by cleansing the blood and enhancing immune function. Drink 4 to 6 cups daily of one or all.
4. China Gold formula – helps enhance adrenal function and overcome fatigue. Contains 36 different herbal extracts, including 10 varieties of ginseng. Sold by Aerobic Life Industries.
5. Goldenseal – controls infection.
6. Licorice root – supports the endocrine system.
7. Milk thistle – protects the liver.
8. Pau d'arco – good for treating candida. Take in capsule or tea form.
9. St. Johswort – has antiviral properties.
10. Skullcap – improves sleep.
11. Valerian root – improves sleep.

CONTRAINDICATIONS:

Do not use astragalus if there is a fever. Do not take goldenseal during pregnancy. Do not take licorice if there is high blood pressure. Do not prescribe herbs to patients; refer them to a trained Herbalist who can identify the appropriate herbs for use in the treatment of CFIDS.

SECTION XI

MEDICAL QIGONG THERAPY FOR PEDIATRICS, GERIATRICS, GYNECOLOGY, NEUROLOGY AND ENERGETIC PSYCHOLOGY

CHAPTER 51
MEDICAL QIGONG THERAPY AND PEDIATRICS

CHINESE HISTORY OF PEDIATRICS

Pediatrics is the branch of medicine that deals with the care of children and the treatment of childhood diseases. Children were most often treated as adults in Chinese clinics until the late Han Dynasty (206 B.C. - 220 A.D.), when medical textbooks began to include separate chapters on the treatment of children.

In the Northern Song Dynasty (960 - 1127 A.D.), the famous physician Qian Yi (Figure 51.1) specialized in the treatment of children and wrote the first pediatric textbook titled *Xiaoer Yaozheng Zhijue* (Key to Therapeutics of Children's Diseases). The textbook included the distinctive physiology and pathophysiology of specific diseases relating to children, as well as the diagnosis and treatment of such diseases. Not only did Qian Yi's textbook recognize the clinical treatment of children as unique and different from that of adults, it also introduced the prescription *Liuwei Dihuang Wan* (Rehmannia Six Formula) for the treatment of certain pediatric diseases. Despite its origin as a pediatric formula, the Rehmannia Six Formula has today become one of the most widely used Yin-nourishing prescriptions given in TCM clinics (it is especially prescribed for elderly patients).

During the Ming Dynasty (1368 - 1644 A.D.), Pediatrics flourished with the publication of several books containing herbal formulas specifically tailored for children, as well as acupuncture protocols used for the treatment of childhood diseases. The famous pediatric physician Wang Luan wrote a comprehensive text entitled, *You Ke Lei Cui* (A Collection of Pediatric Cases), describing pulse diagnosis, treatment principles and various clinical protocols. The imperial physician, Xue Liang Wu wrote the *Bao Ying Cuo Yao* (Essentials for the Care and Protection of Infants), which stressed the importance of adjusting herbal formulas according to each child's age, weight, and size. The famous physician Wan Mizhai introduced the Chinese people to preventative pediatric measures, such as avoiding over feeding or giving children too much medication. The child's emotional needs were also addressed, as was the importance of receiving proper sunlight and fresh air.

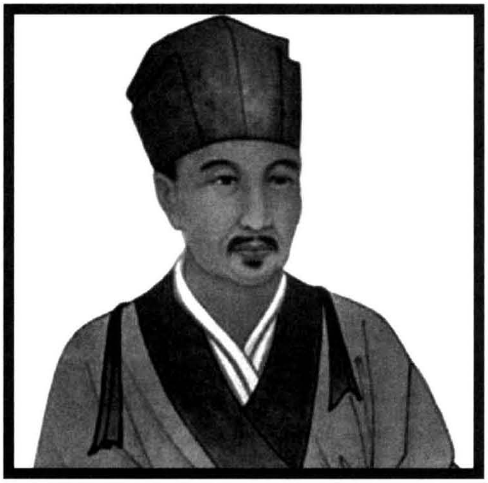


Figure 51.1. The Famous Pediatric Physician Qian Yi

During the Qing Dynasty (1644 - 1911 A.D.), many famous pediatric textbooks were written, including *You Ke Liang Fang* (Fine Formulas in Pediatrics), and *Dou Zhen Liang Fang* (Fine Formulas for Poxes and Rashes). These textbooks are still used in China today as clinical reference books.

TRADITIONAL CHINESE MEDICINE AND PEDIATRICS

From a Traditional Chinese Medical perspective, children are different from adults in several important ways (Figure 51.2):

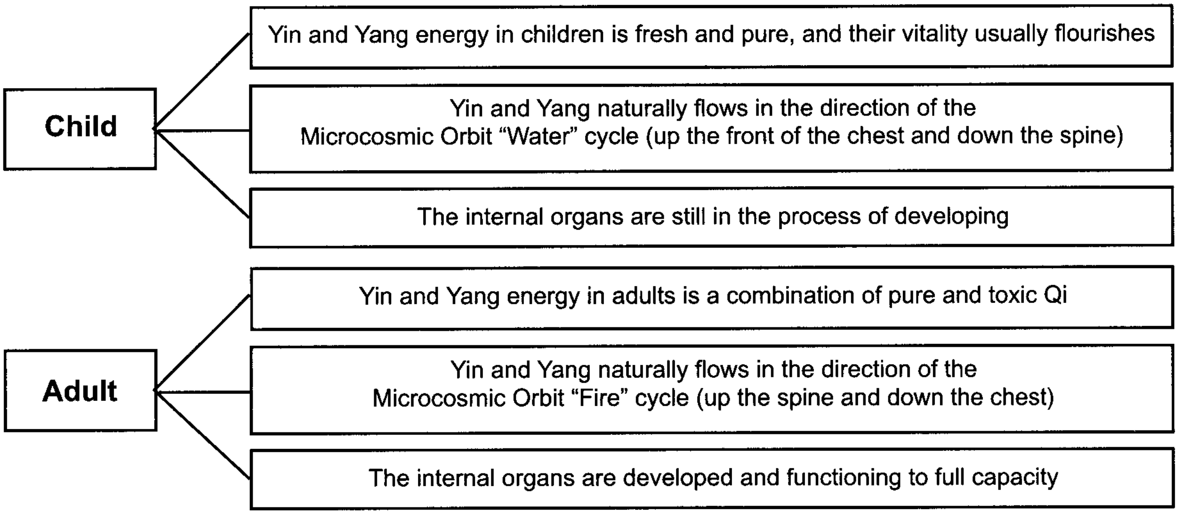

Child
Yin and Yang energy in children is fresh and pure, and their vitality usually flourishes
Yin and Yang naturally flows in the direction of the Microcosmic Orbit "Water" cycle (up the front of the chest and down the spine)
The internal organs are still in the process of developing
Adult
Yin and Yang energy in adults is a combination of pure and toxic Qi
Yin and Yang naturally flows in the direction of the Microcosmic Orbit "Fire" cycle (up the spine and down the chest)
The internal organs are developed and functioning to full capacity

Figure 51.2. From a Traditional Chinese Medical perspective, children are different from adults in several important ways.

- First, the Yin and Yang energy in children is fresh and pure, and their vitality usually flourishes; while in adults, the Yin and Yang energy is a combination of pure and toxic Qi.
- Second, due to the spiritual nature of children, the energetic flow of their Yin and Yang naturally flows in the direction of the Microcosmic orbit "Water" cycle (up the front of the chest and down the spine). In adults, the Yin and Yang naturally flows in the direction of the Microcosmic Orbit "Fire" cycle (up the spine and down the chest).
- Third, although the internal organs of children have begun to take shape, the organs are still in the process of developing; while in adults, the internal organs are developed and functioning to full capacity

Because children's organs and tissues are still growing, stimulating the channels and channel points has a different effect on their bodies than on adults. Specifically, the Lungs, Spleen, and Kidneys are especially delicate in children. The Lungs and Spleen are weak, and the Kidneys are particularly vulnerable. The Lungs control the Qi of the whole body. The Spleen is responsible for the transformation of food and the transportation of Gu Qi (food Qi). Together, the Lungs and Spleen are the postnatal foundation of health. The Kidneys are in charge of the Bones and Marrow and are the prenatal foundation of health. Children are still full of Prenatal Qi, however they are just beginning to use their Lungs and Spleen for the function of acquiring Postnatal Qi. Consequently, their energetic system is vulnerable and unstable.

If babies are born without congenital defects or weakness, are nursed and avoid contracting major diseases, the internal organs should develop normally. However, because of inherent weakness or immaturity of the digestive system, almost all pediatric diseases of children under the age of six usually begin with some element of indigestion.

PHLEGM PRODUCTION

A child's delicate digestive system makes him or her prone to the creation of Phlegm. Since the Spleen Qi Deficiency is the root of Phlegm production, and the Lungs are the storehouse of Phlegm, then a congenitally weak Spleen can lead to the creation of Turbid Dampness within the child's body. This Turbid Dampness can congeal into Phlegm and lodge within the child's Lungs. These symptoms can be observed in young children as runny noses, ear infections, phlegmy coughs, and other respiratory difficulties.

THE THREE PERIODS OF LIFE

Each patient's constitution results from the continuous interaction between his or her inherited form and the environment. In ancient China, the etiology (study of the causes of diseases) was traditionally divided into what is commonly called the "Three Periods of Life." These three periods encompass the development of the patient's Jing, Qi, and Shen formations during the transitional periods of their life. These three periods are: within the womb, childhood, and adulthood.

The three periods of life were also known by the ancient Daoists as the "Three Stars." The Three Stars were believed to develop and determine some of the major physical, energetic, and spiritual characteristics and traits of each person. Each experience from the Three Stars accounts for one third of what, and who, the person is; together they combine to form and complete a Nine Star System of life evaluation, described as follows (Figure 51.3):

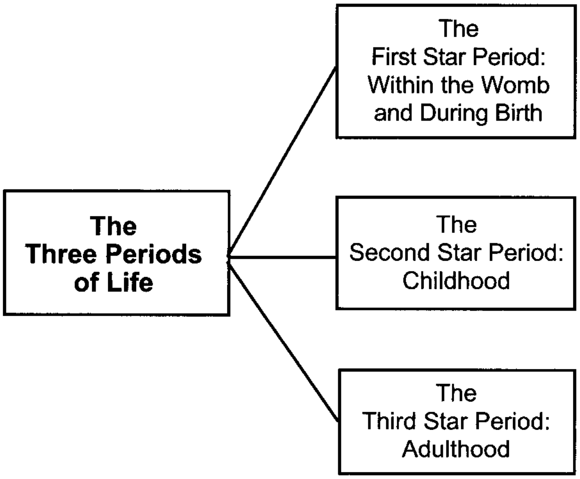

The Three Periods of Life
The First Star Period: Within the Womb and During Birth
The Second Star Period: Childhood
The Third Star Period: Adulthood

Figure 51.3. The "Three Periods of Life" encompass the development of the patient's Jing, Qi, and Shen formations during the transitional periods of their life.

ETIOLOGY WITHIN THE WOMB

The first "Star Period" (within the womb and during birth) encompasses the formative time span of 40 weeks (Figure 51.4). Problems arising during this time period can be influenced by the following factors:

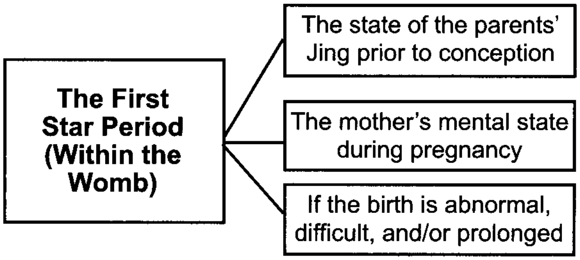

The First Star Period (Within the Womb)
The state of the parents' Jing prior to conception
The mother's mental state during pregnancy
If the birth is abnormal, difficult, and/or prolonged

Figure 51.4. The First "Star Period" encompasses the formative time span within the womb and during birth.

1. **The State of the Parents' Jing, Qi, and Shen Prior to Conception:** If the Jing of one or both parents is deficient, the sperm and/or ovum will be weakened.
2. **The Mother's Mental State During Pregnancy:** This has a deep effect on fetal formation and the developmental activities of the fetus' Jing, Qi, and Shen. If the mother is malnourished, ill, emotionally lacking support, overworked, stressed, or taking alcohol or drugs during pregnancy, the development of the fetus will be affected.

   For example, if the mother is seriously scared during pregnancy, the Qi can ascend along with her breath, causing her Yuan Shen (the operative energy of her soul) to remain within her body via her Jing. If this transition occurs, the result can cause the forming fetus to incur deficient diseases, and the newborn or young child may have mental or emotional difficulties due to Jing and Qi deficiency (having received an insufficient quality of Jing and Qi from the mother before birth).
3. **If the Birth is Abnormal, Difficult, and/or Prolonged:** This can cause an emotional shock within the newborn which affects the formation and growth of his or her tissues and organs.

DIAGNOSIS

Diseases may originate from one or more of the previously mentioned influential factors, causing the baby to be born with an illness or a predisposition to illness. This predisposition can be manifested as a particular type of emotional or

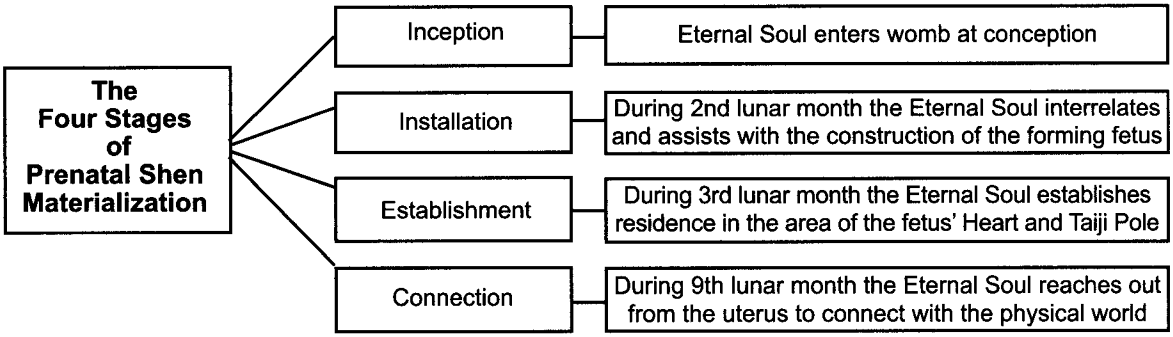

The Four Stages of Prenatal Shen Materialization
Inception
Eternal Soul enters womb at conception
Installation
During 2nd lunar month the Eternal Soul interrelates and assists with the construction of the forming fetus
Establishment
During 3rd lunar month the Eternal Soul establishes residence in the area of the fetus' Heart and Taiji Pole
Connection
During 9th lunar month the Eternal Soul reaches out from the uterus to connect with the physical world

Figure 51.5. The ancient Chinese divided the patterns of the Prenatal Shen materializing into the physical body into four stages.

mental imbalance, a disease of a particular Yin or Yang organ (or an organ system), or a general constitutional weakness. These conditions are commonly observed as "prenatal shock," and are indications of active fetal toxins. Prenatal shock can also be indicated when newborn babies are restless sleepers, continually opening and closing their eyes, or having fevers.

Prenatal shock is sometimes difficult to diagnose. However, through simple observations the Qigong doctor can determine if the patient has experienced prenatal shock (e.g., a bluish color on the forehead is one indication of this condition).

THE FOUR STAGES OF PRENATAL SHEN MATERIALIZATION

The ancient Chinese divided the patterns of the Prenatal Shen materializing into the physical body into four stages: Inception, Installation, Establishment, and Connection, described as follows (Figure 51.5):

- **Inception:** This is considered the first stage, in which the Eternal Soul (Shen Xian) enters the womb at conception. As the Shen Xian descends into the physical world, it fuses the energetic natures of the Dao, Wuji, and Taiji, with the structural energetic natures of the Ba Gua and Wu Xing (Figure 51.6). These energetic components combine and fuse into the body's cells via the formation of the individual's Taiji Pole, which is created when the sperm penetrates the egg (see Volume 1, Chapter 2).

  The vibrational levels of the Shen Xian must slow down to resonate with the frequencies of the lower dimensions to maintain physical form. This allows the Shen Xian to acquire experiences within the world of time and space as a Human Soul. When the mother's and father's Jing, Qi, and Shen combine during conception, the energy of the Dao is drawn into the mother's womb in order to orchestrate the forming of the embryo. While in the womb, the fetus continues to transform and develop the culminated Jing, Qi, and Shen, while remaining in a state of quiescence.

- **Installation:** In this second stage, the Eternal Soul starts to integrate with the physical area of the fetus' forming chest and begins to establish its residence within the forming Heart. This occurs during the second lunar month of pregnancy (traditionally called the "Beginning to Gel" stage). With the formation of the major blood vessels, the Yin and Yang energies begin to occupy the embryo's channels. As the embryo's internal and external Yin and Yang energies actively balance themselves, the Earth Qi (absorbed by the embryo from the mother's exposure to the outside environment) begins to collect in the lower front and upper back areas of the embryo's body.

  During embryonic formation, each distinct energy is naturally drawn to the appropriate area within the embryo's developing body, creating its own unique boundaries and pools of Qi. These pools and boundaries will later form the major internal organs and external tissues, as well as the energetic spatial cavi-

Dao: Divine

(God, Creator, The Absolute) The energetic spiritual form of the Divine is a vibrant luminous fire, surrounded by an infinite number of Shen Ling.

Shen Ling: Supernatural Spirit

(A component of the Divine) The Shen Ling emanate as a myriad of Divine fragments or rays (also known as "Sparks of the Supreme Fire"), and are surrounded by an infinite number of Shen Xian.

Shen Xian: Eternal Soul

The Component of the Shen Ling that Reincarnates. Before descending into the World of Matter for the purpose of acquiring experiences, the Shen Xian must first develop into a Human Soul by passing through the Zhi Yi Tian (The Will and Intent of Heaven).

The Five Pure Lights

The Eternal Soul, surrounded by the spiritual energy of the Five Pure Lights descends into the World of Matter. The Human Soul must resonate with the frequencies of the lower dimensions in order to access and acquire experiences within the three dimensional world of time and space.

Yuan Shen: Original Spirit

The Yang aspect of the Human Soul is expressed as a lower part of the Eternal Soul upon which experiences while incarnated will be recorded. The Human Soul is absorbed into the mother's egg upon conception and is known in modern T.C.M. as the Original Spirit. The Five Pure Lights become the Prenatal Wu Jing Shen (Five Essence Spirits) that take residence within the Five Yin Organs.

Shen Zhi: Acquired Spirit

The Yin aspect of the Human Soul descends down to the World of Gross Matter and is expressed as a temporary Acquired Personality. The Human Soul is now composed of three bodies, which are linked together and constantly influencing one another. The personality of the Acquired Spirit develops last. After all of the body's initial energetic and spiritual systems are intact and functioning, the behavioral patterns of the individual's Shen Zhi manifest.

Shen: Spirit Body

Allows the present personality the ability to think and construct spiritual images.

Qi: Energetic Body

Allows the present personality the ability to feel, desire and experience energy and passions.

Jing: Physical Body

Allows the present personality the ability to function physically.

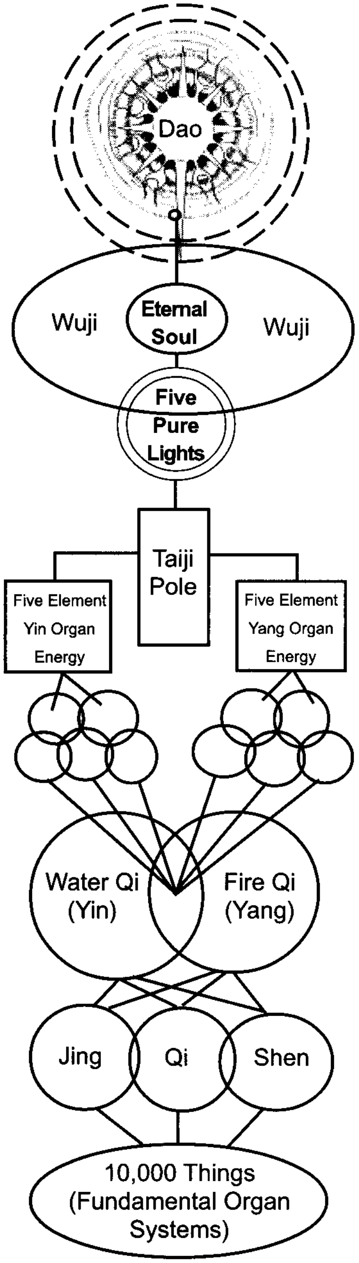

Dao
Wuji
Eternal Soul
Wuji
Five Pure Lights
Taiji Pole
Five Element Yin Organ Energy
Five Element Yang Organ Energy
Water Qi (Yin)
Fire Qi (Yang)
Jing
Qi
Shen
10,000 Things (Fundamental Organ Systems)

Figure 51.6. The Pattern of Creation

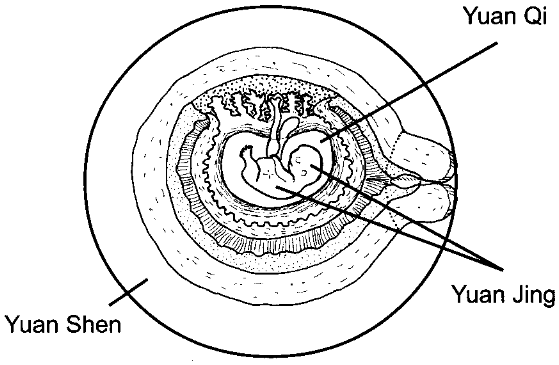


Figure 51.7. During the second month, the embryo begins to take shape as the energetic boundaries begin to form.

ties that surround them (Figure 51.7).

The areas where the energetic pools settle and begin to create a balance within themselves are the precursors to the body's internal organ systems. During this creative process, the internal flux and movement creates tiny energetic currents, eddies, and whirlpools that flow throughout the entire body. As the energy shifts, seeking balance, the larger pools of energy begin to condense, forming the internal organs, brain, bones, and skin.

- **Establishment:** In this third stage, the Eternal Soul fully enters the physical area of the fetus' chest and establishes its residence within the Heart. This occurs during the third lunar month of pregnancy (traditionally called the "Beginning of the Pregnant Uterus" stage). During this period, the embryo becomes a fetus and begins micro-movement; its heartbeat can now be detected. Jing and Shen in the vessels, channels, and collaterals transform into Heat, causing the fetus' Yang Qi to arouse the Hun (the body's Ethereal Soul) into life. The Five Agents of the Wu Jing Shen (The Prenatal Virtuous energies that stem from the Human Soul and reside in the internal organs) have now begun to energetically awaken. Additionally, the individual's Ming (personal destiny) is awakened and actively resonates within his or her Mingmen area. At the end of the third month, the limbs, internal organs, and external sex organs of the fetus are now fully formed, and the nails have been developed.

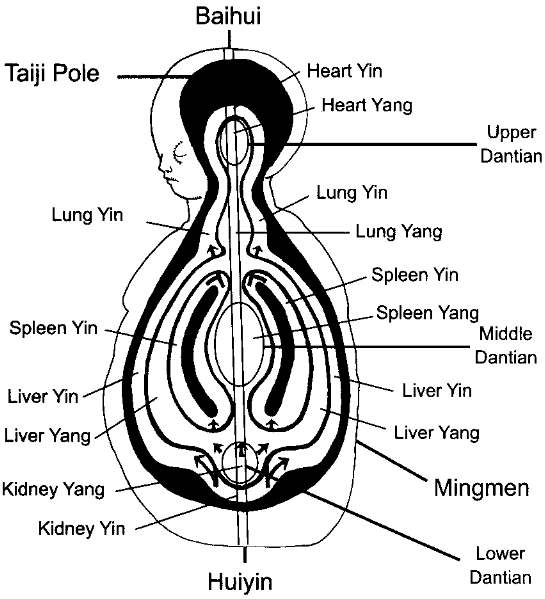


Figure 51.8. As the fetus develops, the energetic rivers and pools regulate the formation and production of his or her growth.

- **Connection:** In this fourth stage, the Eternal Soul begins to reach out from the Uterus into the physical world to begin connecting with its external environment. This occurs during the ninth lunar month of pregnancy. At this stage, all the fetus' spatial cavities and energetic boundaries are now firmly established (Figure 51.8). In the ninth lunar month, the Internal Palaces and Nine Dantian Chambers (the nine internal Dantian cavities) are created within each of the fetus' Three Dantians (the body's three energetic reservoirs), and are developed and securely established to keep the fetus' Jing (Essence) safe.

ENERGETIC EMBRYOLOGICAL DEVELOPMENT

The study of the embryological development of the body's inner fascia and connective tissues explains many of the Traditional Chinese Medical ideas about energy, health, and disease. The cells, tissues, and organs of the human body interrelate as a result of the "energetic patterning" that occurs at conception. As an embryo develops, it passes through several stages of formation that cause it to recall the patterning of remote an-

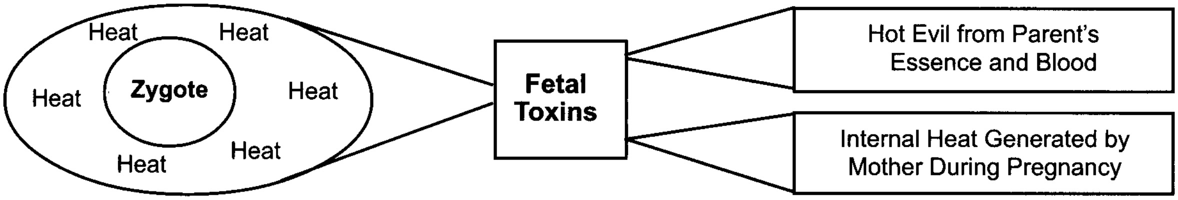

Heat
Heat
Heat
Zygote
Heat
Heat
Heat
Fetal Toxins
Hot Evil from Parent's Essence and Blood
Internal Heat Generated by Mother During Pregnancy

Figure 51.9. The External Invasion of Fetal Toxins

cestral energetic traits. This type of heredity is a form of unconscious organic memory.

During birth, pairs of channels from the mother's internal organs carry Qi that creates and nourishes the baby at each stage of development. As the baby develops and is sustained through the umbilical cord, the child's navel, Kidneys, and lower abdominal area become the collection points for Prenatal Qi (energy stored within the baby's body before it is born).

Every life begins with inherent strengths and weaknesses. It is believed that when conception occurs, if the mother has an orgasm, the child's inherent energy will become very strong. However, if the mother does not have an orgasm during conception, the results will be a normal or weak energetic constitution. Prenatal care is mandatory for the healthy formation of the embryo. Before cell division, the DNA mass must be duplicated exactly in order to transfer normal genetic characteristics to the next generation. Although heredity plays a large part in the transference of both parents' genetic history, a weakness in the mother's channels can result in congenital problems, or toxins, that the fetus can acquire during one of the corresponding stages of development.

UNDERSTANDING FETAL TOXINS

The external invasions of pathogenic toxins (known as fetal toxins) can penetrate the zygote with latent Heat that can cause diseases during early childhood development. It is, therefore, important for both parents, especially the mother, to take responsibility for being strong and healthy at the time of conception and for the duration of the pregnancy. Toxins can be transferred into the embryo in utero in one of two ways (Figure 51.9):

- First, toxins can be transferred from either the mother or father at the moment of conception. Toxins transferred from the parents can create an inherited toxicity due to a retention of Hot Evil stored from within either of the parents' Essence and Blood;
- Second, toxins can be transferred from Internal Heat generated by the mother during pregnancy due to improper diet or life-style.

During pregnancy, a fetus is aware of light and sound. The fetus is also negatively or positively affected by the mother's reaction to the surrounding influences of her environmental energy fields. The fetus is strongly influenced by its mother's physical activities, as well as her mental, emotional, and spiritual states.

Providing a supportive and nurturing environment for the expecting mother, so as to improve her child's physical, emotional, and mental health is called "fetal education" in Traditional Chinese Medicine, and is important in the development of the child's Prenatal Essence, Energy, and Spirit. This viewpoint is based on the fact that the mother's Heart and Uterus are connected via the mother's internal channels, allowing Qi and Blood to flow into the Uterus. Anything that influences the mother's mind, emotions, and spirit affects her Heart, which in turn, affects the fetus via the internal channels.

THE DEVELOPMENTAL SEQUENCE OF JING

The ancient Chinese did not have a concept of the body's cells and cellular division; however, modern theories have postulated that the channels were formed at the earliest stages of cell division, creating an energy matrix for the developing fetus. This particular theory was taught at the Hai Dian Medical Qigong College in Beijing, China.

CREATION OF YIN AND YANG

The following description of the body's developmental sequence is but one of many theories used to explain Chinese energetic embryology. The ancient Daoist classics describe birth as follows: Once the Absolute has divided (the zygote egg experiences its first cellular division), clear energy rises, becoming images of Heaven (Yang Qi begins to ascend); opaque energy descends, becoming forms on Earth (Yin energy begins to descend). The Essence of Wood and Fire produce Major Yang; the congenital Wood Jing (Hun) and Fire Jing (Shen) influence the production of the River of Yang Qi (Governing Vessel). The Essence of Metal and Water produce Major Yin; the congenital Metal Jing (Po) and Water Jing (Zhi) influence the production of the River of Yin Qi (Conception Vessel). The energy of Heaven (Yang) and Earth (Yin) and the Sun (sperm) and Moon (egg) develop from the influence of this bipolar energy formation (Figure 51.10).

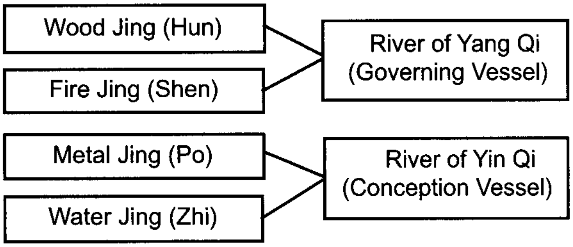

Wood Jing (Hun)
Fire Jing (Shen)
River of Yang Qi (Governing Vessel)
Metal Jing (Po)
Water Jing (Zhi)
River of Yin Qi (Conception Vessel)

Figure 51.10. The Creative Process of the Body's Yin and Yang Formation

PRENATAL JING FORMATION

Beginning in the fourth lunar month and continuing throughout the ninth lunar month, each of the Five Element's energetic and spiritual natures, as well as the specific characteristics of each Element's Essence, is progressively activated and developed within the fetus' body (Figure 51.11). The first Element Essence to be activated is the Water Jing.

Water Jing Formation

The Water Jing energy, during the fourth lunar month (16 weeks), supervises the genetic developmental phase of the fetal growth. This energy encompasses the fetus' unconscious reservoir of innate and intuitive intelligence, will, and life-force energy relating to divine love, power, and spirit. Any faltering of this energy (due to the influence of fetal toxins or trauma) is associated with both pervasive and subtle neurological disorders and a predisposition to severe psychological disorders (e.g., schizophrenia).

According to the *Magical Pivot*, "When the seminal essence is complete, it gives birth to the formation of the Brain and Marrow, then the Bones solidify, the channels begin to nourish, the muscles begin to strengthen, the flesh begins to become a wall, the skin begins to firm, and the hair begins to grow." Any deficiency in Water (Kidney) Jing can cause retardation, mental disability, or Congenital Qi Deficiency (i.e., Deficiency in the Sea of Marrow), which can lead to Down's Syndrome, Attention Deficit Disorder (ADD), and other learning disabilities.

Fire Jing Formation

The Fire Jing energy, during the fifth lunar month (20 weeks), generates and controls, protects and integrates, and divides and harmonizes the fetus' internal energies to promote emotional and spiritual well-being. Any faltering of the Fire Jing energy is associated with problems of right (Yin) and left (Yang) Brain communication (e.g., the correct balance of male: rational and female: intuitive energies).

Metal Jing Formation

The Metal Jing, during the sixth lunar month (24 weeks), is established in the fetus' body, stabilizing the sinews and connective tissues. The Metal Jing energy is also responsible for fetal formation and the ability to form and maintain emotional bonding with others. Any faltering of the Metal Jing energy is associated with problems of emotional attachment (e.g., autism).

Wood Jing Formation

In the seventh lunar month (28 weeks), the Wood Jing is beginning to be accepted by the fetus' body. The Wood Jing energy supervises the assertion and direction of the fetus' emotional and spiritual aspects. Any faltering of the Wood Jing energy is associated with severe psychological problems (e.g., passive-aggressive personality disorders).

Jing	Formation	Postnatal Problems
Water Jing **4th Lunar Month**	The Water Jing governs the genetic development of fetal growth, encompasses the fetus' unconscious reservoir of intuitive intelligence, will, and life-force energy, and relates to divine love, power, and spirit.	Any faltering of Water Jing is associated with pervasive and subtle neurological disorders as well as a predisposition to severe psychological disorders (e.g., schizophrenia). Water (Kidney) Jing Deficiency can cause retardation or Congenital Qi Deficiency (i.e., Deficiency in the Sea of Marrow). This, in turn, can lead to Down's Syndrome, Attention Deficit Disorder (ADD), and other learning disabilities.
Fire Jing **5th Lunar Month**	The Fire Jing promotes emotional and spiritual well-being by generating, controlling, protecting, integrating, dividing, and harmonizing the internal energies of the fetus.	Any faltering of Fire Jing energy is associated with problems of right (Yin) and left (Yang) brain communication, such as internal imbalances between the rational male energy and the intuitive female energy.
Metal Jing **6th Lunar Month**	The Metal Jing stabilizes the sinews and connective tissues and also governs the ability to form and maintain emotional bonding with others.	Any faltering of the Metal Jing energy is associated with problems of emotional attachment such as autism.
Wood Jing **7th Lunar Month**	The Wood Jing supervises the assertion and direction of the fetus' emotional and spiritual aspects.	Any faltering of the Wood Jing energy is associated with psychological problems such as passive-aggressive personality disorder.
Earth Jing **8th Lunar Month**	The Earth Jing energy supervises the quality and maturation of the fetus' emotional and spiritual bonding and boundaries.	Any faltering of the Earth Jing energy is associated with problems of severe psychological disturbances, such as schizophrenia.

Figure 51.11. The Creative Process of the Body's Prenatal Jing Formation

Earth Jing Formation

During the eighth lunar month (32 weeks), the fetus receives the Zong Qi-Essential Qi (energy collected from Heaven and Earth and accumulated within the chest) from the mother's Spleen; the Earth Jing begins to be accepted by the fetus' body, completing the formation of the skin.

The Earth Jing energy supervises the quality and maturation of the fetus' emotional and spiritual bonding and boundaries. Any faltering of the Earth Jing energy is associated with problems of severe psychological disturbances (e.g., schizophrenia). These psychological disturbances may be evident at birth or develop later in life.

DEFICIENCIES OF CONGENITAL JING DURING FETAL DEVELOPMENT

Postnatal manifestations of Deficiencies in fetal development due to insufficient congenital Jing formation include the following clinical observations: The Five Limpnesses, The Five Slownesses, and Fetal Feebleness, described as follows (Figure 51.12):

- **The Five Limpnesses (Wu Ruan):** These are five common symptoms observed in infants that have had poor prenatal development. They include, softness of the head, limpness of the mouth, limpness of the neck, limpness of the hands and feet, and limpness of the flesh (muscles).

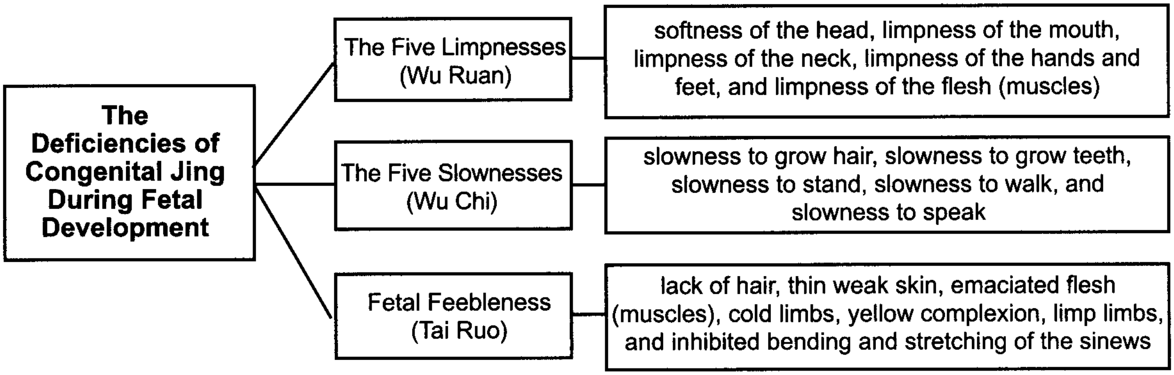

The Deficiencies of Congenital Jing During Fetal Development
The Five Limpnesses (Wu Ruan)
softness of the head, limpness of the mouth, limpness of the neck, limpness of the hands and feet, and limpness of the flesh (muscles)
The Five Slownesses (Wu Chi)
slowness to grow hair, slowness to grow teeth, slowness to stand, slowness to walk, and slowness to speak
Fetal Feebleness (Tai Ruo)
lack of hair, thin weak skin, emaciated flesh (muscles), cold limbs, yellow complexion, limp limbs, and inhibited bending and stretching of the sinews

Figure 51.12. The Postnatal manifestations of deficiencies in fetal development due to insufficient congenital Jing formation

- **The Five Slownesses (Wu Chi):** These are five common forms of retardation observed in infants that have had poor prenatal development. They include, slowness to grow hair, slowness to grow teeth, slowness to stand, slowness to walk, and slowness to speak.
- **Fetal Feebleness (Tai Ruo):** This includes any condition of "empty" Qi or Blood from birth. It is characterized by a lack of hair, thin weak skin, emaciated flesh (muscles), cold limbs, yellow complexion, limp limbs, and inhibited bending and stretching of the sinews.

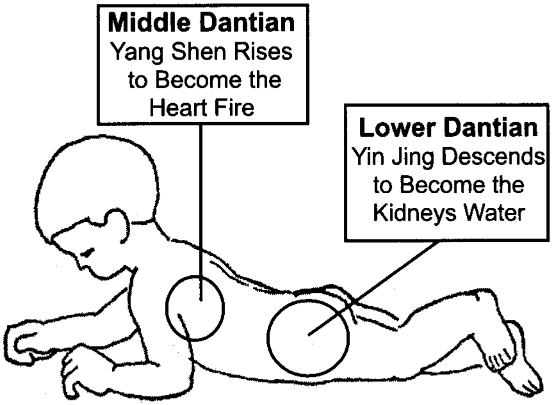

Middle Dantian
Yang Shen Rises to Become the Heart Fire
Lower Dantian
Yin Jing Descends to Become the Kidneys Water

Figure 51.13. Once the umbilicus is cut, Heaven and Earth will separate and the fetus' Yin (Earth: Water Qi) and Yang (Heaven: Fire Qi) energetic polarity will divide. The Yang Shen will rise upward into the chest and Middle Dantian area to become the Fire of the Heart; the Yin Jing will descend into the lower abdomen and Lower Dantian area to become the Water of the Kidneys.

ETIOLOGY DURING CHILDHOOD

In ancient China, during the beginning of postnatal development, the area of the child's navel was considered to be the lair of Qi and Shen, as energetically both Qi and Shen continually spin and manifest from the umbilical area the same way that the stars and constellations spin around the Pole Star. The ancient Daoists considered the umbilical area the "root of preserving life," because the energetic treasure of its Qi and Shen flowed inwards to connect with all of the internal organs. A popular ancient Chinese saying states, "When the umbilicus opens, the body's internal organs and the womb of Heaven and Earth can interact."

According to ancient Daoist philosophy, once the umbilicus is cut, Heaven and Earth separate and the fetus' Yin (Earth: Water Qi) and Yang (Heaven: Fire Qi) polarity divide. The Yang Shen rises upward into the chest and Middle Dantian area and becomes the Fire of the Heart; the Yin Jing descends into the lower abdomen and Lower Dantian area and becomes the Water of the Kidneys (Figure 51.13).

The second "Star Period" (Childhood) encompass the formative time span from birth to 18 years of age. Problems arising during this time period can be influenced by the following factors (Figure 51.14):

1. **Physical, Emotional, or Sexual Trauma or Abuse:** Many internal problems can result from abuse, trauma, and excess sex (during the teenage years). The subconscious mind of a child is extremely impressionable to both positive and negative influences. If, as children, the patients experienced any physical, emotional, or sexual abuse, then they may become predisposed to illness later in life or develop a disease during this time period. These traumas can affect the adolescent developmental activities of the patient's Jing, Qi, and Shen formations, as this is the child's greatest time of physical growth and development.
2. **Malnutrition:** During the formative years of childhood, the Spleen may be harmed or damaged by improper diet, irregularity of meals, or imbalances caused by excessively Hot or Cold diets. Consequently, Clear Yang fails to rise, Turbid Yin fails to descend, and Stomach Qi becomes disharmonious. Therefore, children can suffer from abdominal masses, abdominal pain and distension (stomachache), belching, hiccups, vomiting and diarrhea, infantile malnutrition, and other digestive disorders. These conditions often lead to children becoming hypersensitive to the foods they consume.
3. **Loss of a Relationship (parents, siblings, peers, pets, etc.):** As mentioned above, the subconscious mind of a child is extremely impressionable to both positive and negative influences. If, as children, the patients experienced any traumatic loss of a relationship with either or both parents, siblings, peers, pets, etc., then they may become predisposed to illness later in life or develop a disease during this time period.

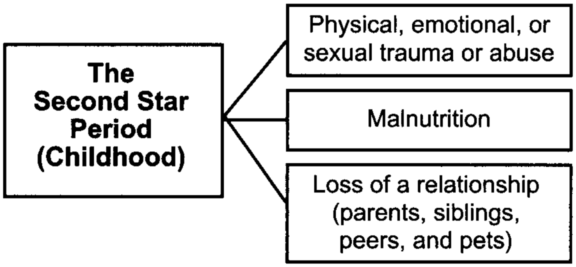

The Second Star Period (Childhood)
Physical, emotional, or sexual trauma or abuse
Malnutrition
Loss of a relationship (parents, siblings, peers, and pets)

Figure 51.14. The Second "Star Period" encompasses the formative time span from birth to 18 years of age.

CLINICAL OBSERVATIONS

When working with patients who are progressing through emotional transitions, one important line of inquiry is to determine if any emotional trauma may have occurred during the two major times that their bodies went through hormonal change. Hormonal changes occur during the two specific times in childhood:

- Between the ages of five and seven, and
- Between the ages of ten and fourteen during puberty

Any physical or emotional trauma experienced during this time period imprints deeply into the patient's tissues. Therefore, when the patient is experiencing emotional trauma but cannot locate its exact origin, the Qigong doctor can inform him or her regarding these types of transitions and inquire into whether there was a specific trauma that occurred during this time of hormonal transition. Usually, this will result in exposing a hidden or deeply suppressed memory.

ETIOLOGY DURING ADULTHOOD

The third "Star Period" (Adulthood) encompass the time span from the age of 18 to 60 years of age. Problems arising during these years are caused by the patient's internal emotions and reactions to surrounding environmental factors. Environmental factors include (Figure 51.15):

- Diet and Nutrition.
- External Relationships (i.e., social, work related, family, etc.).
- Internal Relationships (i.e., love, frequency of sex, etc.).

These three primary factors will have an effect on the developmental activities of the patient's Jing, Qi, and Shen. An adult, although less impressionable than a child, is less resilient than a child to trauma and illness.

There are always energetic interactions between these Three Periods of life. If, for example, a young female patient has a hereditary imbalance between her Conception and Governing Vessels and also has severe emotional strain during puberty, she may suffer mental problems later on in her adult life.

Additionally, if the patient's constitution has been poor since birth, or if a specific disease has been present since birth, the prognosis is generally poor. If, however, the specific disease is acute or has only developed during the patient's adult time period, the prognosis is more favorable.

THE SUPERFICIAL VENULES OF THE INFANT'S INDEX FINGER

One means of pediatric diagnosis for children under the age of three can be obtained by observing the changes in color, location and length of the superficial venule of the infant's index finger. After rubbing the infant's finger, the doctor will watch how quickly the venule refills and formulate a diagnosis accordingly. Modern research in China shows that the changes in the superficial venules of the infant's index fingers are connected to the function of the neurohumoral regulation system, circulatory system, blood system, and nutritional state of the infant.

COLOR OF THE SUPERFICIAL VENULES

From a Traditional Chinese Medical perspective, the normal color of the superficial venules of the infant's index finger is faintly red or yellow. Pathological conditions are indicated by colors such as red, purple, blue, black, and pale. The specific pathology associated with each of these colors is described as follows:

- **Red Superficial Venules:** This indicates the presence of Wind Cold invasion
- **Light Red Superficial Venules:** This indicates the presence of Coldness due to deficiency
- **Purplish Red Superficial Venules:** This indicates the presence of a Heat Syndrome
- **Dark Purple Superficial Venules:** This indicates the presence of an obstruction of the Blood collaterals
- **Light Purple Superficial Venules:** This indicates the presence of Heat due to deficiency
- **Bluish Superficial Venules:** This indicates the presence of pain and terror
- **Light Yellow Superficial Venules:** This indicates the presence of convulsion due to deficiency

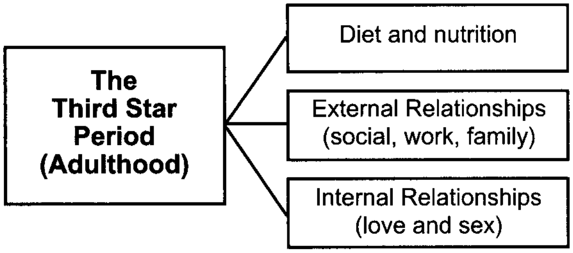

The Third Star Period (Adulthood)
Diet and nutrition
External Relationships (social, work, family)
Internal Relationships (love and sex)

Figure 51.15. The Third "Star Period" encompasses the formative time span from the age of 18 years onwards.

SHAPE AND STATE OF THE SUPERFICIAL VENULES

The shape and location refer to whether the superficial venules of the infant's index fingers are deep or shallow, thick or thin, or straight or curved, described as follows:

- **Shallow and Visible Venules:** This indicates an exterior disease
- **Deep and Indistinctive Venules:** This indicates an interior disease
- **Thready and Light Color Venules:** This indicates a Deficiency Syndrome
- **Thick and Dark Color Venules:** This indicates an Excess Syndrome
- **A Single and Oblique Formed Venule Branch:** This indicates a mild disease
- **A Tortuous and Multi-Branched Formed Venule:** This indicates a serious disease

LOCATION OF THE SUPERFICIAL VENULES

In clinical diagnosis, the infant's index finger is segmented into three sections, known as the Wind Pass, Qi Pass, and Life Pass. In diagnosis, the degree of seriousness pertaining to the pathogenic factors inherent within the disease can be determined according to the location of the superficial venules in the three passes. These sections of index finger diagnosis are described as follows (Figure 51.16):

- **The Wind Pass:** The Wind Pass is located on the superficial venules on the palmar side in the first digit of the index finger. If the superficial venules are visible at the Wind Pass, it indicates a shallow or superficial location of pathogenic factors, indicating a mild disease or weak external pathogen.

- **The Qi Pass:** The Qi Pass is located on the superficial venules on the palmar side in the second digit of the index finger. If the superficial venules are visible at the Qi Pass, it indicates an invasion of the interior by the pathogenic factors, indicating a severity of the disease.
- **The Life Pass:** The Life Pass is located on the superficial venules on the palmar side in the third digit of the index finger. If the superficial venules are visible at the Life Pass (including the tip of the finger), it indicates a critical condition and is considered an unfavorable prognosis of the disease.

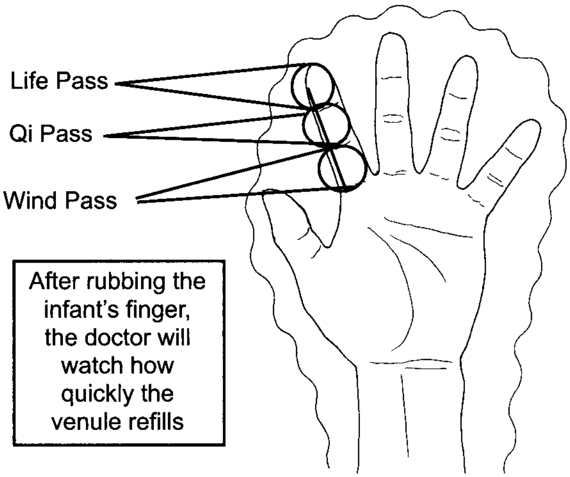

Life Pass
Qi Pass
Wind Pass
After rubbing the infant's finger, the doctor will watch how quickly the venule refills

Figure 51.16. Location of the Three Passes

EARLY STAGES OF CHILD GROWTH AND DEVELOPMENT

Growth and development occur rapidly in childhood. In the ancient Chinese medical classic entitled *Prescriptions Worth a Thousand Gold Ducats* it states, "A newborn is feeble and tender; two months later, its pupils begin to become well developed, it can smile and distinguish parents from strangers; 150 days later, its sacral Bones have been well developed, it can sit independently; 210 days later, its metacarpal bones have been well developed, it can crawl; 300 days later, its patellae have been well developed, it can stand alone; at one full year of life, its shin and occipital Bones have been well developed, it can walk and speak."

In the natural course of childhood growth and development, there may be fever, irregular pulse signs, or perspiration due to the imbalances of Yin and Yang. The child usually recovers spontaneously within a day or two. Such episodes are called Changing and Steaming (Figure 51.17).

- **Changing:** This implies the transformation of the Five Yin Organs with the accompanying variations of emotions and the development of the child's intelligence.
- **Steaming:** This implies the vaporous exchanges within the Six Yang Organs induced by accumulated Heat.

The ancient Chinese discovered that there is one "Changing" every 32 days and one "Steaming" every 64 days. Thus, within 320 days, there are 10 Changings; and within 576 days, there are 9 Steamings. Every Changing or Steaming is an ordinary event in the course of growth and development and should not be mistaken for a condition of childhood disease. However, if children are not cared for properly during Changing and Steaming, they are more apt to fall ill.

Changing	Transformation of the Five Yin Organs (Liver, Heart, Spleen, Lungs, and Kidneys)	Every 32 days	Variations of Emotions and Development of the Intelligence
Steaming	Vaporous Exchanges within the Six Yang Organs (Gall Bladder, Small Intestine, Stomach, Large Intestine, Urinary Bladder, and Triple Burners)	Every 64 days	Induced by Accumulated Heat

Figure 51.17. Changing and Steaming Chart

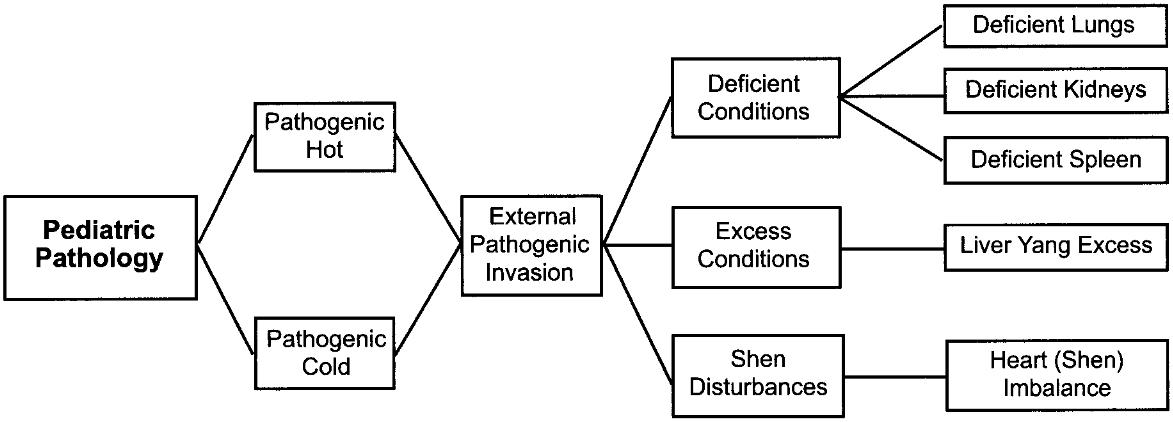


Figure 51.18. Pediatric Pathology

PEDIATRIC PATHOLOGY

In *Detailed Analysis of Epidemic Febrile Diseases*, Dr. Wu Tang stated that childhood diseases are apt to change because children's internal organs are frail and their defense mechanisms are incomplete; children contract infections easily because the skin and muscles are still tender, and the vitality is timid and weak. Propensity to illness, inclination to excess and deficiency, and being prone to suffer from Heat and Cold syndromes are common features of pediatric pathology. Since children are full of pure Yang, the course of disease is changeable and unpredictable. Nevertheless, recovery of health is generally easy.

Pediatric Pathology can be categorized into various syndromes; including Deficiency conditions (Deficient Lungs, Deficient Spleen, and Deficient Kidneys); Excess conditions (Liver Yang Excess); Shen Disturbances (Heart - Shen Imbalance); and the External Invasion of Hot or Cold, described as follows (Figure 51.18):

HOT AND COLD EXOGENOUS FACTORS

Susceptibility to Exogenous Cold and Heat reflects the characteristics of puerile Yin and Yang. When children are invaded by Exogenous Evils, for example, there can be Excess Heat syndromes; when children's healthy energies are depleted, there can be Deficiency Cold syndromes.

Although various defects and Deficiencies do exist in children, their Yang, Liver, and Heart are in a hyperfunctional state. Therefore, children are full of vitality and their anti-pathogenic responses are sensitive and immediate. The causes of childhood diseases are usually comparatively simple relative to adults, and their convalescence generally is quicker than adults, provided they receive appropriate treatment and care.

DEFICIENT LUNGS

Children are apt to suffer from internal organ disorders, especially of the Lungs. Pediatric Lung disorders can manifest through such symptoms as cough, dyspnea, retention of Phlegm and Dampness in the Lungs, seasonal febrile diseases, allergies, asthma, and other Lung disorders.

The Lung is a delicate organ in charge of the skin and hair. Therefore, particularly in children, junctures between the skin and muscles are not compact enough to resist the external invasion of Cold, Heat, Dampness, Wind, and other pathogens. Seasonal pathogens may attack the Lungs through these slackened junctures and through the nose, thereby interfering with the descending and dispersing functions of the Lungs. This results in the accumulation of Heat, fullness in the chest, productive cough, or dyspnea.

DEFICIENT KIDNEYS

Kidney problems can manifest in two different ways: Kidney Jing Deficiency and Kidney Qi Deficiency. Kidney Jing Deficiency (Deficiency in the Sea of Marrow), can cause retardation or Congenital Qi Deficiency, which can lead to Down's

Syndrome, Attention Deficit Disorder (ADD), and learning disabilities. Since the Kidneys control the lower orifices, Deficient Kidney Qi can lead to chronic bed wetting.

If the child was improperly nursed, the resulting Deficient Kidney Yin not only fails to nourish the bones and marrow, but also fails to nourish the tendons. During depletion of Liver and Kidney Yin, there can be atrophy, weakness of tendons, five types of developmental retardation, as well as five kinds of flaccidity (see earlier section on Deficiencies of Congenital Jing During Fetal Development).

DEFICIENT SPLEEN

Since a child's Spleen is not yet mature and is thus slightly deficient, it may be harmed or damaged by improper diet, irregularity of meals, or imbalances caused by excessively Hot or Cold diets. Consequently, Clear Yang fails to rise, Turbid Yin fails to descend, and Stomach Qi becomes disharmonious. Therefore, children frequently suffer from abdominal masses, abdominal pain and distension (stomachache), belching, hiccups, vomiting and diarrhea, infantile malnutrition, and other digestive disorders. These conditions often lead to children becoming hypersensitive to the foods they consume.

According to Five Element theory (Figure 51.19), the Spleen (Earth) generates the Lungs (Metal) and the Lungs (Metal) generate the Kidneys (Water). The elements work together in coordination, and they influence each other. Therefore, in children suffering from Spleen Deficiency, there will also be a Deficiency of Lung Qi; in children suffering from Lung Deficiency, there will also be a Kidney Deficiency.

LIVER YANG EXCESS

By contrast, Liver Yang is usually excessive, and Liver Wind may be brought on by Heat or Fire, resulting in infantile convulsions, twisting, and opisthotonos.

HEART (SHEN) IMBALANCE

The Heart is responsible for the child's mental stability. In Medical Qigong, the Heart Fire and the Kidney Water must constantly be balanced to stabilize the child's Wu Jing Shen. An imbalance of the Heart can lead to Shen disturbances, which can result in mental instability or disability.

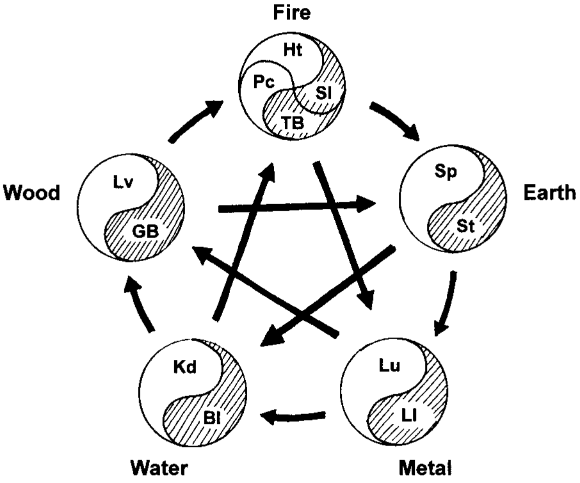


Figure 51.19. The Energetic Movement According to the Five Element Theory

According to the energetic balance of the child's Wu Jing Shen, the Hun tend to naturally be overactive, and the Shen of the Heart is generally unstable. This instability is caused from the overactivity of the Hun in children. The Hun are responsible for creativity, enthusiasm, dreaming, going in and out of the body, and seeing into the spirit world. In a child, the Shen Zhi, which is responsible for the discriminating thoughts, granting respect, and conveying the appropriate behavior, is not yet fully developed. Consequently, young children tend to often be wild, difficult to control, and get bored easily.

In treating a child's overactive Hun and unstable Shen, the Qigong doctor harmonizes the child's Heart Fire and Kidney Water energy and opens the Heart's orifices (using Qi massage on the child's eyes, ears, nose, mouth, and all upper sensory orifices) to stabilize the Wu Jing Shen.

TREATMENT THERAPY

The internal organs of children are still forming, thus the organs are frail and tender. Children are much more sensitive than adults and cannot tolerate strong energetic stimulation. This is why the primary modality for treating young children is gentle pediatric Tui Na, which is usually performed on the child's hands, feet or abdomen, or Qigong massage (lightly touching the child's body). Acupuncture is used infrequently, and when it is, the needles are usually not retained for long periods of time. The points are quickly and lightly stimulated, then the needles are removed. Similarly, when using Medical Qigong emission therapy, a milder stimulation is applied (less Qi is emitted) than would be used for adults when purging, tonifying, and regulating.

Medical Qigong is useful for treating pediatric neurological disorders and particularly for such conditions as epilepsy, hyperactivity, attention deficit disorder (ADD), and mental retardation. Effective points for Tonification include Tianzhu (Heaven's Pillar): UB-10, Sishencong (Four Spirits Hearing), Baihui (One Hundred Meetings): GV-20, Yamen (GV-15), and Fengfu (Wind Palace): GV-16) (Figure 51.20 through Figure 51.22).

When children under the age of six practice self-regulation Medical Qigong exercises (such as Qigong to increase intelligence), they frequently develop special abilities. These abilities include Extra Sensory Perception and special Qigong healing abilities.

ENERGETIC MOVEMENT AND FLOW

Once a child is born, the Microcosmic Orbit naturally flows in the direction of the Water cycle, moving up the front of the body (CV) and down the back (GV) in order to facilitate the child's spiritual, intuitive, and psychic perceptions. This energetic movement continues in this direction until the child reaches puberty, at which time the energy reverses its direction and flows up the back (GV) and down the front (CV) in the direction of the Fire cycle. This energetic switch in direction facilitates the child's cognitive development which later helps with the ability to control emotions and impulses. The time of the Microcosmic Orbit's energetic reversal varies depending on the child's physical constitution, state of health, and his or her environment.

Children have a natural tendency towards psychic and intuitive insights based on a number of factors:

1. The energetic flow moving through the child's Water Cycle, flowing up the child's Conception Vessel and down the Governing Vessel, maintains the child's psychic and intuitive insights.

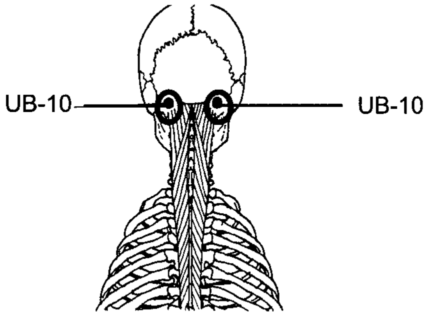


Figure 51.20. Tian Zhu (Heaven's Pillar) UB-10

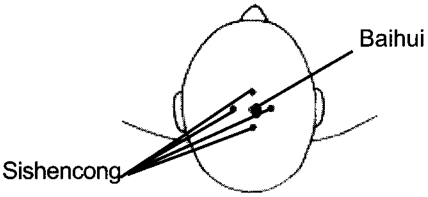


Figure 51.21. The Sishencong ("Four Spirits Hearing") and the Baihui ("One Hundred Meetings") GV-20

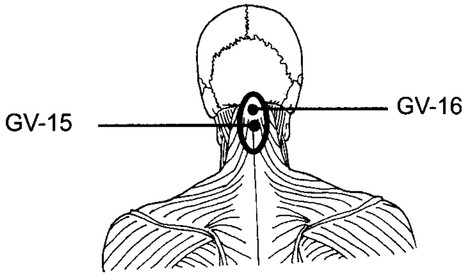


Figure 51.22. Yamen (Gate of Muteness):GV-15 and Feng Fu (Wind Palace): GV-16

2. The overactive Hun going in and out of the child's body assists him or her in seeing into the spirit world.
3. The child's superior cranial sutures are still relatively open, allowing the child's Taiji Pole to be more open to the fine vibrational resonance to the subtle energetic fields (Figure 51.23 and Figure 51.24).
4. The child's connection to the energetic resonances of the Taiji Pole and center core (Eternal Soul) is still open and subconsciously active, constantly receiving input.

It is easier for young children to cultivate and develop their psychic abilities. However, without the proper guidance of a qualified Qigong master or spiritual mentor, the child can be susceptible to developing harmful imbalances. Such incidents have happened to the children of uneducated parents in China. Symptoms of improper Qigong training for children include:

- loss of vitality
- mental imbalances
- moodiness

MEDITATION AND A CHILD'S MIND

Once a child learns and understands that there is an energetic and spiritual world (which is just as real as the external material world), his or her innate intuitive abilities can become more active. If the young child feels supported in his or her energetic and spiritual observations, he or she will invest further time and effort in making contact with these intuitive dimensions.

Our contact with the energetic realms of imagination and intuition are governed via the pineal gland. The energetic state of awareness initiated via the pineal gland can be accessed through the Yintang (Third Eye) area, also known as the "doorway to the infinite" and the "seat of the soul." Throughout the centuries great scientists and ancient mystics have received their inspirations and creative ideas through this tiny psychic gland (Figure 51.25).

Research has found that a child's ability to access the world of make-believe gradually closes after the age of eight or nine (as the pineal slowly gland atrophies). After the child reaches puberty, this ability is virtually lost with the assumption of a sexual role and its characteristics (shifting the consciousness towards the genital region).

Therefore, one of the goals of meditation practice is to preserve the potency of the child's pineal gland. This will enable him or her to avoid a degeneration of awareness and allow the child to remain connected with the intuitive awareness of the energetic and spiritual dimensions.

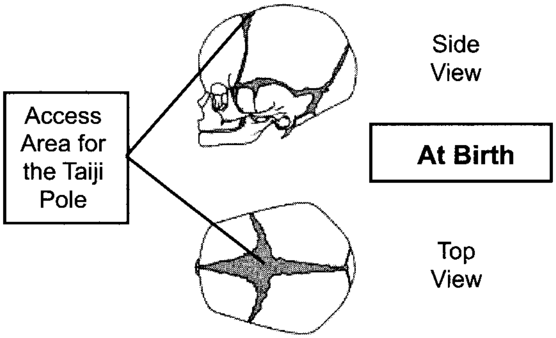

Side View
Access Area for the Taiji Pole
At Birth
Top View

Figure 51.23. At birth, the child's superior cranial sutures are open and sensitive to the fine vibrational resonance of the subtle energetic world.

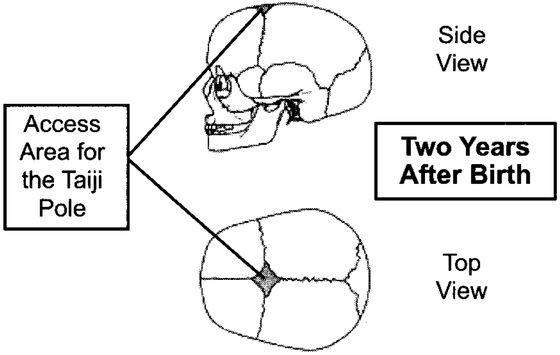

Side View
Access Area for the Taiji Pole
Two Years After Birth
Top View

Figure 51.24. After two years, as the child develops, the superior cranial sutures slowly move closer together, making the child less susceptible to the finer vibrational resonance of the subtle energetic world.

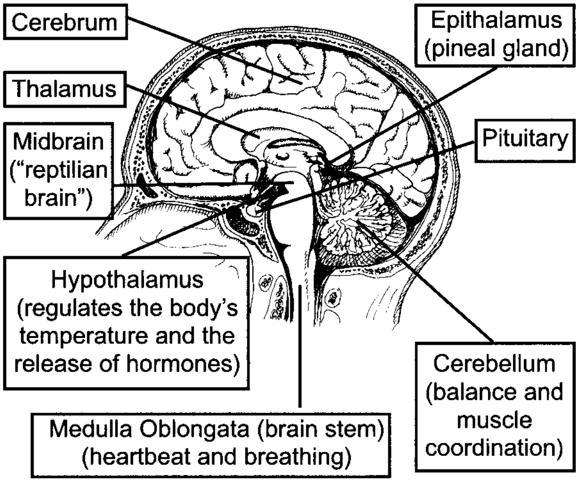

Cerebrum
Epithalamus (pineal gland)
Thalamus
Pituitary
Midbrain ("reptilian brain")
Hypothalamus (regulates the body's temperature and the release of hormones)
Cerebellum (balance and muscle coordination)
Medulla Oblongata (brain stem) (heartbeat and breathing)

Figure 51.25. The Brain
(Inspired by the original artwork of Dr. Frank H. Netter)

Medical Qigong exercises and meditation practice is introduced in order to help the child become an illuminated individual who can access higher understanding and inner knowledge. Meditation allows the child to relax and to discover the center core of his or her being. It is only through meditation practice that a truly quiet space is provided for the child, allowing him or her the ability to listed to the inner voice of divine consciousness.

A child must approach meditation practice as a form of having fun. He or she should be completely engrossed and inspired by an enjoyable experience. Also, the meditation sessions should be kept short - no more than fifteen minutes.

MEDICAL QIGONG EXERCISE PRESCRIPTIONS FOR CHILDREN

These exercises were developed specifically for children (of all ages and physical conditions) and are used to improve a child's physical and mental health, as well as aid in treating some common childhood diseases. These exercises can also be used help to treat food allergies, loss of appetite, malnourishment, a weak immune system, neurasthenia, insomnia, dreaminess, and disturbances of the Spleen and Stomach. It is believed that these exercises also help moderate a child's stubbornness and impatience.

IMPROVING INTELLECTUAL FACULTIES QIGONG: DA ZHI GONG

The Da Zhi Gong (Great Wisdom Skill) Medical Qigong exercise is excellent for children who range from 3 to 12 years old. The time and frequency of the following Qigong exercise is not fixed. It is important, however that the child be consistent with the practice, and that the body and mind remain relaxed while training.

It is also important for the child to practice the entire Qigong sequence in its proper order. The child should not be allowed to practice only part of the exercise.

1. Begin by having the child assume a standing Wuji posture. Have him or her relax the body with the eyes either open or closed. The child then raises both hands in front of the Upper Dantian. Boys will place the palm of the left (Yang) hand facing the forehead about three inches from the Yintang point. Girls will place the palm of the right (Yin) hand facing the forehead about three inches from the Yintang point. At the same time the opposite hand should be level with the other palm and should be facing outwards (Figure 51.26).

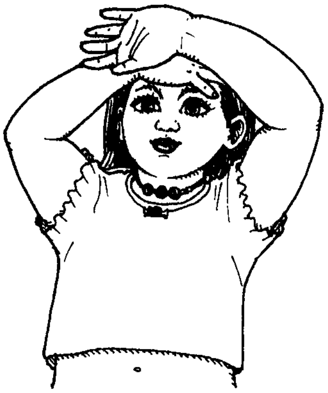


Figure 51.26. Improving Intellectual Faculties: Step 1

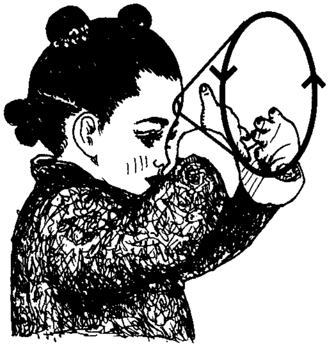


Figure 51.27. Improving Intellectual Faculties: Step 2 (A)

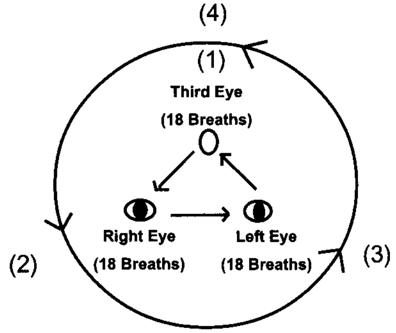


Figure 51.28. Improving Intellectual Faculties: Step 2 (B)

2. Both hands begin to make a clockwise circular rotation (looking forward from the child's

point of view). The child keeps the Yin Tang point as the center of the circle, rotating for 18 breaths (Figure 51.27). Next, the child moves both hands to the front of the right eye and continues the same clockwise movement while keeping the right eye at the center of the circle. Rotate for 18 breaths. Then, the child moves both hands to the front of the left eye and continue the clockwise movement for 18 breaths. Finally, the child returns to the front of the forehead and continues the rotation, keeping the Yintang point as the center for 18 breaths, and ends this part of the meditation (Figure 51.28).

3. The child places both hands in front of the ears, with the center of the palms facing the external opening of the ear canals; breathing naturally, the child moves both hands forward and backwards while emitting Qi into the ears. Make sure the child does not concentrate on any specific thing, but simply relaxes (Figure 51.29).
4. Next, the middle fingers softly touch the navel with the left hand, and the right hand softly touches the Mingmen. Have the child imagine that there is a big red ball of fire in his or her abdomen (where the child's two middle fingers are pointing). The child's fingers should remain in this position until warmth is felt in the abdomen. If the heat becomes too hot, have the child exhale the sound "Ha" three times to release the Excess Heat (Figure 51.30).
5. To end the exercise, have the child cover his or her tailbone with both hands and jump up and down gently for several minutes. Do not allow the child to become tired from jumping. Again, make sure that the child does not concentrate on any specific thought (Figure 51.31).

CONTRAINDICATION

Children who have weak constitutions (i.e., have difficulty standing up) or suffer from serious diseases are prohibited from practicing this particular exercise.

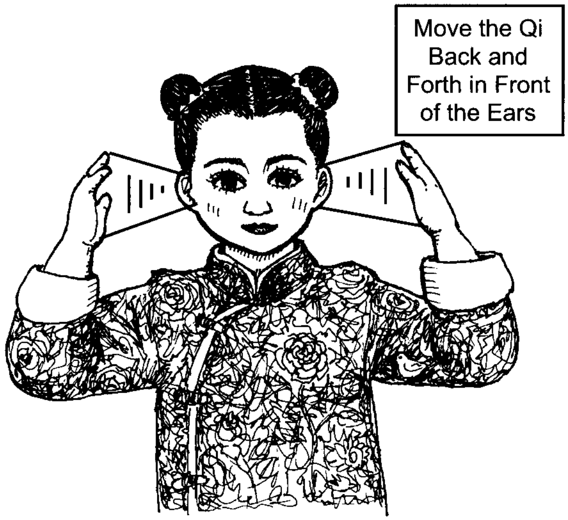

Move the Qi Back and Forth in Front of the Ears

Figure 51.29. Improving Intellectual Faculties: Step 3

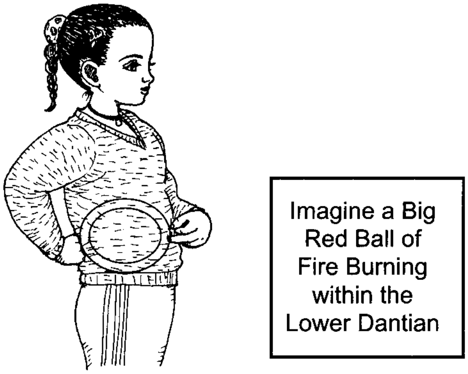

Imagine a Big Red Ball of Fire Burning within the Lower Dantian

Figure 51.30. Improving Intellectual Faculties: Step 4

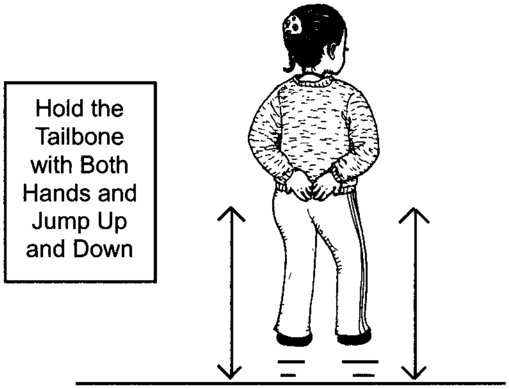

Hold the Tailbone with Both Hands and Jump Up and Down

Figure 51.31. Improving Intellectual Faculties: Step 5

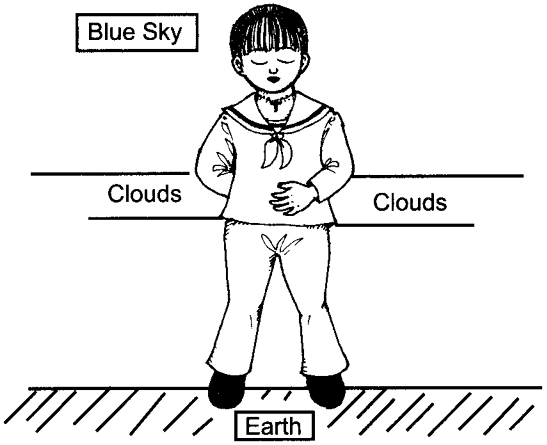


Figure 51.32. Gathering Wisdom Qigong: Front View

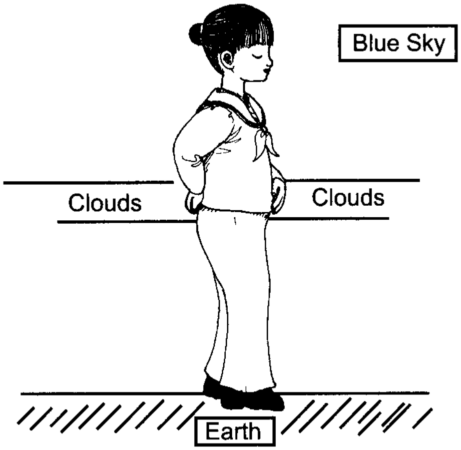


Figure 51.33. Gathering Wisdom Qigong: Side View

GAINING WISDOM QIGONG: TONG LING GONG

The Tong Ling Gong (Coherent Magical Skill) Medical Qigong exercise is excellent for children who range from 3 to 16 years of age. The time and frequency of this particular Qigong exercise is not fixed and may be decided by the child. There are no contraindications for this particular Qigong exercise:

1. The child begins by standing with his or her feet flat, shoulders width apart. The child should place one hand on the Lower Dantian (below the navel) and the other hand at the back below the Mingmen (opposite the Lower Dantian). Have the child close his or her eyes and relax the body and mind for about three minutes. The child is to imagine that the upper part of the body (above the waist) is extended into the blue sky above, and that below it (around waist level) are clouds (Figure 51.32 and Figure 51.33).
2. Next, the child imagines that he or she has changed into an Immortal (or a Super-Hero). Encourage the child's imagination to flow freely with this concept, allowing the child to move about, gently shaking the knees. After several minutes end the meditation.

SYMBOLS FOR GAINING WISDOM

In China and India, it has been clinically observed that the mental awareness, intelligence, and intuitive response of young children was remarkably improved after having been exposed to specific types of Mandalas and Yantras. Mandalas and Yantras are energetic symbols designed for concentration and are used to influence the creative and intuitive intelligence (see Volume 3, Chapter 26). This marked improvement occurred even though no conscious attention was drawn to the image of the Mandala or Yantra (Figure 51.34).

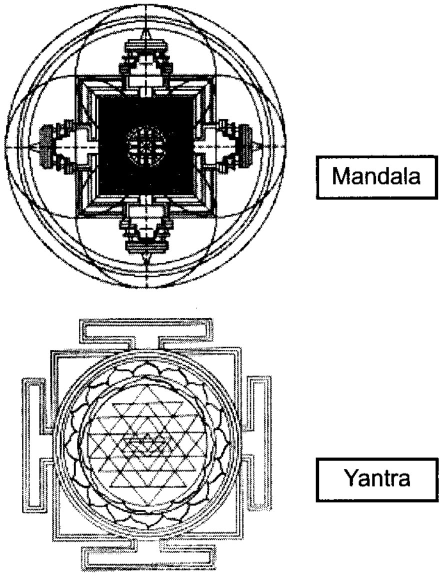


Figure 51.34. Mandalas and Yantras have always been considered gateways into the Spirit World

CHAPTER 52
MEDICAL QIGONG THERAPY FOR GERIATRICS

INTRODUCTION

Gerontology is a branch of medicine that deals with the issues and challenges of aging (Figure 52.1). A Medical Qigong doctor specializing in Gerontology addresses the pathologies of the physical, emotional, energetic, mental, spiritual, and social being of the elderly.

The observation and Traditional Chinese Medical treatment modalities utilized within Medical Qigong gerontology are introduced in this chapter to form a complete overview of the processes of aging, and the treatment of elderly patients. Within this overview are included the various explanations of symptoms, etiology, differential diagnosis, Medical Qigong treatment protocols, homework prescription exercises and meditations, and life-style adjustments needed to prolong and improve the quality of life. Additionally, the Medical Qigong overview of the preparations for death, the process of dying, and the assistance that may be provided by the Medical Qigong doctor at the time of death, are also described.

Today, in a phase of history when seniors are largely neglected, the views and practices of Medical Qigong and TCM promise to economize and improve health-care and spiritual well-being for the elderly, empower self-care, and support and usher patients and their families through the inevitable transition of death.

Some of the information in this chapter was contributed by IIMQ graduate Dr. Seth Lefkowitz, D.C., D.M.Q., from his book *Medical Qigong Therapy for Geriatrics: Specialized Clinical Applications for Senior Populations.*

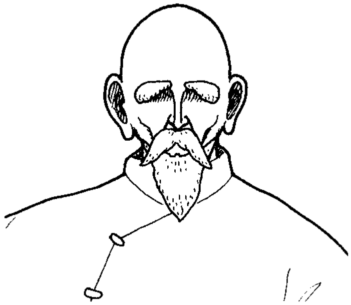


Figure 52.1. Gerontology is a branch of medicine that deals with the issues and challenges of aging.

ETIOLOGY OF AGING: WESTERN MEDICAL PERSPECTIVE

While the natural cycle of aging is inescapable, the unnatural phenomenon of premature aging may be countered, and the level of health and vitality increased. This is most easily accomplished through the proper integration of Medical Qigong therapy, herbal and nutritional therapy, and certain allopathic modalities. Understanding the primary factors of aging from the view of Western medical science establishes an important foundation from which to practice Medical Qigong.

According to Western medicine, the process of aging will vary according to each patient's genetics, endocrine system, immune system, central nervous system, and autointoxication, described as follows (Figure 52.2):

GENETICS

There are several theories regarding the cause of old age as it pertains to genetics. First, it is generally accepted that heredity determines the life span of a species. Generally, long-lived parents have long-lived children, even among diverse species. The hereditary genes in the DNA determine the differences between individuals. These genes are contained within the DNA residing in the cell nucleus, and the DNA is a component of the chromosomes.

As one ages, damage to the DNA molecules gradually "uses up" the reserve genes. When these reserve genes are completely depleted, old age comes. The genes of a species with long-life elements in their DNA molecules also have more gene reserves.

Another theory regarding the cause of old age is that with increased age, more and more errors are made in the cell's information transmission system, thus reducing the function of the cells and leading to old age.

Yet another theory regarding the cause of old age holds that there are "old age genes," that are activated and accumulated at a certain period of life, bringing about retrogressive changes that lead to old age.

THE ENDOCRINE SYSTEM

The endocrine system is the hormonal regulation system of the body, and it includes the pituitary, pineal, thyroid, parathyroid, thymus, adrenal, pancreas, ovaries, and testes. The hormones secreted by the endocrine glands are closely related to the growth, development, and physiological functions of the human body. It is therefore believed that these hormones can accelerate or delay the aging process. For example, after middle age the functions of the endocrine glands weaken, leading to the gradual decline of the body's associated physiological functions, and therefore to old age.

THE IMMUNE SYSTEM

Generally, the human body distinguishes itself from foreign elements circulating within the tissues. It excludes and destroys antigens (e.g., a virus, bacteria, or tumor cells) that have invaded the body, or the isomeric substances (such as dead and damaged cells) produced by the body itself. Each individual's immune system protects his or her body by resisting infection, but it can also become detrimental in such cases as allergy, autoimmunity dysfunction, and transplantation immunity.

After middle age, the thymus gland declines (it weighs 40 grams in puberty, and is reduced to 10 grams by old age), the reproduction of the T cells also slows down, and the quantity of the immune cells decreases. The normal immunity of the B cells also becomes weak, thus increasing the incidence of malignant tumors and other diseases of old age. At the same time, the lymphocytes in middle-aged and old people seem to lose some of their identifying ability. The failure of the lymphocytes to distinguish invading cells from the body's own cells can result in the loss and destruction of the host's own body cells. This breakdown or failure of the body's immune function is called known as "autoimmunity." The increase of "autoimmunity" leads to the increased formation of diseases of the immune system (i.e., rheumatoid arthritis), thus accelerating the aging process.

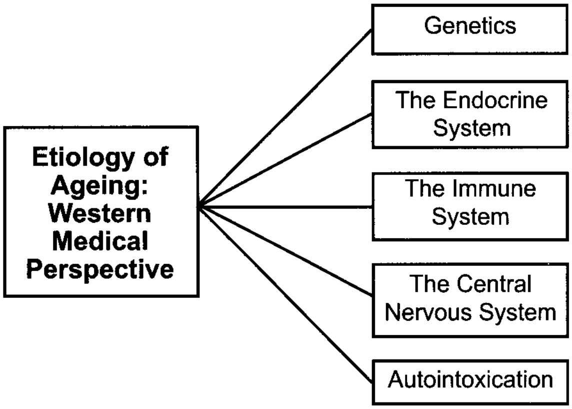

Etiology of Ageing: Western Medical Perspective
Genetics
The Endocrine System
The Immune System
The Central Nervous System
Autointoxication

Figure 52.2. Etiology of Aging According to Western Medical Perspective

THE CENTRAL NERVOUS SYSTEM

In the human body, the cerebrum typically increases in weight gradually until age 50. Research has confirmed that the growth of the cerebrum is fastest between ages of 6 and 10, slows between the ages of 21 and 30, and declines after the age of 60. The decline of the central nerve cells of the spinal cord and the cerebral cortex plays an extremely important role in the aging process. Craniosacral tension, and a resulting imbalance from the shrinking mass and weight of the cerebrum, weakens the functions of the body's internal organs. From a TCM perspective, the more developed and full the cerebrum, the longer the life span. The decline of the cerebrum gives rise to early aging.

AUTOINTOXICATION

As the function of the excretory organs declines, the toxic by-products of the body's metabolism are inclined to deposit and intoxicate the cells (i.e., phenol, indole, and pigments). If more of these poisonous substances are deposited within the cells, and the cells become intoxicated and overwhelmed, the energetic nature of the poisoned cells eventually declines and the cell dies. As a result, the internal organs and the human body become old and weak.

ETIOLOGY OF AGING: CHINESE MEDICAL PERSPECTIVE

Traditional Chinese Medicine describes health in the elderly as the absence of the following symptoms: blurred vision, deafness, a bowed back (hyper-kyphotic), and weak knees. From an ancient Daoist perspective, a healthy elderly person is said to possess physical strength (Xing), energy (Qi), and spirit (Shen). Sufficient Jing and Qi provide the support for Xing and Shen.

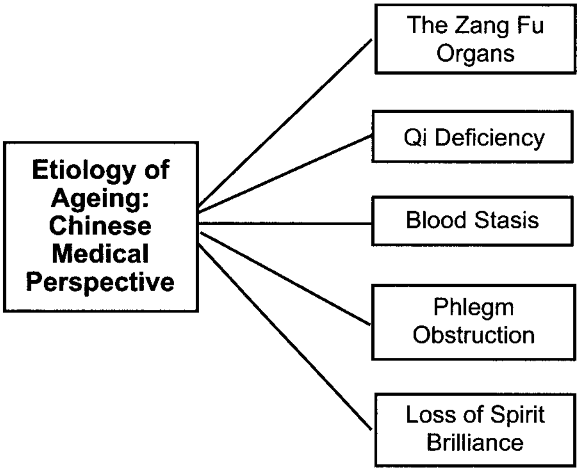
The phrase "possessing both Xing and Shen" refers to a person's normal, everyday functioning. When healthy, the life of the person will be full of spirit and energy, strong, radiant, and vibrant. The possession and expression of spirit and energy within the individual completely depends on the amount and strength of their Jing and Qi. Jing and Qi, are interdependent with the Zang Fu organs; together they create the harmonious balance and proper function of the body's internal organs.

Traditional Chinese Medicine maintains that the process of aging will vary according to the influence of several factors: The condition of each patient's Zang Fu Organs, Qi Deficiency, Blood Stasis, Phlegm Obstruction, and Loss of Spirit Brilliance. These contributing factors and their clinical syndromes are described as follows (Figure 52.3):

THE ZANG FU ORGANS AND QI DEFICIENCY

Traditional Chinese Medicine classifies the Liver, Heart, Spleen, Kidneys, and Lungs, as the Five Zang (Yin, solid) Organs. Although these organs and their energetic systems have their own individual physiological functions, they continually exist in relationship with each other.

Each organ has its own channel and is paired with a Fu (Yang, hollow) Organ, and its associated channel. In addition, skin, Bone, Blood, tendons, and muscle are controlled and influenced by the Zang Fu organ correspondences.



Etiology of Ageing: Chinese Medical Perspective
The Zang Fu Organs
Qi Deficiency
Blood Stasis
Phlegm Obstruction
Loss of Spirit Brilliance

Figure 52.3. Etiology of Aging According to Chinese Medical Perspective

Diseases of the internal organs can spread throughout the body via the channels and collaterals, and vice versa, as channel diseases can be transmitted to the internal organs. If Qi and Blood lose their harmony due to old age, the patient's internal organs, channels, and collaterals become obstructed. If the body's channel pathways become obstructed, then Phlegm and stasis will develop internally. The accumulation of Phlegm, Qi, or Blood stasis can lead to a chain reaction of pathological transformations, such as Hot, Cold, Excess, or Deficiency syndromes in the patient's internal organs. The following are examples of some deficient pathological syndromes:

1. **Liver Yin and Blood Deficiency:** If the patient's Qi and Blood in the Liver lose their harmony, the patient may experience depression, irritability, dry eyes, blurry or diminished vision, and brittle nails or nails with ridges. The patient may also experience numbness in the extremities and muscle spasms due to a weakening of the tendons and Blood Vessels.

   The Liver, along with its associated Yang organ (the Gall Bladder), regulates the emotions by preventing extreme emotional outbursts. In addition to storing the Blood, the Liver is also responsible for creating and producing the Blood. In the process of producing Blood, the Liver closely requires the mutual teamwork and harmonization of the other organs. *The Zhang Shi Yi Tong* (Master Zhang's Medical Knowledge) states: "If Qi is not consumed, Jing will be returned or gathered in the Kidneys and be made into Essence. If the Essence is not discharged, it will gather in the Liver and be transformed into clear Blood." This is a strong indication of how the Liver and Kidneys act together to transform Jing in order to create Blood. The Liver also governs the tendons, manifests in the nails, and opens in the eyes. When Liver Blood is rich, both the tendons and the nails receive their nutrition via the Blood, causing flexible joints (Figure 52.4).

When one becomes old and weak, Liver Blood becomes deficient and the joints become inflexible due to lack of proper nutrition. The patient may experience numbness in the extremities, motion becomes predominately slower, and the muscles have a propensity to spasm. In addition, the nails become thinner, and more brittle, and fatigue and depression can occur.

Liver Qi goes to the eyes; the *Huangdi Neijing* states that "when the Liver is harmonious, the eyes will be able to distinguish the five colors." Therefore Liver Blood also enables sight. When people get older and still can enjoy the benefits of good eyesight, it means that Liver Blood is sufficient and moving. Otherwise, if Liver Blood becomes deficient, the patient complains of diminishing eyesight, blurred vision, and dry eyes.

2. **Heart Yin and Blood Deficiency:** If the patient's Qi and Blood in the Heart lose their harmony, the patient may experience poor memory, insomnia, Heart palpitations, shortness of breath (which may be aggravated by movement), and a tendency to be easily startled.

The Heart, along with its associated Yang organ (the Small Intestine), controls the Blood Vessels and mental activity. It is said, "The Heart controls the Blood and the Shen Ming (the mental clarity or lucidness)". The Heart also guides the physiological activities and strength of the entire body. The *Huangdi Neijing* states that "The Heart is the great commander of the Five Zang and Six Fu."

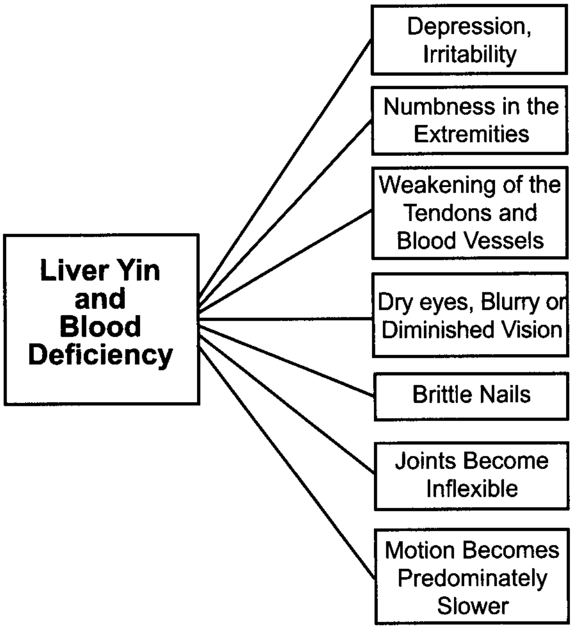

Liver Yin and Blood Deficiency
Depression, Irritability
Numbness in the Extremities
Weakening of the Tendons and Blood Vessels
Dry eyes, Blurry or Diminished Vision
Brittle Nails
Joints Become Inflexible
Motion Becomes Predominately Slower

Figure 52.4. Symptoms of Liver Yin Deficiency and Blood Deficiency

The functioning of the Heart is closely connected with the tongue (where it opens), the facial complexion, and perspiration. If the Heart enjoys normal functioning as one ages, the pulse will be even and strong, and the circulation will be open and spreading. This means that if Heart Qi is strong there will be no Blood stasis. If however, the Heart Qi is weak and the Yin is Deficient, symptoms manifest as a shortness of breath (exacerbated by movement), palpitations, a pale face, nervousness, and anxiety. Stasis of Heart Blood manifests as a purple colored facial complexion and pain in the chest, which radiates to the back.

When Yin and Blood do not nourish the Heart, "the spirit becomes homeless." Because the Shen is not rooted and grounded, the individual may experience palpitations, insomnia, and even nightmares.

The Heart also plays an important role in the production of Blood. "The Great Treatise on Yin and Yang Resonances and Appearances," in the *Su Wen* (Simple Questions) states, "The Heart engenders Blood." Also included are the Heart's functions of regulating, disciplining, harmonizing, and controlling the production of the Blood. Once there is a compromise of Heart function, Blood production, regulation, and command are also compromised (Figure 52.5).

3. **Spleen Qi or Yang Deficiency:** If the patient's Qi and Blood in the Spleen lose their harmony, the patient may experience fatigue, loss of appetite and general weakness in all four limbs. The patient may also become easily bruised, experience loose or bloody stools, and there will be abdominal distention after food consumption (Figure 52.6).

The Spleen's associated organ is the Stomach, which receives the food and begins digestion. The Stomach contains, receives, and "rottens and ripens" ingested food. The Spleen plays a role in further digestion and absorption and in the transportation of the food. Because of the relationship of the Spleen to the transportation and transformation of food and liquids in the body, the Spleen is considered to be the root Postheaven Qi. When the Spleen Qi is full, clear, and effective, appropriate nutrition produces strong, well-built muscles and solid limbs.

The Spleen rules the muscles, the flesh, and also the four extremities; its orifice is the lips. Since the Spleen is the Root of Postheaven Qi, and the source of Blood production, when the Spleen is strong, the Blood is sufficient. This underscores that the basic substance in Blood is the finest essence of grain and water (having been transformed and processed in the Spleen and Stomach). The *Jing Yue Quan Shu* (The Complete Writings of Jing-yue) also points out that, "Blood is the essence of water and grain. It wells up continuously and comes, but in fact, it is birthed and transformed by the Spleen."

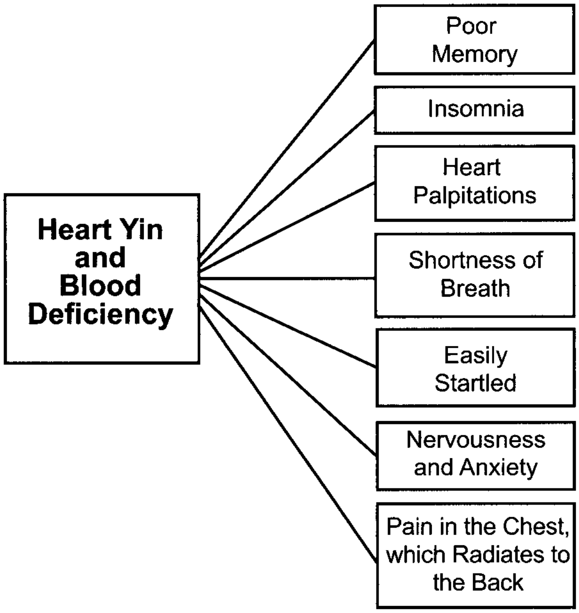

Heart Yin and Blood Deficiency
Poor Memory
Insomnia
Heart Palpitations
Shortness of Breath
Easily Startled
Nervousness and Anxiety
Pain in the Chest, which Radiates to the Back

Figure 52.5. Symptoms of Heart Yin Deficiency and Blood Deficiency

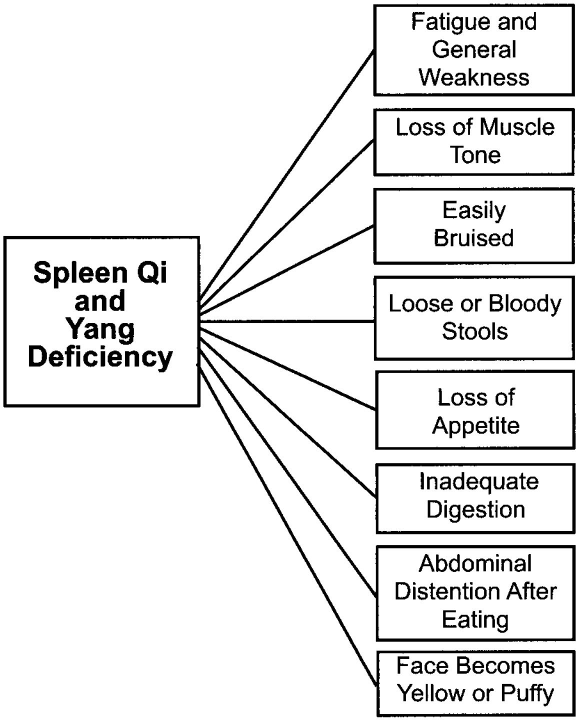

Spleen Qi and Yang Deficiency
Fatigue and General Weakness
Loss of Muscle Tone
Easily Bruised
Loose or Bloody Stools
Loss of Appetite
Inadequate Digestion
Abdominal Distention After Eating
Face Becomes Yellow or Puffy

Figure 52.6. Symptoms of Spleen Qi Deficiency and Yin Deficiency

The Spleen's function of digesting and separating "the clear from the turbid" gives birth to the production of Blood. When an elderly person enjoys a hearty appetite and strong digestion, this shows that the Spleen is functioning optimally. When Spleen function is compromised, older patients suffer from inadequate digestion, abdominal bloating, loose or bloody stools, loss of muscle tone, weakness of the four extremities, and puffiness or yellowing of the face.

4. **Lung Qi Deficiency:** If the patient's Qi and Blood in the Lungs lose their harmony, the patient may experience coughing with Phlegm, shortness of breath, dyspnea, as well as spontaneous sweating (Figure 52.7).

The Lungs' associated organ is the Large Intestine. The Lungs control breathing. Inhaled air combines in the Lungs with the essence of water and grains (Gu Qi extracted by the Spleen) to become Zong Qi (Gathering Qi or respiratory energy). Zong Qi enables the circulation of Qi and Blood to nourish the entire body and maintain proper functioning of the various organs. The Lungs govern the dispersing and descending function of the Qi, they maintain the regular flow of Qi, and transport fluids downward to the Urinary Bladder.

The Lungs open into the nose, control the hair and skin, the sense of smell, and the sinuses. If an elderly person has weak Lungs, they may suffer from cough with Phlegm, asthma or panting, compromised smell and taste, dry skin and dry body hair, and spontaneous sweating. They will also tend to catch cold easily and there may be shortness of breath.

5. **Kidney Qi Deficiency:** If the patient's Qi and Blood in the Kidneys lose their harmony, the patient may experience poor memory, anxiety, tinnitus or deafness, hair loss, as well as lumbar pain, weak lower back, weak knees, and weak teeth (Figure 52.8).

The Kidneys control the bones, marrow, and teeth. Hearing and the growth of head hair are also dependent on Kidney function. Therefore, it is said in Chinese medicine that the orifice of the Kidneys opens at the ears, and

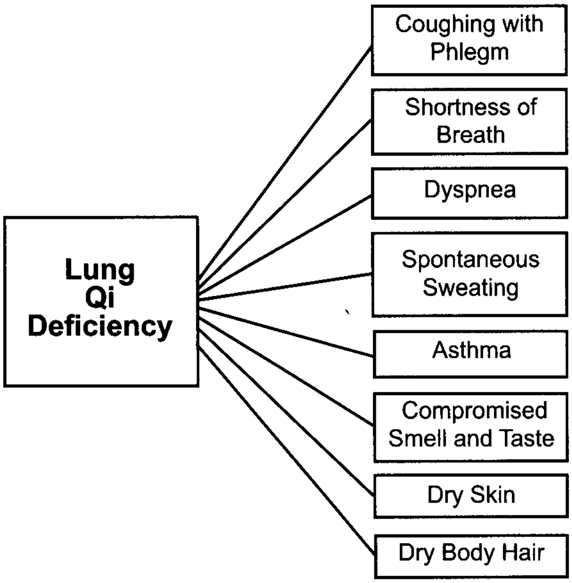

Lung Qi Deficiency
Coughing with Phlegm
Shortness of Breath
Dyspnea
Spontaneous Sweating
Asthma
Compromised Smell and Taste
Dry Skin
Dry Body Hair

Figure 52.7. Symptoms of Lung Qi Deficiency

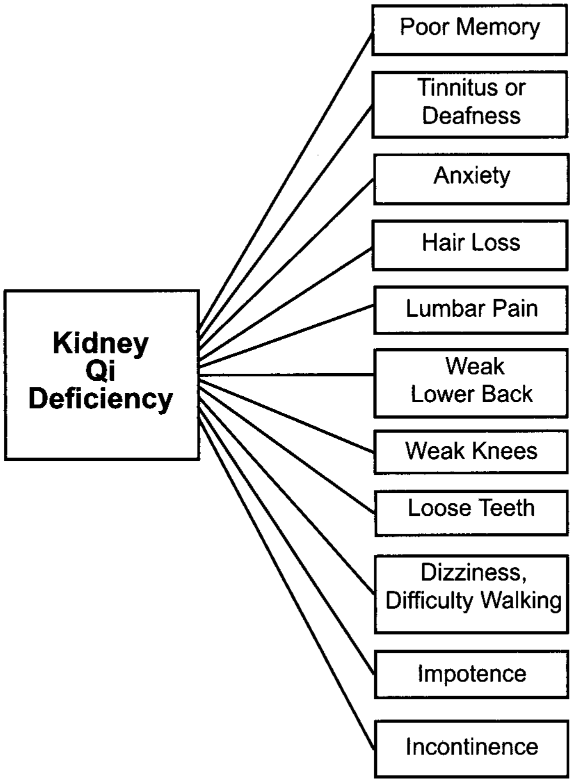

Kidney Qi Deficiency
Poor Memory
Tinnitus or Deafness
Anxiety
Hair Loss
Lumbar Pain
Weak Lower Back
Weak Knees
Loose Teeth
Dizziness, Difficulty Walking
Impotence
Incontinence

Figure 52.8. Symptoms of Kidney Qi Deficiency

that their glory manifests in the hair.

The Kidney Qi controls the transformation and transportation of fluids in the Lower Burner (Jiao). While the Urinary Bladder stores the urine, the Kidneys control the "gate" of the opening and closing of urination within the Urinary Bladder through Qi. The Kidneys also provide Kidney Yang to the Spleen, Stomach, Small Intestine, and Large Intestine for the purpose of separating the Turbid Qi from the Clear Qi, and for the separation of fluids from solids.

When old people suffer from poor memory, tinnitus, hair loss, deafness, dizziness, difficulty walking, loose teeth, weak knees, impotence, lower back pain, or incontinence, these are all seen as symptoms of the Deficiency of Kidney Qi.

The *Huangdi Neijing* describes the cause of old age from the Chinese Medicine perspective: "When one is 10 years old, one's Five Zang begin to grow, one's Qi and Blood circulate, and all the Qi goes downward so one becomes better at walking. When 20 years old, Qi and Blood become strong, the muscles are firm, and one becomes good at fast walking. When 30 years old, the Five Zang are all solidly built and the muscles are strongly formed. One's Blood Vessels are full and one is good at running. When 40 years old, the Five Zang and Six Fu, along with the Twelve Primary Channels, are over their peak and are starting to decline. The hair starts to turn gray and one is good at sitting. When one is 50 years old, Liver Qi starts to decline and Gall Bladder juice begins to decrease. Therefore, the eyesight begins to blur. When 60 years old, Heart Qi begins to weaken, Qi and Blood are both becoming slack, and one tends to sleep more. When 70 years old, Spleen Qi is weak and the skin is dry. When 80 years old, Lung Qi declines and the Po leaves the body, and one's speech is not clear. When 90 years old, Kidney Qi is burning out and the four Zang, channels, and vessels are empty. When one hundred years old, the Five Zang are empty, the Shen and Qi are gone, and thus one is ready to depart." Although this depiction is highly graphic, it does accurately reflect the overall human life cycle.

BLOOD STASIS

Blood stasis and Qi Deficiency are the root causes of internal organ tissue degenerations in the metabolic processes of the elderly individual. As the elderly advance in years there is general deterioration and impediment in the organic functioning of the various viscera and bowels. This represents a key characteristic of aging. The chief difference between aging and disease is that the functional degeneration of the Yin and Yang organs caused by diseases is only confined to specific viscera and bowels, while the degenerations caused by the aging process manifest through virtually all of the organs and systems in the body.

Emotional Stagnation as a Root of Blood Stasis

Emotional patterns that are continued throughout an individual's life can lead to chronic forms of energetic and physical stagnation. These patterns of emotional disharmony can sometimes affect and deregulate the free flow of Blood and Qi in the elderly (who in many cases have had a very long time to solidify unhealthy emotional and energetic patterns). Symptoms of emotional disharmony include: the suppression and denial of the seven emotions; being troubled by negative or relentless thoughts and judgments, irritations, and anger; and being habitually overwrought or disturbed emotionally, all of which damage the Heart and Spleen organs and channels.

Patterns of emotional stagnation take various forms. For example, Blood Stagnation can occur internally from the suppression of anger, grief, sorrow, etc., resulting in a loss of nourishment to the brain. When this condition occurs, symptoms manifest as poor memory, diminished intelligence, and other distortions of the Heart (mind and spirit). If the patient's Blood Stagnation is extreme, there could be symptoms of dementia and severe depression.

The Effect of Blood Stasis on Brain Function and Spirit Orientation

According to modern research, senile dementia refers to serious degeneration in perception, memory, and the ability to think abstractly and inventively. This occurs in people over 60 years of age due to organic changes in the cerebrum, or due to sustained metabolic damage. Further, this condition is related to disorders in the cerebral circulation and lack of blood in the whole brain (vascular dementia). In addition, decrease in the volume of blood flowing in the whole brain occurs in direct proportion to the severity of this dementia.

In the ancient literature of Chinese medicine, there are numerous records of Blood Stasis causing changes in the essence spirit (Jing Shen) and spirit orientation. For instance, the *Shang Han Lun* (Treatise on Damage due to Cold) says, "One who is oblivious must have stored Blood." Tang Rongchuan, in his *Xue Zheng Lun* (Treatise on Bleeding Patterns) says, "Whoever's Heart has static Blood will also be affected by poor memory" and "Anyone with loss of Blood who suddenly has poor memory has static Blood." In the *Yi Lin Gai Cuo* (Corrections of Mistakes in the Medical Forest) it is recorded, "Qi and Blood may congeal and stagnate the Brain Qi." All of these ancient sayings clearly show that changes in the essence spirit and spirit orientation in the elderly are connected with Blood stasis.

Blood Stasis as the Root of Heart Disease

Heart palpitations, racing heart, and heart pain are all closely related to Blood Stasis. Heart diseases commonly affect the elderly, reflecting degeneration within the circulatory system. Heart palpitations, or the sense that one's Heart is going to "jump out of the chest," are common manifestations of aging.

The chapter titled "Channels & Vessels" in the *Ling Shu* (Magical Pivot) states: "If the hand Shao Yin Qi (Heart energy) is exhausted, the vessels will not be open. If the vessels are not open, the Blood will not flow." This is because the Heart is the Tai Yang (Great Yang) within Yang. If Tai Yang does not grow, then Heart Qi will be empty and deficient. Because the Qi of Heart Yang is deficient, it has no strength to stir or throb, and this may lead to Blood Stasis and Bi (painful obstruction) in the Heart vessels. Pathologically, Blood Stasis is similar to weakened myocardiac contractile force, coronary arteriosclerosis, and lack of Blood and oxygen in the myocardium.

The vessels are the mansion of the Blood. The ancient Chinese doctors believed that the Heart, the vessels, and the Blood are all mutually connected. If the condition of the Heart, Blood, and vessels is healthy, this ensures that the transportation of Blood is without restriction and is free-flowing. However, if the Heart Qi's has no power for propulsion, if the Heart loses its nourishing Blood, or if the vessels and network vessels are blocked and obstructed, then Blood flow will be restricted and the symptoms of Heart palpitations will appear (if the condition is severe, the patient will also experience Heart pain).

Heart palpitations in the elderly commonly appear from two causes; The Heart's Qi Lacking the Power to Propel, and Blood Obstructing and Stagnating in the Vessels. These two syndromes are described as follows:

- **The Heart's Qi Lacking the Power to Propel:** The ability of the Heart to transport and move the Blood flow depends upon the function of the Yang Qi within the Heart. "The Treatise on the Signs of Qi in Average People" in the *Su Wen* refers to this Qi as "the Qi of the Blood Vessels, treasured by the Heart." This points out that the long pulse is the manifestation of sufficient Qi, while short, regularly interrupted, and fine pulses are reflections of Heart Qi Deficiency. The expression of this deficiency is a lack of force to propel the Blood in Vessels. If an elderly person's Heart Qi is deficient and weak, their Blood and Vessels will be static and stagnant. Therefore, a regularly interrupted pulse or Heart pain may be noted.
- **Blood Obstructing and Stagnating in the Vessels:** The Heart depends on Blood for its nourishment, while the Blood relies on Qi for its push. Because the elderly are incessantly subjected to external evils, their Lung Qi is in danger of being consumed and damaged. Once this occurs, the patient's Qi becomes insufficient, and their Blood becomes stagnant. Additionally, if they have long been affected by Bi (painful obstruction) patterns "internally housed in the Heart," it can also lead to inhibition of the flow of Heart Blood. In this case, the stasis may cause a chronic obstruction within the major vessels and network vessels, which can lead to an inability of the Blood to nourish the Heart. If this hap-

pens the symptoms such as Heart palpitations will manifest, and cyanosis may also appear.

PHLEGM OBSTRUCTION AND BLOOD STASIS

According to modern research, senile chronic bronchitis, emphysema, and pulmonary Heart disease all involve pathological changes resulting from phlegm obstruction and Blood stasis.

Wind Stroke, hemiplegia, cough, and asthma are also related to Phlegm Obstruction and Blood Stasis, described as follows.

Wind Stroke and Hemiplegia

Wind stroke and hemiplegia are a common cause of death in the elderly, and are closely related to stagnant Blood and Phlegm obstruction. The *Dong Yuan Shi Shu* (Ten Books of Dong-yuan) states: "Wind stroke is the greatest of the hundreds of diseases. It is caused by blockage of the Qi and Blood which then does not move. It is the most serious disease". The *Huangdi Neijing* (Yellow Emperor's Inner Classic) refers to Wind Stroke as a form of inversion. "The Treatise on Engendering Qi Communication with Heaven" in the *Neijing* states, "Great anger makes the form Qi exhausted, while Blood flows upward, thus causing great inversion." "The Treatise on Regulation of the Channels" also states, "Blood and Qi both flow upward leading to great inversion."

These ancient medical texts clearly explain that the location of this disease (i.e. Wind Stroke) is centered in the head, and that its main etiology is the upward flowing of the Blood. The pattern of Wind Stroke manifests in symptoms of unconsciousness, contorted mouth, inability to speak, hemiplegia, and the inability to use the limbs. The *Sheng Ji Zong Lu* (General Collection for Holy Relief) states: "As regarding Wind Stroke, if the tongue is stiff and the patient cannot speak, this is because the Spleen and Stomach vessels and network vessels grasp the throat and tongue where the Heart Qi flows. Wind and evil Qi struggle. Therefore the Qi in the vessels is blocked, hindered, and inhibited. The tongue is stiff and cannot roll freely, thus handicapping one's voice and speech."

One can see the relationship of Wind Stroke to the T.C.M. syndromes of Blood Stasis and Phlegm Obstruction. The "Abstruse Mechanisms & Origins of Disease" in the *Neijing* says, "When one has been struck, Qi and Blood do not flow freely and one side withers." The *Zheng Yin Mai Zhi* (Patterns, Causes, Pulses & Treatment) states: "The cause of hemiplegia may be congealing of Qi and Blood Stagnation. Or, there may be Stomach Heat engendering Phlegm. This flows into the channel tunnels and cuts off their pathways. Thus Qi and Blood cannot move forward and backward."

Cough and Asthma

Cough and asthma are common diseases among the elderly. This is due to the fact that the elasticity of older people's Lungs is decreased. This decrease of resiliency and suppleness is accompanied by compromised breathing function and by chronic diseases of the pulmonary system. Long-standing chronic cough and shortness of breath are often accompanied by a barrel chest, senile emphysema, or cyanosis. All of these are closely related to Phlegm Obstruction and Blood Stasis. In his book *Xue Zheng Lun* (Treatise on Bleeding Patterns), Tang Rong-chuan points out: "When Blood stasis assails the Lungs, coughing caused from Rebellious Qi, as well as panting occur. This path of Qi in the human body manifests as congestion and stagnation. If there is Blood Stasis internally, this further obstructs and hinders the path of Qi, which cannot then properly rise and descend, but congests and causes coughing".

Cough and asthma in the elderly start first in the Lungs and later affect the Heart. All the Blood in the entire body passes through the Blood Vessels and gathers in the Lungs where the Turbid Qi is exhaled while the Clear Qi is absorbed. Thus it is able to spread to the entire body. If Lung disease is advanced, Lung Qi will necessarily be consumed and Phlegm turbidity will be created internally. The Heart and Lungs can then both become diseased because Phlegm turbidity obstructs the transportation and movement of Blood. The vessels and network vessels will then become stagnant and obstructed, and will eventually involve the Heart. For instance, in the latter stage of cough and asthma, one may often see Heart palpitations, chest oppression, cyan, purple lips, prominent greenish blue sinews, and/or frequently irregular pulse. If this has endured for some time, Blood Stasis will transform into water and produce water swelling or edema.

LOSS OF SPIRIT BRILLIANCE

As the aging process progresses, poor memory may occur and the incidence of Jing Shen (Essence Spirit) abnormalities, diminished intelligence, and dementia gradually rises. This is one of the aspects of aging that is of the greatest concern to the children and caretakers of the elderly, and to the elderly themselves.

Traditional Chinese Medicine maintains that, "Spirit is the nature of Qi and Blood." Vibrant, clear, and abundant Spirit manifests only when Qi and Blood are full and exuberant. The chapter titled "The Treatise on the Eight Righteous Spirit Brilliancies" in the *Su Wen* (Simple Questions) states that, "Qi and Blood are a human's Spirit."

The chapter titled "Average People Ceasing Grain" in the *Ling Shu* (Magical Pivot) says, "When the Blood vessels are regulated and free flowing, the Essence Spirit can abide." Blood, Qi, and Shen orientation are closely related.

The regulation or free flow of the Qi and Blood are profoundly affected by one's relationship to emotion. Freely expressing emotions in a healthy way is a foundation of health and happiness, while feeling or being stuck in one's relationship to detrimental emotions is an instigating factor in illness.

SIX COMMON SYNDROMES OF OLD AGE

The following is a description of six common syndromes that can occur when an individual begins to progress in age (Figure 52.9).

- **Constitutional Deficiency Feebleness and Deficiency Taxation:** Constitutional Deficiency Feebleness (Xu Ruo), and Deficiency Taxation (Xu Lao) represent a major deficit of Source Qi (Yuan Qi Da Kui). Xu Rou and Xu Lao injure the Five Zang (Wu Zang Sun Shang). According to the Sui Dynasty (581-618 A.D.) *Chao Shi Bing Yuan* (Chao's Source of Disease), "Xu Lao is due to the Five Taxations (Wu Lao), the Six Extremes (Liu Ji), or the Seven Injuries (Qi shang)."

  Deficiency Feebleness Symptoms include: whole body weakness, shortness of breath, spontaneous perspiration, palpitations, fatigue, facial pallor, weight loss, loss of appetite, poor digestion, dizziness, tinnitus, deafness, loss of teeth and hair, weakness and soreness of the low back and knees, difficulty walking, and urinary and fecal incontinence. Rarely do all of these symptoms occur simultaneously. Other conditions, such as deficiency of Qi and Blood, Deficiency of Yang Qi, and exhaustion of Blood and Jing, may also be associated with Xu Ruo.
- **The Five Taxations:** The Five Taxations each correspond to a "withdrawal burden," or exhaustion of one of the Five Zang. When the Heart is overtaxed, this harms the Blood, and undermines joy. When the Liver is overtaxed, this harms the tendons, and the Shen. When the Spleen is overtaxed, this harms the appetite and digestion, and the muscles. When the Lungs are overtaxed, this harms the circulation of Qi, and weakens the defensive influences, and the immune system. When the Kidneys are overtaxed, this harms the Jing, and the bones.
- **The Six Extremes:** The "Six Extremes" refers to diseases caused by six types of extreme deficiency. These six types of extreme deficiency are described as follows:

  (1) Blood Extreme (Xue Ji): This type of deficiency results in hair loss and poor memory.

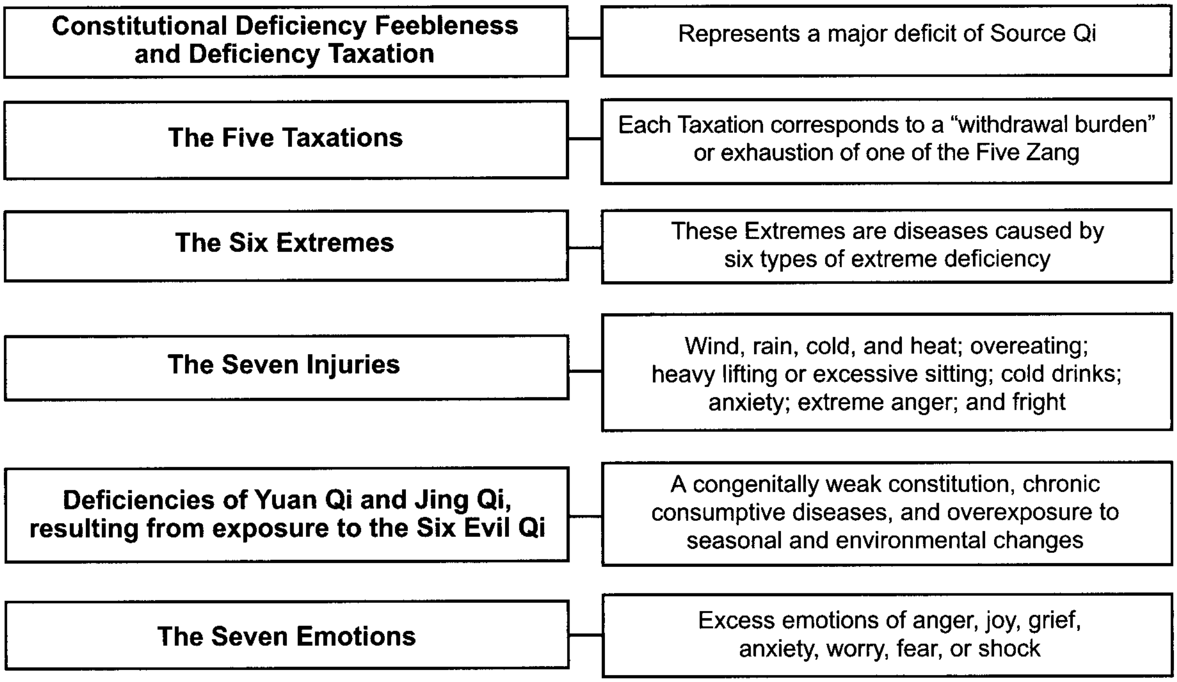
  (2) Sinew Extreme (Jin Ji): This type of deficiency manifests as spasms of the muscles and tendons.

  (3) Flesh Extreme (Rou Ji): This type of deficiency manifests as pallor and emaciation.

  (4) Qi Extreme (Qi Ji): This type of deficiency manifests as shortness of breath and asthmatic conditions.

  (5) Bone Extreme (Gu Ji): This type of deficiency manifests as loss of teeth and Wei Zheng, or flaccidity syndrome of the legs.

  (6) Essence Extreme (Jing Ji): This type of deficiency manifests as weakening of the eyesight and deafness.
- **The Seven Injuries:** The Seven Injuries (Qi Shang) are described as follows:



Constitutional Deficiency Feebleness and Deficiency Taxation	Represents a major deficit of Source Qi
The Five Taxations	Each Taxation corresponds to a "withdrawal burden" or exhaustion of one of the Five Zang
The Six Extremes	These Extremes are diseases caused by six types of extreme deficiency
The Seven Injuries	Wind, rain, cold, and heat; overeating; heavy lifting or excessive sitting; cold drinks; anxiety; extreme anger; and fright
Deficiencies of Yuan Qi and Jing Qi, resulting from exposure to the Six Evil Qi	A congenitally weak constitution, chronic consumptive diseases, and overexposure to seasonal and environmental changes
The Seven Emotions	Excess emotions of anger, joy, grief, anxiety, worry, fear, or shock

Figure 52.9. Six Common Syndromes of Old Age

1) Wind, Rain, Cold, and Heat: These four primary weather conditions in extreme can injure the Xing or body

(2) Overeating: This can injure the Spleen

(3) Heavy Lifting or Excessive Sitting: Lifting heavy objects or sitting for long periods of time (especially sitting on a wet ground for long periods of time) can injure the Kidneys

(4) Cold Drinks: This can injure the Lungs

(5) Anxiety: This emotional state can injure the Heart

(6) Extreme Anger: This emotional state can injure the Liver

(7) Fright: This emotional state can injure the Zhi or will.

- **Deficiencies of Yuan Qi and Jing Qi, Resulting from Exposure to the Six Evil Qi:** The initial causes for deficiency of the body's Yuan Qi and Jing Qi can be divided into three primary conditions. These include a congenitally weak constitution, chronic consumptive diseases, and the overexposure to seasonal and environmental changes, described as follows:

(1) A Congenitally Weak Constitution: If coupled with a lack of proper nutrition during growth as well as loss of Jing and Blood, a congenitally weak constitution can contribute to Deficiency of the Yuan Qi.

(2) Chronic Consumptive Diseases: Overeating, eating excess greasy or spicy food, overdrinking of alcohol, and sexual taxation can all bring harm to the Stomach and Spleen and weaken the body's Jing Qi and Zheng Qi, which can lead to chronic consumptive diseases.

(3) Overexposure to Seasonal and Environmental Changes: Prolonged exposure to the Six Evil Qi (Wind, Heat, Fire, Damp, Dry, Cold) can harm both the Qi and the Blood.

- **The Seven Emotions:** Physical, emotional, and mental exhaustion created by the Seven Emotions (excesses of anger, joy, grief, anxiety, worry, fear, or shock) can result in an imbalance of the Zang and Fu. Over a period of time, unbridled emotions will harm the Righteous Qi of the elderly. Living a cavalier and unregulated life is especially damaging to the elderly, however, it also promotes premature aging and weakening of the body for younger people as well. One's life "portion" of vital essence Qi, carelessly spent, leaves one old and weak before one's time.

SYMPTOMS RELATED TO OLD AGE

Some of the most noticeable symptoms related to aging include Dizziness, Vertigo and Insomnia; Weakened Visual and Auditory Ability; Age Spots and Dry Scaly Skin; Prominent Varicose Veins and Cyanosis; Fatigue and Lack of Appetite; Water Swelling and Incontinence; and Decreased Sexual Function, described as follows:

DIZZINESS, VERTIGO AND INSOMNIA

As the channels, vessels, Qi, and Blood of elderly people decline daily, the Blood vessels' energetic function of transportation and movement sometimes becomes inhibited. As a result, stasis gradually obstructs the clear portals, and Qi and Blood are not able to ascend to nourish the head and eyes. This manifests in the dizziness, vertigo, and insomnia that are frequently experienced by the elderly.

In the *Yi Deng Xu Yan* (Keeping the Flame of the Lamp of Medicine Li), Pan Ji in the Qing Dynasty (1644-1911 A.D.) said: "All Yang moves upward to the head. Clear Yang moves upward to the eyes. If Blood dies, the vessels congeal and weep. If the vessels congeal and weep, the force of flowing upward will become thin. If it becomes thin, there will be deficiency above and dizziness and vertigo will be engendered".

A high percentage of the elderly are affected by cerebral arteriosclerosis, degenerative joint diseases in the vertebrae of the neck, and an insufficient supply of Blood in the arteries at the base of the skull. These conditions occur in association with a decrease in the volume of Blood flow to the brain. When the tissues in the Brain have a deficiency of Blood and oxygen, this gives rise to dizziness, vertigo, and insomnia.

Qigong energetic modulation techniques are an effective method for dilating the Blood Vessels and increasing the volume of Blood and oxygen to the Brain. When implemented correctly, dizziness may be relieved, the condition of sleep improved, and the aging of cerebral cells can be delayed.

WHITE HAIR AND BALDING (ALOPECIA)

White or grey hair is an important physical characteristic of aging. In his essay, *Lun Heng* (Treatise on Balance), Wang Chong points out: "When a person's body is old, the skin and hair change color. When one is young, the hair is black. When they are old, it becomes white". The chapter titled "Channels and Vessels" in the *Ling Shu* (Magical Pivot) states: "If the Hand Shao Yin Qi is exhausted, then the vessels will not be open; the Blood will not flow freely. If the Blood does not flow, the color of the hair will not be shiny." The *Xue Zheng Lun* (Treatise on Bleeding Patterns) says, "If there is stagnant Blood in the Upper Burner, the hair will shed and will not grow." Therefore, Blood Stasis is also an important cause of baldness and white hair.

WEAKENED VISUAL AND AUDITORY ABILITY

From ancient times, diminished visual and auditory ability have been important criteria for estimating the progress of one's aging process. Changes in the visual power refer to a decline in the eyesight, blindness, corneal diseases, and senile cataracts or arcus senilis; while changes in auditory power mainly refer to tinnitus and deafness.

According to Traditional Chinese Medicine, diminished eyesight and hearing in the elderly are primarily caused by an imbalance of the Qi and Blood in the viscera and bowels, by internal Blood Stasis, and by an inability of Liver Jing, Kidney Jing, and Blood to ascend to and construct the empty portals (eye sockets). The *Neijing* says, "When the eyes obtain Blood, they can see." Blood is able to moisten the channels and network vessels and also the viscera and bowels. It nourished the sinews and bones, fills the entire body, and when Blood arrives in the eyes, they are shaded. Therefore, it is important that the Blood flows freely and does not become static or stagnant. If static Blood obstructs and hinders, Jing and Blood will not rise to the empty portals, and the eyes will not be clear. In the *Huang Han Yi Xue* (The Study of Imperial Han Medicine) it also states, "If there are patches and spots, or purple and blue colors on the conjunctiva, this also proves the pattern of Blood stasis."

Modern research shows that in the ocular fundus of elderly eyes which have undergone senile degenerative changes, the superficial Blood vessels become thin, the color of the retina becomes dark, there may be large white patches or atrophic patches, and the color of the optic nerve becomes light. These phenomena are all associated with insufficient Blood supply.

Decreased auditory acuity is affected by the Kidney function and closely connected to stagnant Blood. *Yi Lin Gai Cuo* (Corrections of Mistakes in the Medical Forest) states: "In the ear, there is a small tube opening to the Brain. If there is Blood stasis outside this tube which closes it, the ears will become deaf." Additionally, the Heart governs all Blood Vessels in the body. For an individual's hearing to be considered normal, the energetic flow of the local vessels must be filled with a combination of Qi and Blood. Therefore, if the transportation and movement of Qi and Blood is inhibited, it can cause diminished hearing or tinnitus.

AGE SPOTS AND DRY SCALY SKIN

The brown spots on the skin of the face, hands, and upper back are called Lao Nian Ban, or "old age patches," and Shou Ban, which translates as "longevity patches." The incidence of these brown patches on the skin increases with age. Seventy-five percent of people aged 60-79 have them, while 89% of those aged 80-90 have them. Moreover, if these brown skin patches begin to spread widely, then the aging process is severe.

Therefore, we may see that age patches are universally accepted as a criterion for evaluating the extent of the aging process within the individual. At the same time, when an individual's skin also becomes rough, inelastic, and darkly pigmented, it is commonly known as scaly or dry skin, and is a considered to be a symptom of Blood stasis.

PROMINENT VARICOSE VEINS AND CYANOSIS

The exposure of prominent blue-green veins in the elderly refers to various varicose phenomena, such as sublingual varices and varicosities on the lower limbs or the abdominal wall, as well as dilation of capillaries on the nail bed and cheeks. In some elderly people, one may also see cyanosis on their lips and at tips of their extremities.

There have been many essays, both ancient and modern, written on the relationship of Blood stasis to varicose veins and cyanosis. For instance, the *Gu Jin Yi Jian* (The Mirror of Ancient & Modern Medicine) states, "As regards the pattern of exposure of greenish blue sinews, its source is rebellious Qi, and Blood not moving." The *Yi Lin Gai Cuo* (Corrections of Mistakes of the Medical Forest) expresses this fact even more clearly: "Prominent greenish blue sinews are not sinews. What appears on the skin is the Blood Vessels. Greenish blue vessels show that there is stasis internally."

Because of a decrease in the elasticity of the vessels in the elderly, the Heart Qi becomes deficient and debilitated, and the movement of the Blood is inhibited. The resulting Blood Stasis creates internal obstruction causing the vessels and network vessels to begin to shrink. The result of this form of Qi and Blood deficiency causes greenish-blue sinews to appear prominently.

Engorged veins below the tongue in the elderly occur as a symptom of Blood Stasis. The protrusion of the veins below the tongue, as well as the color of these veins, is directly proportional to the increase in age. The increase in the diameter of the trunk of the veins below the tongue and their morphological changes are particularly pronounced in people from 60 to 65 years of age. Swollen veins below the tongue are not only a sign of aging but also are a criterion for estimating and determining the strength or decline of the viscera and bowels in the elderly.

FATIGUE AND LACK OF APPETITE

A person's activities gradually diminish with advancing age. They are more easily fatigued, and this is often accompanied by decrease in appetite and atrophy of the muscles of the four limbs. Spleen Deficiency is responsible for the appearance of these symptoms, because the Spleen governs the muscles of the whole body.

The four limbs of the human body require Spleen Qi to transport and spread the constructive and nourishing influences, thus maintaining normal physiological activities. If construction and nourishment are sufficient, then the muscles and flesh of the four limbs are full, and they are dexterous and forceful. However, if the Spleen loses its fortification and transportation, then Clear Yang will not spread. This insufficiency of construction and nourishment will cause atrophy of the muscles and flesh, and lassitude and lack of strength of the four limbs.

Thus "The Treatise on Tai Yang and Yang Ming" in the *Su Wen* (Simple Questions) states: "The four limbs receive Qi from the Stomach as a blessing, but the Qi is not obtained by the channels. This must be due to the Spleen, for it can obtain such a blessing. If the Spleen is diseased and not able to produce the Stomach's movement of the fluids and humors, the four limbs cannot obtain the blessing of Water and Grain Qi. Therefore, the Qi becomes debilitated every day. The vessel pathways are inhibited, and the sinews and Bones, muscles and flesh have no Qi to engender them. Thus they cannot function well". By this we may see that Spleen Qi debility, stasis, and obstruction of the vessels and pathways are related to the fatiguing of the four limbs.

According to Traditional Chinese Medicine, a good appetite is generally a sign of good health, while a poor appetite is a sign of disease. When in a diseased state, if the patient still has a good appetite it is a sign of a mild condition, and the patient should recover soon. However, if the patient's appetite suddenly returns while he or she is in critical condition, this is known as "The Last Radiance of the Setting Sun" before the patient dies.

Poor appetite is observed in externally contracted diseases (which occurs for short duration), and in conditions where there the body has experienced internal damage (which can occur for long durations). In Traditional Chinese Medicine, poor appetite is divided into three categories, poor appetite without hunger, aversion to food, and no desire to eat despite hunger, described as follows:

- **Poor Appetite Without Hunger:** This condition can be caused from a number of situations, for example, Spleen and Stomach Qi Deficiency due to the Spleen and Stomach organs' functions being impaired; Dampness clogging the Spleen and causing Stomach disharmony; Spleen and Stomach Damp Heat causing disharmony of the Stomach Qi; and Liver-Spleen disharmony. It can also be a manifestation of Cold invasion caused from a Shao Yang disease.
- **Aversion to Food:** This condition can be caused from two situations, extreme eating and drinking (causing food to stagnate in the Stomach), and pregnancy (the Thrusting Vessel causing Stomach Qi disharmony).
- **No Desire To Eat Despite Hunger:** This condition can be caused from three situations, Deficient Stomach Yin and Deficient Stomach Fire; Deficient Kidney Yin and the uncontrollable movement of Kidney Fire; and Qi, Blood, and Body Fluid depletion caused from Deficient Stomach Yin due to febrile diseases.

WATER SWELLING AND INCONTINENCE

Edema of the lower limbs frequently occurs in the elderly as a result of a decline in the function of the Heart and Kidneys, and trouble in the circulation of the veins. The formation of water swelling has to do with a decline in the regulatory functions of the Lungs, Spleen, and Kidneys. If the Lungs are diseased, they will not be able to open and regulate the water passageways. If the Spleen is diseased, it will not be able to transport and transform the water dampness. If the Kidneys are diseased, Qi transformation will be inhibited. The common cause of all these patterns is an inhibition of the water passageways, and this is closely related to Blood Stasis.

In his *Xue Zheng Lun* (Treatise on Blood Patterns), Tang Rong-chuan points out, "Static Blood may transform into water and also produce water swelling." Because the elderly's viscera and bowel function is diminished, their Qi is deficient and lacks driving power. The transportation and movement of the Blood flow is also inhibited. Stasis obstructs the water passageways, and water dampness spills over internally into the muscles and skin. Because of this water, swelling appears.

An elderly persons' urination can also be inhibited. Urine retention is mostly caused by Kidney Qi Deficiency and by Blood Stasis obstructing the urinary tract. The *Xue Zheng Lun* (Treatise on Blood Patterns) says, "If there is Blood Stasis in the Lower Burner, there is pain below the lumbar region, and the lower abdomen and lateral costal regions will be distended and full."

DECREASED SEXUAL FUNCTION

Diminished sexual function mainly refers to impotence in men and amenorrhea in women. Impotence is a common disease in men over 60 years of age. Impotence in the elderly is a natural physiological phenomenon and reflects the aging process of the human body. As "The Great Treatise on the Resonances and Appearances of Yin and Yang" in the *Su Wen* (Simple Questions) says, "At 60 years of age, impotence occurs, Qi is greatly debilitated, and the nine portals are inhibited."

Impotence has a close relationship with Blood Stasis, and the inhibition of the Liver's function of moving and discharging the Qi. It is mistaken to infer that impotence is caused only by Kidney Deficiency. The Kidneys rule the treasure of Jing, while the Liver governs coursing and discharge. The channels and vessels of the Liver surround the genitals. It is the normal functioning of the Liver's moving and discharging which enables the closing and preserving of the Kidneys.

In addition, Jing and Blood have a common source (the Kidneys), and they therefore produce each other. If the moving and discharging functions of the Liver become imbalanced, then the movement of Qi and Blood will be inhibited. Thus stasis will obstruct the vessels of the Yin (i.e., genitalia), and this may lead to impotence. Marked improvement is obtained when one treats impotence by invigorating the Blood and transforming stasis.

Amenorrhea is also closely related to Blood Stasis. The *Yi Xue Ru Men* (Entering the Gate of the Study of Medicine) states: "Hundreds of diseases in the channels are caused by Blood Stagnation and withering. In women, Blood production rules. When heaven's True Qi is descended, the Tian Gui arrives. When the Kidney Qi is whole and exuberant, Blood Vessels flow and move. Hence (the menstrual discharge) is observed once every 3 times 10 days, just like the waxing and waning of the moon."

Owing to deficiencies of the Thrusting Vessel and Conception Vessel in older women, the Qi and Blood are inhibited and stasis obstructs the Uterine vessels. The uterine wall thus loses its nourishment and the Blood becomes scanty, resulting in amenorrhea.

Muscle and skin numbness, limb pain, and body aching all belong to the category of Blood Bi, or painful obstruction. "The Treatise on Bi" in the *Su Wen* (Simple Questions) says, "If there is Bi in the vessels, Blood will congeal and does not flow." The *Di Yu Sui Bin* (Notes on the Study of Medicine) says, "Blood in the channels and network vessels may be divided into aching and pain, and numbness."

Owing to the decline in the Qi and Blood of the elderly's channels and vessels, the Blood vessels' transportation and movement are inhibited. The muscles, skin, sinews, and Bones lose their nourishment. Numbness of the muscles and skin, and aching and pain of the limbs and body appear. These sensations may occur repeatedly, or they may linger. In some cases, these symptoms may spread over the entire body.

THE TWO MAIN PRIORITIES IN TREATING THE ELDERLY

When treating the elderly, the Qigong doctor bases his or her prescriptions on two major priorities. The first is to achieve emotional stability and the second is to improve the Qi and Blood circulation, described as follows (Figure 52.10):

ACHIEVING EMOTIONAL STABILITY

When teaching Medical Qigong to senior citizens, first teach them how to quiet the Heart. Once

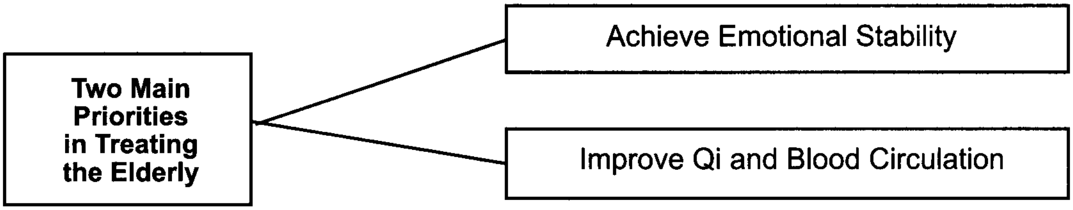

Two Main Priorities in Treating the Elderly
Achieve Emotional Stability
Improve Qi and Blood Circulation

Figure 52.10. Two Main Priorities in Treating the Elderly

the Heart is calm, the other internal organs begin to relax. Always keep in mind that when the mind becomes disturbed, the body becomes disturbed. To affect one is to affect the other.

Depression and sadness can have a profound effect on the patient's healing ability. Medical Qigong regulation can be a strong aid in releasing an elderly patient from a chronic, detrimental attitude that complicates the healing cycle.

If anger and grief are not allowed to be expressed by the patient (as a way of releasing the emotional pain), then anger transforms into depression, and grief transforms into despair. This is the second stage of unhealthy energetic and emotional transformation stemming from emotional pain. If the patient's depression and despair are not alleviated, then indifference, the final stage of energetic and emotional transformation, is developed. The patient then becomes withdrawn, apathetic, and either antisocial or obsessive/compulsive in his or her thinking and behavior.

When a patient's Spirit closes, he or she can tend to be extremely difficult to work with and can easily sabotage his or her own healing potential. Through the application of Soul Retrieval meditations (see Volume 2, Chapter 20), Medical Qigong prescriptions can be used to reconnect the patient with the disassociated emotions. This allows the patient the ability to feel and regain contact with his or her true feelings (see Healing Emotional Trauma, Chapter 55).

Pleasant emotions bring about a calm and relaxing physiology, while strong or chronic negative emotions cause Qi and Blood stagnation, and create Excess conditions within the patient's body, affecting the quality of the body's life force energy.

Balancing Heart and Kidney Qi

The Chinese have a saying, "When the Heaven (Heart Qi) connects with the Earth (Kidney Qi), all seven emotions are kept in moderation." When Qi becomes scattered, the Heart Fire and the Kidney Water cannot converge. This results in an unbalanced and unstable energy flow.

The Kidneys are extremely important for health maintenance and healing in all patients, and especially in senior citizens. As one gets older, the Kidneys, lower back, and legs are the first areas to be affected.

It is important to stabilize the Heart because the Heart is responsible for mental and emotional orientation. Traditional Chinese Medicine holds that, "when the Heart is moved, all the other organs will be shaken."

The eyes are considered the seedlings of the Heart because they gather information and feed it to the Brain. It is therefore important for the Heart's Qi to descend into the Lower Dantian to calm the mind. When the patient is in a hurry, the Heart is in a hurry, inducing the Qi to rise to the head. This results in nervous tension and anxiety. It is only through rest and quiet training that the mind and the Heart can begin to settle.

Quieting the Mind

One method of quieting the mind is through prayer and meditation. This is considered "active rest," whereas sleep is considered "passive rest." When focusing inward and not using the eyes to see or the ears to hear, the Qi begins to converge in the middle of the body, and the energy is drawn back into the organs, settling into the Lower Dantian. This convergence of Qi nourishes and cultivates the natural energetic structure of the internal organs. Senior citizens are encouraged to sit for longer periods of energy cultivation. If they practice Taijiquan (Tai Chi Chuan), they are to avoid low postures and big motions. The arm movements should be kept small, soft, and slow.

IMPROVING THE QI AND BLOOD CIRCULATION

The second priority in the treatment of the elderly is to get the patient to move and circulate the Qi and Blood deeply and superficially within his or her body. Blood Stasis is considered the primary mechanism of senility. All growth, development, decline, and debility of the human body is related to the condition of the patient's Qi and Blood.

Pathophysiologically, Qi and Blood interact with each other. As stated in the *Nei Jing*, "Blood is the Mother of Qi, Qi is the Commander of Blood." Long term Blood Deficiency will lead to Qi Deficiency and loss of energy. Conversely, chronic Qi Deficiency will impair the functions of the Spleen and Stomach to transform food into Gu Qi, leading to Blood Deficiency. If one becomes diseased, the other is affected.

One example of a Medical Qigong exercise for increasing Qi and Blood circulation for geriatric patients is the Microcosmic Orbit (Fire Cycle), which can be practiced in a sitting position (see Chapter 43).

FURTHER OBSERVATIONS AND INSIGHTS ON GERIATRIC PATIENTS

According to Mark Johnson (an expert who has been treating seniors with Medical Qigong Therapy and Taijiquan since 1987), any encouragement to undertake new experiences is very cathartic for older patients. Getting involved in anything creative seems to prolong the quality of life.

Understanding the physical and emotional transitions that geriatric patients undergo in their everyday life helps the Qigong doctor establish a better awareness of the patients' energetic dynamics. These physical and emotional transitions can best be understood when realizing the internal and external conflicts senior patients must constantly address.

These following issues should always be addressed when treating the elderly with Medical Qigong exercises and meditations.

COMPANIONSHIP

Many people tend to lose meaning in their life when they retire, lose a spouse, witness the death of countless friends, or when their children move away. Patients who lose their life purpose (or their meaning of life) usually do not live long. Elderly patients who have lost their friends usually have a strong emotional attachment to their pets. When the pet dies, this is usually as devastating as the loss of a close family member.

According to clinical observations, most older patients who become involved in spirituality, social service, or voluntary work tend to be the most fulfilled and therefore the most healthy. Humor and laughter as a means of internal emotional medicine for older patients cannot be overemphasized. Socializing with an understanding yet active support group also tends to bring healing to the Heart.

In addressing the issue of being lonely, it has been found that the healing effects of having a pet to love can be very helpful for seniors who have become solitary or isolated. Numerous clinical studies have demonstrated the fact that people who own pets have overall lower levels of cholesterol, triglycerides, and lower blood pressure.

OVERMEDICATING

Overmedication can cause senility. Too many older patients are over medicated. Taking up to ten pills a day is not unusual for many seniors. In a book published by Ralph Nader, titled *Worst Pills, Best Pills*, the author emphasizes the fact that if an older person is taking over three different drugs, they are taking too many and should consult their doctor with the express purpose of cutting down to a maximum of only three types of medication.

The drugs given to seniors are usually tested on 30 year old individuals who are generally much stronger than most 70-year-olds. Therefore, half dosages are usually considered safer. In addition, there is a minimum of thirty-three drugs on the market today that can cause the symptoms of Parkinson's disease. Several Qigong doctors have gotten their patients off of Parkinson's medications after discovering that one or more of their other medications initiated the patient's symptoms.

SEDENTARY LIFE-STYLE

It is generally agreed that people living today move only 35% as much as people living 100 years ago. This has a major impact on one's health, especially on older people whose circulation is not what it once was. Our bodies are designed to move; to become sedentary violates one of our basic needs. This is especially true of the elderly.

The elderly are more subject to musculoskeletal disorders and visceral diseases, especially in the Kidneys and Liver. As the Kidney Yang rises, it begins to restrict the heat in the upper portion of the body, thereby affecting the Heart. Also, as the patient gets older, the Lungs cannot sustain liquid retention; this affects the Wei Qi and results in a thinner layer of skin covering the body. Daily physical movement is needed in order to facilitate proper circulation of Qi, Blood, and Body Fluids. Too many older patients are sedentary, especially men.

Studies conducted at Emory College confirm that the safest and most beneficial exercises for seniors are Medical Qigong, Taijiquan, walking, mild aerobics, water aerobics, and light weight training.

BONE DENSITY

Aging is also associated with a decrease in bone density, especially in women. As a consequence, bones become more brittle and subject to fracture.

In a study of male subjects, bone density was found to increase by practicing Medical Qigong for one year. For subjects 50 to 59 years of age (18 cases), the bone density increased from 0.627±0.040 to 0.696±0.069 g/cm^3 ($p<0.01$). For subjects 60 to 69 years of age (12 cases), the bone density increase was somewhat less, namely, from 0.621±0.039 to 0.672±0.083 g/cm^3 ($p<0.05$). For both age groups, the bone density increased to values exceeding those of normal men of the same age: 0.695±0.096 and 0.657±0.102 g/cm^3, respectively. The results are shown graphically (Figure 52.11).

It is likely that Qigong therapy also would help restore the bone density of women, especially menopausal women. If so, hormone replacement therapy and its side effects could be avoided.

IMPROPER DIET

Malnutrition may be caused by a lack of enzymes that aid in absorbing nutrition from foods, from overconsumption of denatured (over-processed) foods, or from an imbalance (acidity) in the blood that prevents the proper transportation and absorption of essential nutrients. Based on the patient's age and changing metabolic needs, diet is as equally important for seniors as exercise. Proper nutrition can be used to augment the benefits from the patient's prescriptions, as well as to increase the patient's healing potential. The diet in senior housing communities is usually atrocious. Processed foods, sugar, canned vegetables and too many heavy meats are the norm. When prescribing Medical Qigong exercises for seniors, the Qigong doctor must also take into consideration the patient's diet and fluid intake, making sure that it is not sabotaging the healing effect of the Qigong prescriptions.

DEHYDRATION

Senility is frequently caused by dehydration, as well as by malnutrition. Both conditions are frequently overlooked by Western medicine. The dehydration is usually due to a breakdown of the body's thirst signal, or can stem from side effects of medication. The patient may not feel thirsty, and will therefore neglect to drink.

Every internal organ in the human body lives and bathes in fluid. Eighty percent of the human body is composed of water, and the function of the body's internal systems depends primarily on water. Fluids are responsible for dissolving food, transporting broken down tissue, and eliminating waste matter. Without a proper supply of fluid, the internal organ systems cannot function properly.

When a patient becomes water-famished due to dehydration, not only do they become constipated, but the Liver and Kidneys also begin to malfunction, the blood thickens and the quantity of blood diminishes, the skin becomes dry, and the complexion becomes anemic in appearance.

Rehydration by increasing the patient's electrolyte intake is said to have a miraculous effect by reinstating patients back to a "normal" condi-

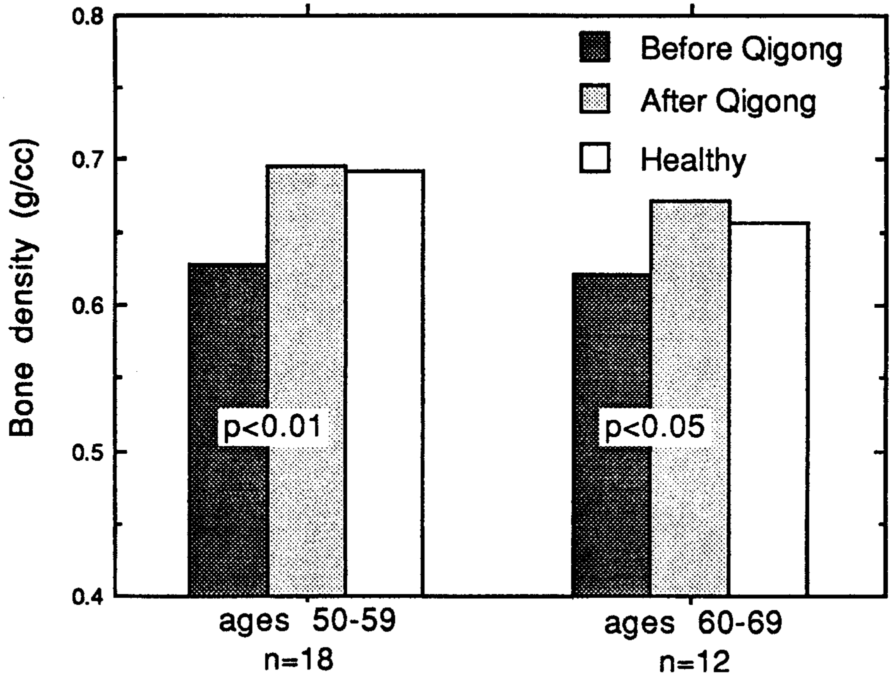


Figure 52.11. Changes in bone density of hypertensive men who practiced Qigong for one year compared to healthy males of the same age. (Xu Wang, et al. ref. 9)

tion. This is because when water is combined with Qi and taken internally, it acts as a tonic.

SLEEP DEPRIVATION

As patients gets older, their Kidney Jing becomes weaker, their hair begins to turn grey, the hearing and sight become affected, the bone density lessens, mental comprehension can diminish, and sleeping patterns also undergo changes. These physical transitions can and do affect the patient's emotional outlook on life. This however, is all part of the natural course of aging.

Due to the weakening of the patient's Kidneys, sleep deprivation is more common in seniors than most people realize. Doctors could benefit from more training in dealing with insomnia and changing sleeping patterns, as the serious impact on health by sleep deprivation is poorly understood in Western society.

Sleep is needed to invigorate and stabilize the patient's Wu Jing Shen (Five Essence Spirits). Without sleep, the patient's Hun (Spirit Soul), Shen (Spirit), Yi (Intention), and Zhi (Willpower) become depleted and they lose control of their Po (Corporeal Soul). This affects the patient's intuitive perceptions, mental comprehension, drive and willpower, and can result in dementia.

GUIDELINES FOR PRESCRIBING MEDICAL QIGONG FOR THE ELDERLY

The Qigong movements prescribed for the elderly should be slow and smooth. Qi regulation can be practiced safely by focusing on the center of the palms while keeping the intention moving downward. The patient must not over-exert or strain when using the muscles. When the patient turns his or her body, make sure that the center of each palm (Pc-8) faces the other. Slow and even breathing will calm the patient's emotions and sedate the mind.

The flexion and extension of the muscles relates to the interaction of Yin and Yang within the body's energetic tissues and muscles. This flexion and extension of the muscles becomes the foundation of energy balance. Relaxation of the body results in soft, gentle movement, peacefulness, and tranquillity. Muscular rigidity, on the other hand, results in hardness, stagnation, and disease.

It is important to begin Medical Qigong regulation training for senior citizens with natural breathing. Natural breathing allows their respiration to become soft, natural, gentle, and quiet. The focus of their mind should be on relaxation. In dealing with senior citizens, if the focus of their mind's intention is allowed to become too concentrated, it can cause the Qi in their body to constrict, which may lead to Qi or Blood stagnation. In order to avoid this, redirect the focus of their intention onto the breathing by practicing the Small Heavenly Cycle meditation. The Small Heavenly Cycle meditation is used to regulate the body's Yin and Yang energy and to strengthen the patient's mind and spirit (see Microcosmic Orbit, Chapter 43). The Large Heavenly Cycle (also known as the Macrocosmic Orbit) meditation can be prescribed to increase the patient's Qi and Blood circulation, to rejuvenate the body and the sense organs, to clear the complexion, and to improve mobility.

MEDICAL QIGONG AND REVERSING SENILITY

In an effort to study the mechanism of keeping fit through the practice of Medical Qigong exercises and meditations, a controlled study was conducted with 100 subjects classified either as presenile or with senile impaired cerebral function. The subjects were divided into two groups of 50 people each with an average age of 62.7 years and with a similar distribution of age and sex. The Qigong group practiced a combination of static and moving Qigong. The control group exercised by walking, fast walking, or running slowly. According to the Traditional Chinese Medicine method of classifying the vital energy, more than 80% of the patients in each group were classified as deficient in vital function and vital essence of the Kidneys.

Criteria for judging the outcome were based on measuring clinical signs and symptoms, including cerebral function, sexual function, serum lipid levels, and function of endocrine glands. After six months, 8 of the 14 main clinical signs and symptoms in the Qigong group improved more than 80%, whereas the symptoms in the control group improved only 45%. These results suggest that Qigong can reverse some symptoms of aging and senility.

TAPPING THE KNEES TO PREVENT SENILITY

Due to the Kidney's influence, as seniors get older, their hearing, hair, memory, lower back, and legs become adversely affected. Therefore, all senility-combating formulas of Medical Qigong traditionally stress treating the patient's Spleen and Kidney Deficiency first, by supplementing the patient's Yin and Yang. Then, by applying the balancing methods of activating the patient's Blood (regulating the patient's Heart) and rectifying the Qi, the doctor can next attempt to combat the patient's senility.

One exercise prescription that the Qigong doctor can use to assist the patient in combating senility is to have the patient lightly tap above, below, and around his or her knees. This exercise stimulates the Kidneys' energy and can also be used as an important adjunct to maintaining health for senior citizens, especially when combined with the foot tapping (Kd-1) Kidney Tonification exercise (see Chapter 39). Combined, both of these exercises can help to strengthen the patient's Kidneys, lower back, and legs. When combining both exercise prescriptions, the Knee Tapping exercise should follow after the Kidney Tonification exercises.

To begin the Knee Tapping exercise, have the patient sit in a chair with both knees lower than the thighs. Encourage the patient to lean forward and concentrate on his or her Mingmen area. Have the patient direct the focus of his or her attention into and around both knees. As the patient begins to tap (or softly slap) the tissue surrounding the knees, he or she should imagine the energy and vibration flowing up the legs into the Lower Dantian. After several minutes (about 36 breaths) the patient can stop the exercise.

ENERGETIC POINT THERAPY

Energetic Point Therapy can also be used for treating patients with senility, dementia, and Alzheimer's disease. Begin by having the patient place the left hand over the Mingmen point (close to the body) and the right hand over the Baihui point (farther away from the body). The patient should visualize light flowing from the Mingmen area to the Baihui. Avoid this technique if the patient has hypertension. The patient should repeat the sounds "Jiu-Yi, Jiu-Yi" (Figure 52.12).

CULTIVATING THE PATIENT'S YUAN QI BY ABSORBING QI FROM NATURE

Another important exercise for older patients is the gathering, storing, and cultivation of his or her Yuan Qi. In China, in order to tonify the Yuan Qi, elderly patients practice their Qi Tonification and Regulation Exercises facing a cypress tree daily (a cypress tree is considered very powerful and full of energy). If a cypress tree is not available, then the patient can use a healthy pine or oak tree. This exercise prescription is considered a slow and gentle Dynamic cultivation. Any Dynamic exercise for senior citizens should always be practiced slowly and gently in order to replenish the Yuan Qi during the Static Qigong posture (in this case, standing).

In order to practice Medical Qigong exercises, senior citizens are encouraged to keep their body's energy connected with the energy of the Earth. This connection is obtained via their energetic attachment through the bottom of their feet and the center of their palms, Laogong (Pc-8). If the patients are confined to wheelchairs, or are bedridden, they can still focus the mind's intention on the Lower Dantian, and then extend their energy deep into the Earth.

As with all Medical Qigong prescriptions, the patients must first purge and cleanse their body before gathering, collecting, tonifying and regulating the body's energy. To purge the body of Toxic Qi, the patients imagine divine healing energy pouring down from the Heavens, filling their entire body, as they inhale. This vibrant healing energy is absorbed into their tissues, and the Toxic Qi stored within the patient's body is dispersed into the Earth.

As the patients exhale, they imagine the Toxic Qi melting out their tissues and flowing downward, deep into the ground. The patients perform this purging and dispersing sequence for several breaths until they feel cleansed. Next, the patients begin to fill and regulate their body.

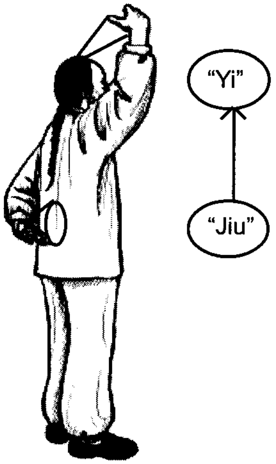


Figure 52.12 Energetic Point Therapy for Senility, Dementia and Alzheimer's Disease

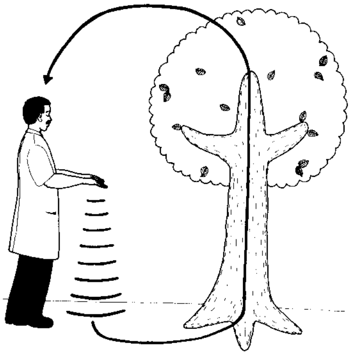


Figure 52.13. Extend Qi and intention deep into the root system of the tree and absorb its natural energy through the Baihui point at the top of the head.

To fill and regulate the body, the patients first imagine circulating the Qi downward, deep into the Earth, and into the root system of a tree.

Next, the patients imagine the Earth's Qi ascending up through the top of the tree, blending with the energy of Heaven, and then descending through their head, filling their entire body from the feet upward, like water being poured into a glass and filling it up (Figure 52.13).

The inhalation and exhalation should follow the Natural Abdominal Breathing method, and the mind's intention should be focused on filling, gathering, and circulating the universal and environmental Qi.

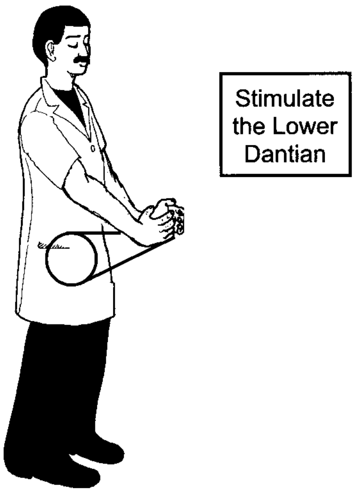


Figure 52.14. Begin by facing the palms toward the navel in order to stimulate the Lower Dantian Qi.

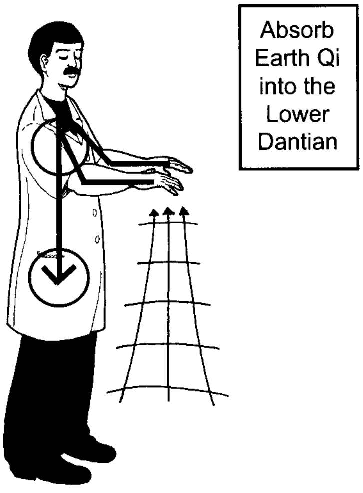

Absorb Earth Qi into the Lower Dantian

Figure 52.15. Face the palms towards the ground and absorb the Earth Qi into the Lower Dantian area.

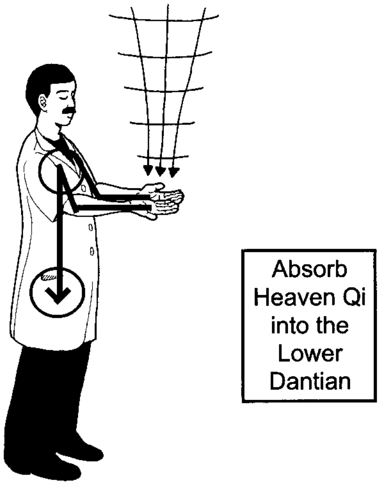

Absorb Heaven Qi into the Lower Dantian

Figure 52.16. Turn the palms upward to absorb Heaven Qi into the Lower Dantian Area.

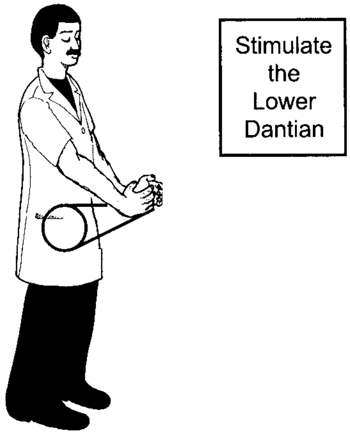


Figure 52.17. End the meditation by again facing the palms toward the navel in order to stimulate the Lower Dantian Qi.

STATIONARY REGULATING EXERCISES

This next Prescription Exercise supports the patient's immune system, and is also used for general tonification.

- Start from a Wuji posture; inhale and exhale through the nose. Place the palms facing the lower abdominal area and begin extending Qi into the navel. Imagine the energy flowing into the navel, extending deep into the Mingmen and Lower Dantian area (Figure 52.14).
- Face the palms toward the ground and absorb the Earth Qi into the Lower Dantian (Figure 52.15). Absorb the Earth's energy for a few minutes.
- Turn the palms upwards, towards the Heavens, and begin absorbing universal Qi for several minutes (Figure 52.16).
- Finally, begin to close the exercise by allowing the palms to turn back towards the navel, absorbing and rooting the Qi back into the Lower Dantian (Figure 52.17).

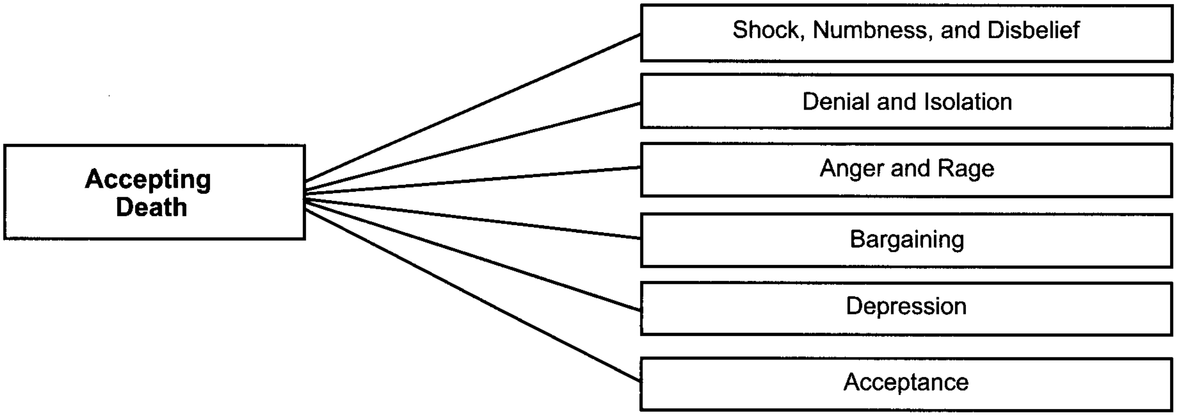


Figure 52.18. The Six Stages Towards Accepting Death

UNDERSTANDING DEATH AND DYING

Classes and workshops on death and dying should be more available, and both patients as well as doctors should be encouraged to attend them. A doctor can benefit greatly by learning some of the specific meditations that are taught to facilitate this major transition, and also how to relate better to terminal patients. The patients can benefit greatly by increasing their awareness and understanding of this process, as well as learning the numerous meditations that help resolve unprocessed emotions (see Volume 5, Chapter 81). Furthermore, patients can meet others with whom they can share their fears, concerns, and aspirations.

Too often the elderly do not wish to share these feelings, even with those closest to them, for fear of burdening their family and friends, or to deny the inevitable. Patients may also be very reluctant to disclose their personal concerns, even with the Qigong doctor, for fear of being alienated. This is especially true if the doctor's fear of death becomes evident through too much encouragement to get well, in an attempt to abandon (or deny) the possibility or inevitability of death (see Volume 3, Chapter 34 and Volume 5, Chapter 64).

STAGES OF DEATH AND DYING

According to Dr. Elisabeth Kubler Ross, there are five stages of dying that facilitate closure for dying patients. The stages are denial, anger, bargaining, depression, and acceptance. These five stages may occur while facing the end, closure, or the death of any relationship or situation. The loss of a marriage, leaving a job, or leaving a situation, may also trigger them.

These stages do not necessarily appear in linear or orderly fashion, nor do they come to a particular conclusion. The stages may co-arise or alternate, or an individual may remain in one stage until the conclusion of their transition towards death or the closure of a relationship. Every individual reacts differently. Some people never truly accept death, and struggle until the very end. The descriptions used within Medical Qigong therapy are as follows: shock, numbness, and disbelief; denial and isolation; anger and rage; bargaining; depression; and acceptance (Figure 52.18).

1. **Shock, Numbness, and Disbelief:** This stage occurs when an individual is faced with the fact that his or her own death is near. Because of shock, the mind will generalize, rationalize, delete, or distort information to make the information acceptable to the patient's belief system. When these initial feelings of shock, numbness, or stoicism begin to disappear, most patients then experience disbelief. They cannot believe, or will not accept what is happening to them.

   Some patients bypass this stage altogether. They feel great relief at learning of their impending death. They look forward to the cessation of pain and to rejoining those close to them who have passed on.

2. **Denial and Isolation:** This stage is the first semi-conscious choice the patient makes after hearing the news. The patients' disbelief allows them to establish their own denial system. This denial system functions as a shield to protect them, as they emerge from the shock. Denial and isolation further allows these patients time to gather additional knowledge, while clinging to the hope that the original diagnosis was incorrect.
3. **Anger and Rage:** This stage arises as the denial system breaks down. Patients experience anger, rage, envy, and resentment when they view their terminal diagnosis as an injustice. The patient's discomfort and anger are usually displaced and projected widely and indiscriminately towards others, and even towards God (or their sense of a Higher Power). Patterned, fear-based behaviors get stored in the body and mind. These emotions affect the patients' future perceptions, diminishing their belief in the possibility of healing and personal survival.
4. **Bargaining:** This is the next stage in the process of adjusting to the "verdict." Patients offer counterproposals (usually with God/ Higher Power), hoping to change or alter the course of events and postpone the inevitable from happening.
5. **Depression:** This stage replaces hope and the patient experiences a deep sense of loss. Still resisting the outcome, patients sink into depression, sometimes lingering for quite some time before death. Depression is divided into two different categories, each with a characteristic nature.
   - **Regretful Depression:** This is caused by guilt and shame for not having lived life to the fullest. The patients regret having given in to fears and having held on to past hurts (both real and imaginary) for so long that many dreams were abandoned. Opportunities for healing and enjoyment were missed, and old sorrows and conflicts never resolved. Patients with this type of depression often seek to voice their regrets. Many ask to let go of the bitterness and open up to a spiritual healing, rather than a physical healing.
   - **Preparatory Depression:** This is not caused by regrets, but by mourning the loss of projected future experiences. These patients are usually quiet and reflective, as they face the process of losing everything and everyone that they love.
6. **Acceptance:** This is the final stage before death. Having nowhere else to go, patients evaluate what was learned in life. They are now able to express their feelings of envy of the living and the healthy, as well as anger at those who do not have to face their fate so soon. They finally accept the inevitability of death. Depression gives way to a time of rest before the divine journey home. The patients, having faced their life's work, fears, and feelings, now have a new outlook on life and are prepared for the spiritual transition of death.

Facing death is an important transition in life and must be approached with a reverent respect for spiritual transformation. When a patient is dying it is extremely important for the doctor to accept the "higher order" or "divine will" for the patient, and not harbor a win or lose attitude. No matter what stage of transition patients are in, they will almost always maintain some glimmer of hope (even though they may claim otherwise), to the very last moment of their life. It is the doctor's responsibility to accept and support patients towards their inevitable end and not cease to treat them for reasons of personal fears, sorrows, or regrets. Listen to your patients, and allow them to release their fears. This continued support, acceptance, and encouragement for patients allows them to die in peace and with dignity.

SUMMARY

Death is considered merely a change of residence for the patient's spirit. The ailing body is sometimes viewed as "a house with rotting walls." Once the dying body becomes unusable, it is best to abandon it, and look for another place to stay. The spirit-body is immortal, and will exists forever in accord with the will of the divine. This is why one is taught to be unattached to the physical aspects of this life, and to accept and embrace death as part of the natural process of existence.

Think of the transition of death as similar to that of a baby chick which is about to be hatched. Although it has lived and existed within its shell all of its formative life, as the baby chick continues to develop, it slowly begins to outgrow its place of residence. The baby chick is now feeling harshly compressed and crushed within the security of its own shell.

As the little chick exhausts itself trying to get free from what has now become its prison, it seemingly faces death. With its apparent last breaths, the little chick shatters the surrounding shell. Immediately, an intense light appears, followed by a whole new world that reveals itself in new wonderment. The baby chick is now reborn into a fresh new realm of existence, with new room to grow and the ability to experience true freedom.

A profound statement made by Dr. Wong of the Xi Yuan Hospital, in Beijing, was that everyone he had ever treated had been healed. He said that some are healed spiritually, others emotionally, some mentally, and some physically. Not all of his patients are cured, but all are healed. Some of the patients that come to him are meant to die, as it is their time of passage. He helps them accept death with dignity and honor, by encouraging a proper relationship to their emotional wounds before they pass from this life. Patients who come to him in an active state of energetic transition become able to recognize their bodily stagnations, deficiencies, and excesses, and become able to release their pathogenic Qi.

Life is a pathway of transition and change, and so, in the field of energetic medicine, all patients are moving toward or away from healing their relationships with themselves and others. Understanding the distinction between healing and cure allows the doctor to support patients in their journey toward authenticity with themselves and the divine. This authentic "being with," and letting go, furthers patients toward a peaceful transition at the time of death.

CONCLUSION

Gerontology is a class of medicine that will eventually include everyone not taken prematurely by accident or illness. Everyone ages, and that is an inescapable fact of life. One elderly gentleman expressed what must be seen an understatement, saying "Getting old is not for wimps." Aging is duress, and our society largely ignores the preparation for and treatment of the duress of aging.

Understanding the implications of what is offered within the discipline of Medical Qigong gerontology opens the potential for increasing comfort and health for the elderly, along with possible financial savings for all concerned. Middle-aged and younger patients who wish to improve the quality of their present life and to prepare for the process of aging will also benefit hugely from this knowledge.

Expedient yet gentle, Medical Qigong methods treat gerontology syndromes, their root causes, and their symptoms, while supporting major adjustments and regulations of lifestyle and attitude. These qualities make Medical Qigong a highly practical and applicable medicine for the elderly. Many elderly people have the time to apply methods of self-care, self-healing, and self-regulation, and thoroughly trained practitioners of Medical Qigong are equipped to offer these ancient, time-tested and reliable self-care methods. In China today, over 80 million people regulate their Qi, Blood, and Spirit through the practice of Medical Qigong, Martial Qigong, Spiritual Qigong, and Taiji, with the highest proportion of them being elderly.

At this time, Medical Qigong for gerontology is known in the West only to a small handful of specialists, while it is common in China. With their ancient roots, both TCM and Medical Qigong energetic gerontology therapy offer profoundly effective complements to the modalities of Western medicine.

Western and Chinese medicine have a history of blending beautifully in China since the Cultural Revolution, where physicians often took both MD and TCM degrees and licenses. Through intention and exposure, these medicines promise to blend equally well in the West. Discovering a complementary union of both East and West, which have potentially synergistic medicines, requires exposure to both systems, and clarity when considering their utilities and strengths.

CHAPTER 53
MEDICAL QIGONG THERAPY AND GYNECOLOGY

INTRODUCTION

Gynecology is the study of diseases of the female reproductive organs. The earliest records of Chinese gynecological medical writings date as far back as the Shang Dynasty (1500–1000 BC). From a Traditional Chinese Medical perspective, a woman's physiology is characterized and diagnosed in accordance with her menstrual flow and vaginal discharge. Also included in the study of gynecology are the energetic transitions that occur during pregnancy and childbirth (Figure 53.1). According to Traditional Chinese Medicine, a woman's physiology is dominated by, and rooted in the quality of her Blood. Her Lower Burner houses the Uterus, which stores Blood and corresponds to her Lower Dantian.

Figure 53.1. Gynecology is the Study of Diseases of the Female Reproductive Organs

THE ENERGETIC DIFFERENCES BETWEEN MEN AND WOMEN

The ancient Chinese took into consideration the differences in physical, emotional, and energetic patterns existing between men and women, and developed different diagnostic, treatment, and training methods for both, described as follows:

1. **Qi and Blood Diagnosis:** When a doctor of Traditional Chinese Medicine examines a male patient, the condition of his Qi is considered first. However, when a doctor of Traditional Chinese Medicine examines a female patient, her Blood is considered the most important factor.
2. **Diagnosing the Lung Pulse:** When examining for Lung disease, a doctor assesses the movement in a male patient's Lung Qi through the pulse of his left Lung (Yang). When checking a female patient, the Qi movement in the pulse of her right Lung (Yin) is checked.
3. **Burning Moxa on the Heel Vessels:** When treating a difficult illness for which the exact area cannot be located, the doctor might use moxa on the Yin Qiao (Yin Heel Vessels, Kd-6 point) of a woman; however, on a man the doctor might use moxa on the Yang Qiao (Yang Heel Vessels, UB-62 point).
4. **Hand Placement During Meditation:** Based on the difference in energetic polarity (Men: Yang, Women: Yin), when placing the palms on the Lower Dantian, a woman's right palm (Yin) is to be placed on top of her left palm; a man's left palm (Yang) is to be placed on top of his right palm.
5. **Dantian Concentration During Meditation:** In order to avoid heavy menses or leukorrhea (vaginal discharge) while meditating, when a woman is on her menses, she will focus her mind on her Middle Dantian (Shen Zhong, CV-17 point) rather than concentrating on her

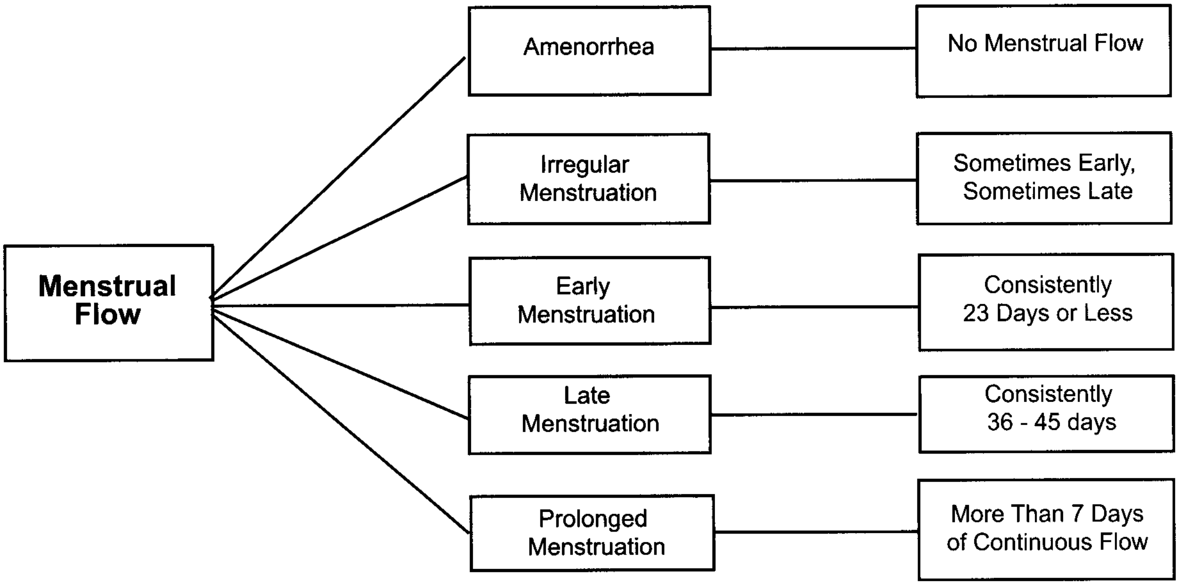

Menstrual Flow
Amenorrhea
No Menstrual Flow
Irregular Menstruation
Sometimes Early, Sometimes Late
Early Menstruation
Consistently 23 Days or Less
Late Menstruation
Consistently 36 - 45 days
Prolonged Menstruation
More Than 7 Days of Continuous Flow

Figure 53.2. Five Syndromes of the Menstrual Cycle

Lower Dantian (CV-6 point). During this time of the month, a woman's mind should be emptied and relaxed in order to nourish her Shen. A man, however, will keep his intention continually focused on his Lower Dantian during the beginning stages of Medical Qigong meditation.

6. **Cautions on Bathing and Showering:** A man can bathe and shower in Cold water regardless of the time period. However, if a woman has her menses or is pregnant, she is encouraged to avoid bathing or showering in cold water. Additionally, she is also encouraged to avoid sitting on cold surfaces (cold chairs, floors, etc.) during these times.

MENSTRUAL FLOW

Normally, a woman will follow the cycles of the moon and will menstruate every 28 days. Her cycles can be categorized into either new moon or full moon periods. The length of days between menstruation and the time of duration may vary; five days of flow is considered average. Each day represents the purging of a specific Yin Organ (Liver, Heart, Spleen, Lungs, and Kidneys), allowing the essence of each Jing Element a time for renewal).

Disorders of a woman's menstrual cycle can be categorized into five distinct syndromes: Amenorrhea, Irregular Menstruation, Early Menstruation, Late Menstruation, and Prolonged Menstruation (Figure 53.2).

1. **Amenorrhea:** Normally, the temporary interruption of a woman's menses occurs during the time that she is pregnant and after childbirth during breast-feeding. Amenorrhea, however is a condition where the normal flow of a woman's menses has stopped. In most cases, the causes of amenorrhea are emotional upheavals affecting the Liver (irritation, anger, frustration, resentment, hatred, jealousy, etc.), Lungs (grief, sorrow, shame, guilt, etc.), or Heart (excitement, shock, etc.), which causes the Blood to not descend into the Uterus.
2. **Irregular Menstruation:** An irregular menstrual cycle is one that is never consistent; sometimes it will come early, other times it will come late. The causes of an irregular menstrual cycle can be Liver Qi Stagnation (due to suppressed emotions of anger, stress, or shock), Liver Qi invading the Spleen (caused from emotions which not only affect the Liver, but also invade the Spleen), or Kidney Deficiency.

3. **Early Menstruation:** The cause of an early menstrual cycle (consistently 23 days or less) can be either Heat in the patient's Blood or Qi Deficiency.
4. **Late Menstruation:** The causes of a late menstrual cycle (consistently 36 - 45 days) are usually Cold Stagnation of Blood, Blood Deficiency, Stagnation of Qi (caused from emotions), or Deficiency of Qi.
5. **Prolonged Menstruation:** The cause of a prolonged menstrual flow (more than 7 days of continuous flow) can be either Qi Deficiency or Heat in the Blood (this is because Blood that is Hot wanders out of the vessels).

QI AND BLOOD REGULATION

Menstruation causes complex changes that occur in the Uterus and the organs associated with reproduction (ovaries, cervix, and vagina). Women tend to become especially vulnerable to Blood disorders. The formation, circulation, and control of Blood depends upon the transformation, regulation, and production of the woman's Qi. This interdependence of Qi and Blood is regulated through the harmony of the body's Five Yin Organs. For example:

1. The Liver stores the Blood.
2. The Heart rules the Blood.
3. The Spleen contains the Blood, and holds it in the Blood Vessels. In addition, the body's Spleen and Stomach are also known as the source of the transformation of Qi and Blood.
4. The Lungs store the Qi, which commands or moves the Blood.
5. The Kidneys store the Jing, which transforms or creates the Blood.

The woman's Sea of Blood can only flow freely when the Qi and Blood of the Five Yin Organs are in harmony. When a woman's Sea of Blood is full and exuberant, then her menstruation will be healthy and normal.

ETIOLOGY AND PATHOLOGY OF GYNECOLOGICAL DISEASES

For the Qigong doctor to make a correct diagnosis pertaining to a woman's menstrual flow and reproductive organ function, attention must be placed on identifying the primary etiology of the imbalance in the patient's Qi and Blood.

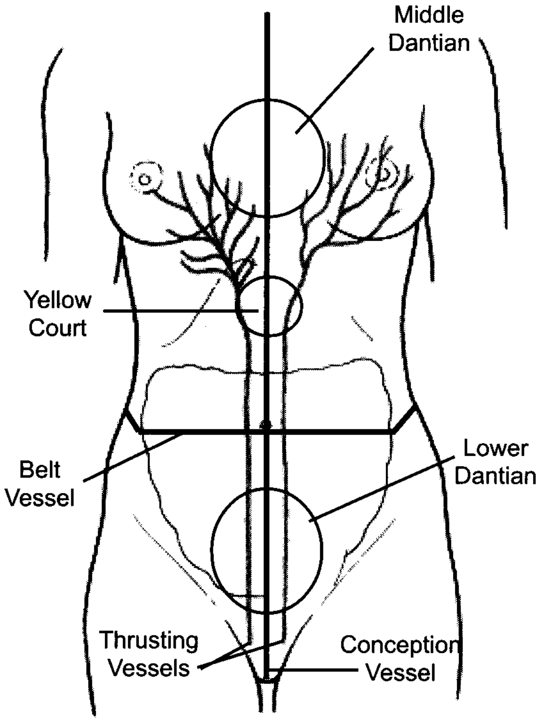


Figure 53.3. The Governing, Conception, Thrusting, and Belt Vessels are the most important vessels for diagnosing gynecological pathophysiology

The Governing, Conception, Thrusting, and Belt Vessels are the most important vessels in terms of diagnosing gynecological pathophysiology (Figure 53.3). Consequently, damage or disease of the these vessels is believed to be the main cause of gynecological disorders.

The Governing, Conception, Thrusting, and Belt Vessels are all important in the study of Medical Qigong and gynecology. Of these four important vessels, the Governing, Conception, and Thrusting Vessels all originate within a woman's Uterus.

- The Governing Vessel: This vessel governs the body's Sea of Yang and represents the Yang aspect of a woman's reproductive functions.
- The Conception Vessel: This vessel governs the body's Sea of Yin and provides the Yin substances for all physiological and hormonal

transitions, including puberty, conception, pregnancy, childbirth, and menopause.

- The Thrusting Vessel: This vessel functions as the Sea of the Twelve Primary Channels, influences the supply and proper movement of Blood in the Uterus, and controls all aspects of menstruation.
- The Belt Vessel: This vessel encircles the Governing, Conception, and Thrusting Vessels, and governs, guides, and supports the energetic flow of Qi and Jing to the Uterus.

The Twelve Primary Channels also play a role in gynecological diseases because their internal network is distributed throughout the Uterus and is connected to both the Heart and Kidneys. In addition, the energetic connection with the Uterus is further strengthened by the convergence of the Liver, Spleen, and Kidney Channels, along with the Conception Vessel, through the connecting vessels in the genitalia.

AN ATTACK ON THE CONCEPTION AND THRUSTING VESSELS

Either a direct or indirect attack to the Conception and Thrusting Vessels can cause disharmony of Qi and Blood, resulting in a loss of internal organ regulation.

DIRECT ATTACK

A direct cause of damage to the Conception and Thrusting Vessels can result either from Evil Toxin infections or from hygienically unclean sexual interactions. If the Conception and Thrusting Vessels become damaged, the result can manifest in symptoms such as profuse abnormal vaginal discharge, uterine bleeding, vaginal burning, and vaginal itching.

INDIRECT ATTACK

Indirect causes of damage to the Conception and Thrusting Vessels can result from internal damage due to: The seven emotional factors, invasion of the six exogenous factors, and an inconsistent and undisciplined diet, described as follows:

1. **The Seven Emotional Factors:** Emotions tend to play a large role in the root cause of many gynecological diseases, especially causing disharmonies within the energetic influences of the Liver, Heart, Spleen, and Kidney organs and channels. The specific energetic influences of each of these organs are described as follows:
   - **Energetic Influences from the Liver:** The suppression of anger, rage, resentment, or jealousy often results in Liver Qi Stagnation, which eventually leads to Blood Stagnation. Stress is also a significant contributing factor to Liver Qi Stagnation. Liver Qi Stagnation can result in such symptoms as delayed, painful, or blocked menstruation.

     If a hyperactive Liver Yang condition occurs, the patient can develop symptoms such as edema of the legs and feet, puffiness of the face, hypertension, severe headaches, dizziness, epigastric pain, nausea, sudden convulsive seizures, and coma (coma or convulsive seizures can occur between the 20th week of pregnancy and first week postpartum, and are commonly known as pre-eclampsia or eclampsia).

     The Liver's Blood Heat, caused from Hyperactive Liver Yang, can also lead to profuse uterine bleeding, spotting of Blood between menses, hemoptysis (throwing up Blood) or epistaxis (bleeding of the nose).
   - **Energetic Influences from the Heart and Spleen:** The suppression of worry, regret, or obsessiveness, can harm the Heart and Spleen. This can lead to amenorrhea (the absence or suppression of menstruation) or a "fetal leakage" (after conception, if a small amount of bloody fluid discharges from a woman's vagina, it is known as Tai Lou or fetal leakage).
   - **Energetic Influences from the Kidneys:** The suppression of fright, fear, loneliness, and insecurity can damage the Kidneys and lead to miscarriages.
2. **Invasion of the Six Exogenous Factors:** Of the Six Exogenous Factors, Cold, Heat, and Dampness in particular are considered to be the primary causes for gynecological diseases.
   - **Energetic Influences from Cold:** If a woman's Blood is invaded by Cold, it congeals, causing delayed menstruation, painful menstruation, or severe contractions with thick blood clots.
   - **Energetic Influences from Heat:** If a woman's Blood is invaded by Heat, it moves, causing the Blood to flow recklessly. This reckless move-

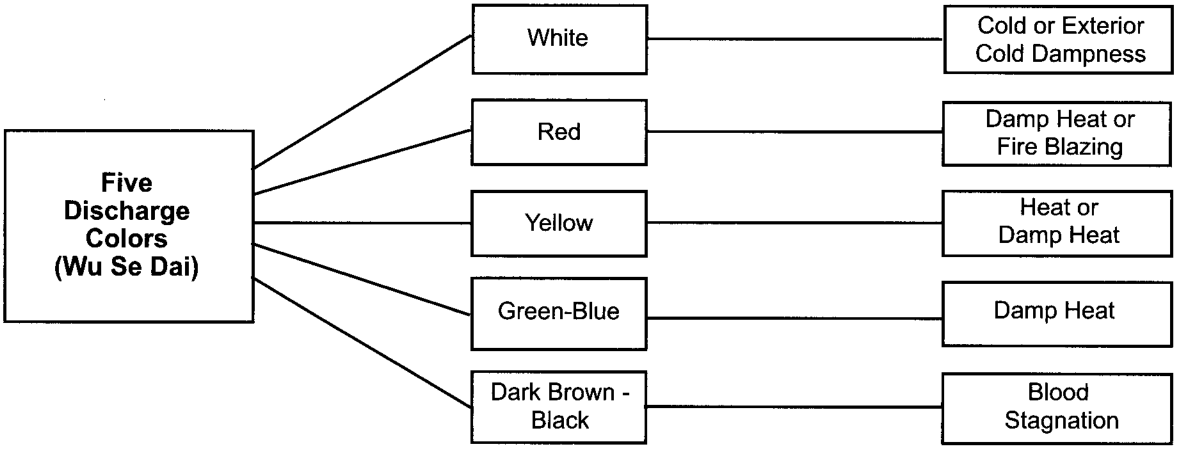

Five Discharge Colors (Wu Se Dai)
White
Red
Yellow
Green-Blue
Dark Brown - Black
Cold or Exterior Cold Dampness
Damp Heat or Fire Blazing
Heat or Damp Heat
Damp Heat
Blood Stagnation

Figure 53.4. Vaginal Discharge is Divided into Five Colors (Wu Se Dai)

ment of Blood leads to early menstruation, excessive menstruation, and Uterine bleeding.

- **Energetic Influences from Dampness:** If a woman's Blood is invaded by Dampness (Damp Evils invading the Spleen), it can lead to abnormal vaginal discharge, phlegm in the menses, Uterine bleeding, and irregular menstruation.

3. **An Inconsistent and Undisciplined Diet:** An unbalanced diet can lead to a Spleen and Stomach disharmony. If the Spleen and Stomach's ability to transform and transport food becomes hindered or weakened, the Sea of Blood becomes Empty. This can lead to delayed menstruation or scanty menstruation.

   If the Spleen loses its ability to restrain and contain the Blood, both Blood and Qi leak out of the Blood Vessels. This leaking of Qi and Blood can lead to excessive menstruation, spotting of Blood between menses, and uterine bleeding.

   If the Spleen's Yang does not perform its transporting function, Dampness and turbidity will descend, resulting in abnormal vaginal discharge.

VAGINAL DISCHARGE

In Traditional Chinese Medicine, abnormal vaginal discharge (Dai Xia) is considered a disease of the Belt Vessel. If the Belt Vessel loses its restraint on the other vessels, then abnormal vaginal discharge is produced. This is usually caused by Spleen Deficiency, Dampness, or descending Turbid Qi.

CONSISTENCY

The consistency of the patient's vaginal discharge can be divided into three categories: Turbid, Watery, and Clotting (thick and pasty), described as follows:

1. **Turbid Discharge:** This refers to Blood Heat and an infection in the Uterus. It can also refer to signs of Cold stagnation.
2. **Watery Discharge:** This is considered a Cold Damp and/or Deficient condition.
3. **Clots (Thick and Pasty) Discharge:** This is considered a Damp Heat and Excess condition.

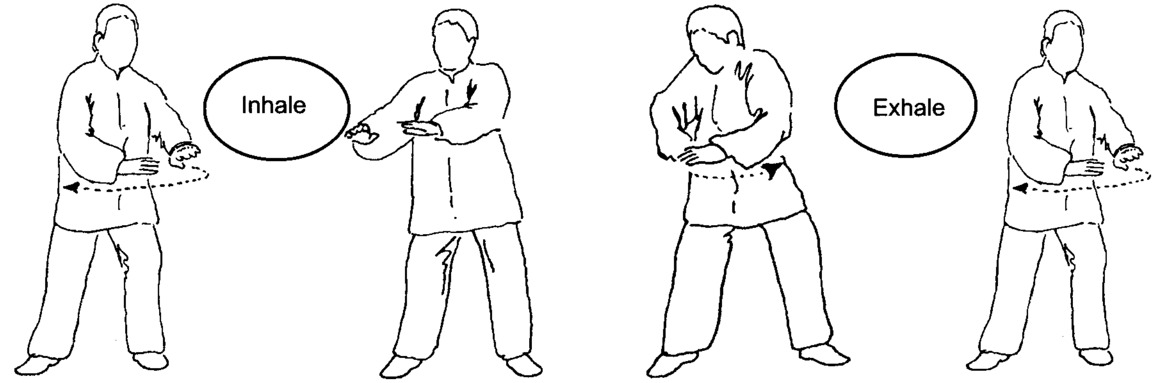
SMELL

The smell of the patient's vaginal discharge can be divided into conditions of either Damp Heat (indicated by a leathery smell), or Cold Dampness (indicated by a fishy smell).

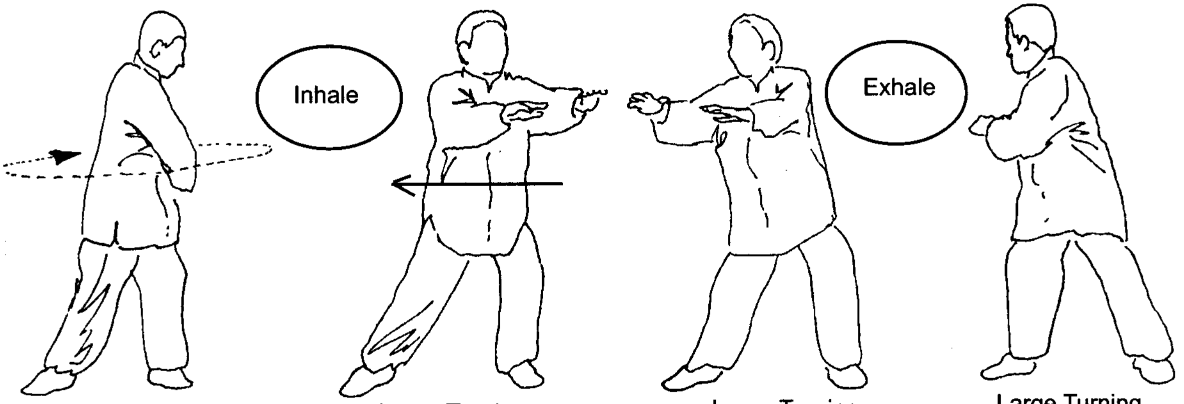
Also, if the patient's menstrual Blood has a strong, foul smell, it usually indicates a Heat condition. Only profuse vaginal discharge, which bears an unnatural color and gives off a malignant odor, is considered pathological.

COLOR

Vaginal discharge is divided into five colors (Wu Se Dai): white, red, yellow, green/blue, and dark brown or black (Figure 53.4). The pathology of the discharge color is related to a Deficient Conception Vessel, loss of restraint from the Belt Vessel,



Small Turning and Winding (A)
Small Turning and Winding (B)
Small Turning and Winding (C)
Small Turning and Winding (D)



Large Turning and Winding (A)
Large Turning and Winding (B)
Large Turning and Winding (C)
Large Turning and Winding (D)

Figure 53.5. Homework Prescription Exercises for Tonifying the Belt Vessel and Reproductive Organs

Spleen Dampness, or Evil Wind invading the Uterine vessels. These conditions create Heat, which descends into the Uterine area causing disease. The five colors of vaginal discharge are as follows:

1. **White Vaginal Discharge (Bai Dai):** This type of discharge is the most commonly seen type of vaginal discharge. It is a Cold condition caused either by a Spleen or Kidney Yang Deficiency, or from Exterior Cold Dampness. It manifests as a white, sticky, slimy fluid discharge with a fishy smell from inside the patient's vagina. Symptoms include sore lower back, weakness, and irregular menstruation.
2. **Red Vaginal Discharge (Chi Dai):** This type of discharge is caused either from Damp Heat in the Lower Burner or from Fire Blazing through the Heart and Liver channels. The latter eventually causes a Yin Blood Deficiency. Red vaginal discharge manifests as thick and sticky (white with red mixed together, pale red, or red) vaginal discharge with a foul odor. Symptoms include thirst, bitter taste in the mouth, and reddish urine. Continued red vaginal discharge may be a sign of cancer, and the patient should immediately be referred out to an oncologist.
3. **Yellow Vaginal Discharge (Huang Dai):** This type of discharge is caused from Heat, usually Damp Heat in the Lower Burner produced from a Deficient Spleen not transporting the Dampness. This condition causes Water Dampness to brew and bind, which then

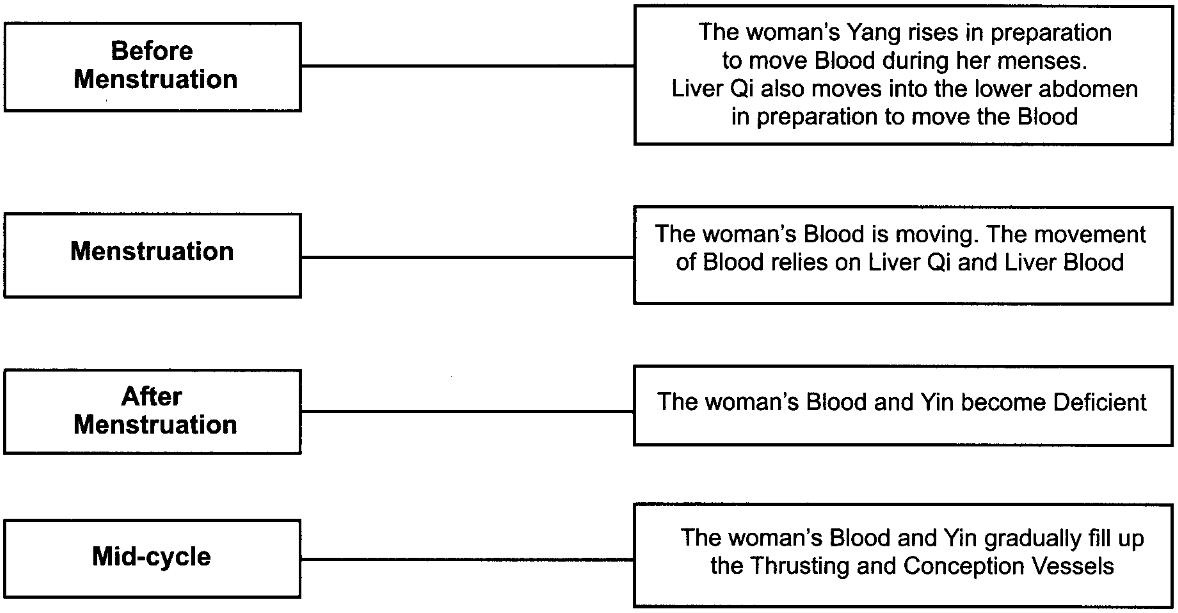

Before Menstruation
The woman's Yang rises in preparation to move Blood during her menses. Liver Qi also moves into the lower abdomen in preparation to move the Blood
Menstruation
The woman's Blood is moving. The movement of Blood relies on Liver Qi and Liver Blood
After Menstruation
The woman's Blood and Yin become Deficient
Mid-cycle
The woman's Blood and Yin gradually fill up the Thrusting and Conception Vessels

Figure 53.6. The Four Different Phases of Menstruation

transforms into Damp Heat. The Damp Heat invades the Conception Vessel which causes the Belt Vessel to lose its ability to restrain. It manifests as a yellow, sticky, and slimy vaginal discharge with a foul odor. A vaginal discharge that has yellow and red with white pus (after menopause) is considered a manifestation of Toxic Damp Heat in the Uterus and can indicate endometrium cancer.

4. **Green/Blue Vaginal Discharge (Qing Dai):** This type of discharge is caused by Damp Heat in the Liver or Gall Bladder Channels. A yellow-green color with pus accompanied by itching and soreness is also a sign of Damp Toxic invasion.
5. **Dark Brown or Black Vaginal Discharge (Hei Xia):** This type of discharge is seen as a form of Blood stagnation.

All gynecological disorders are closely related to the patient's whole constitution, even though the manifestation appears in the reproductive organs. The patient's general constitution, age, dietary habits, home and work environment should all be taken into account when diagnosing clinical pathophysiologies.

HOMEWORK PRESCRIPTIONS

In order to Regulate the Belt Vessel and Lower Dantian, have the patient practice the Small and Large Turning and Winding technique (Figure 53.5). For a more in-depth description see Chapter 43.

MENSTRUAL COMPLICATIONS

There are four different phases identified during a woman's menstrual cycle: Before Menstruation, Menstruation, After Menstruation, and Mid-cycle. These four phases are described as follows (Figure 53.6):

1. **Before menstruation:** During this time, the woman's Yang rises in preparation to move Blood during her menses. Liver Qi also moves into the lower abdomen in preparation to move the Blood. If a woman's Liver Qi stagnates, it can cause Blood stagnation in the Uterus, leading to pain, especially before her period. This type of stagnation is the most common pathological condition causing dysmenorrhea. Liver Qi stagnation can be caused from stress and emotional strain resulting from suppressed emotions, such as anger, re-

sentment, hatred, and frustration.

2. **Menstruation:** During this time, the woman's Blood is moving. The movement of Blood relies on the free flowing of Liver Qi and Liver Blood. If a woman's Liver Blood stagnates, it can cause pain during her period.
3. **After menstruation:** During this time, the woman's Blood and Yin are Deficient.
4. **Mid-cycle:** During this time, the woman's Blood and Yin gradually fill the Thrusting and Conception Vessels.

The following section contains a description of various symptoms and treatments of menstrual complications occurring during these four phases.

DYSMENORRHEA

Dysmenorrhea is one of the most frequent gynecological disorders observed in the clinic today. It is described as pain associated with menstruation and refers to cyclic pain felt in the lower abdomen or lumbosacral area of the woman's body before, during, or after menstruation. Serious cases of dysmenorrhea can be accompanied by headache, nausea, vomiting, and even syncope (fainting).

ETIOLOGY

From a Traditional Chinese Medical perspective, a woman's menstrual cycle can be affected by Internal Heat and stagnation, or by External Cold and Damp invasion causing stagnation, described as follows:

- **Internal Heat:** A woman's body is more susceptible to injury from internal emotional disturbances during her menstrual period. Mental depression may injure the Liver and cause Qi and Blood stagnation. According to Traditional Chinese Medicine, dysmenorrhea is related to mental stress, emotional instability, mental depression, and fright. Additionally, dysmenorrhea can also be due to diseases of the ovaries, uterus, or endocrine glands.
- **External Invasion of Cold and Damp:** The invasion of Cold in the Thrusting and Conception Vessels may also cause stagnation and coagulation of Blood, which in turn causes Qi and Blood Deficiency, and leads to poor nourishment of the Uterus. Excessive exposure to Cold and Dampness can cause Cold to invade a woman's Uterus, causing stasis of Blood. A women is prone to Cold invasion when her Uterus and Blood are in a vulnerable state, during and soon after her period.

SYMPTOMS

The menstrual pain may appear one to two days before the onset of the menstrual period and remain until the start of the menstrual flow. It usually lasts from a few hours to one to two days. In Traditional Chinese Medicine, dysmenorrhea is classified into two syndromes: the Excess type and the Deficient type:

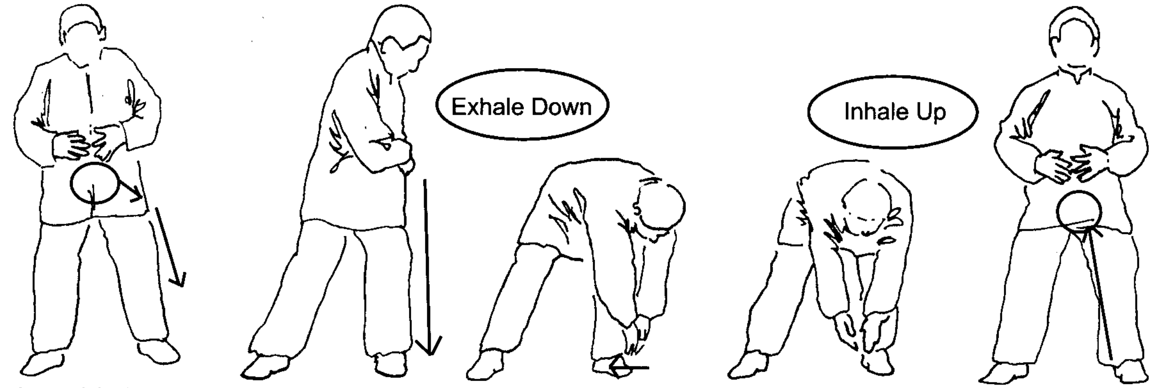
- **The Excess type of Dysmenorrhea:** This can be caused by Qi and Blood Stagnation, Cold Stagnation, or Damp Heat. An Excess condition can manifest as distention and pain in a woman's lower abdomen and/or lumbago, occurring before or during menstruation. Symptoms also include obstructed menstruation with pale-purplish color and clots.
- **The Deficient type Dysmenorrhoea:** This can be caused by either Qi and Blood Deficiency or by Kidney and Liver Yin Deficiency. Symptoms of this condition can manifest as pain in the lower abdomen, occurring before or during menstruation, which can be relieved by Heat and compression. The patient may also experience soreness and distention of the waist and legs, or pale and scanty menses.

TREATMENT PROTOCOL FOR DYSMENORRHEA

1. Have the patient sit at the edge of a table and begin emitting Qi into the Yellow Court, Mingmen, and Lower Dantian areas, using the Vibrating Palm technique for 6 to 8 breaths.
2. Using the Extended Fan Palm technique, emit Qi into the patient's Lower Dantian, purging the Qi down the Stomach Channels to the feet.

TREATMENT MODIFICATIONS

- When treating patients with the Excess type of dysmenorrhea, emit Qi into the Lower Dantian, St-21, and Lv-14 points, then purge the Stomach and Liver Channels down and out the feet.



Ascend the Yin and Descend the Yang (A)
Ascend the Yin and Descend the Yang (B)
Ascend the Yin and Descend the Yang (C)
Ascend the Yin and Descend the Yang (D)
Ascend the Yin and Descend the Yang (E)

Figure 53.7. Medical Qigong Prescription Homework for Treating Dysmenorrhea (Painful Menstruation).

- When treating patients with the Deficient type of dysmenorrhea, emit Qi into the Lower Dantian, then guide Qi along the Stomach and Spleen Channels to regulate the body.

HOMEWORK PRESCRIPTIONS

Have the patient practice the Descending the Yang and Ascending the Yin techniques to break up the Qi and Blood stagnation located in the lower abdominal area (Figure 53.7). For a more in-depth description of the Descending the Yang and Ascending the Yin technique, see Chapter 43.

PRESCRIPTION MODIFICATIONS

1. **When Treating the Excess Type of Dysmenorrhea:**
   - Have the patient sit at the edge of a chair, relax and breath naturally with the tongue placed against the upper hard palate. The patient's mind should concentrate on the Lower Dantian and navel area.
   - The patient should imagine the navel as the center of a wheel. When inhaling, move the Qi upwards, rotating the energy clockwise from the lower portion of the right side of the abdomen. The patient silently chants the phrase: "The white tiger hides in the East."
   - Exhale and rotate the Qi from above the navel down along the left side of the abdomen back to the beginning point, while silently chanting the phrase: "The green/blue dragon shelters in the West."

Circulate the Qi around the navel, rotating it in a clockwise direction for 36 breaths. Start with small circles and gradually increase the circumference of the energy circle in order to disperse the accumulated Heat from the Uterus

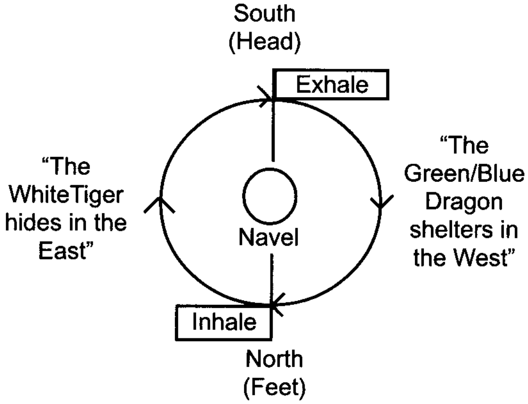

South
(Head)
Exhale
"The WhiteTiger hides in the East"
Navel
"The Green/Blue Dragon shelters in the West"
Inhale
North
(Feet)

Figure 53.8. Prescription Homework For the Treatment of the Excess Type of Dysmenorrhea

   - Continue circulating the Qi around the navel, rotating it in a clockwise direction for 36 breaths. In this particular meditation, it is important that the patient starts with small circles and gradually increases the circumference of the energy circle in order to disperse the accumulated Heat from the Uterus (Figure 53.8).

2. **When Treating the Deficient Type of Dysmenorrhea:**
   - Have the patient sit at the edge of a chair, relax and breathe naturally with the tongue placed against the upper hard palate. The patient's mind should concentrate on the Lower Dantian and navel area.
   - Imagine the navel as being the center of a wheel. When inhaling, move the Qi upwards, rotating the energy counterclockwise from the lower portion of the left side of the abdomen. The patient silently chants the phrase: "The green/blue dragon shelters in the West."
   - Exhale and rotate the Qi from above the navel down along the right side of the abdomen back to the beginning point, silently chanting the phrase: "The white tiger hides in the East."
   - Continue circulating Qi around the navel, rotating from large to small circles in a counterclockwise direction for 36 breaths. In this particular meditation, it is important that the patient starts with large circles and gradually decreases the energy circle's circumference in order to gather energy into the Uterus (Figure 53.9).
3. **When Treating Menorrhagia (Excessive Menstruation):**
   - Energetic Point Therapy can be performed by having the patient place the left hand over the Uterus, the palm facing slightly upwards (close to the body) while the right hand is over the Yellow Court, slightly angled downwards (farther away from the body). Visualize light flowing from the Uterus to the Yellow Court. The patient should repeat the sounds "Jiu-Wu, Jiu-Wu" (Figure 53.10).

   The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Yellow Court. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports her body's immune system.

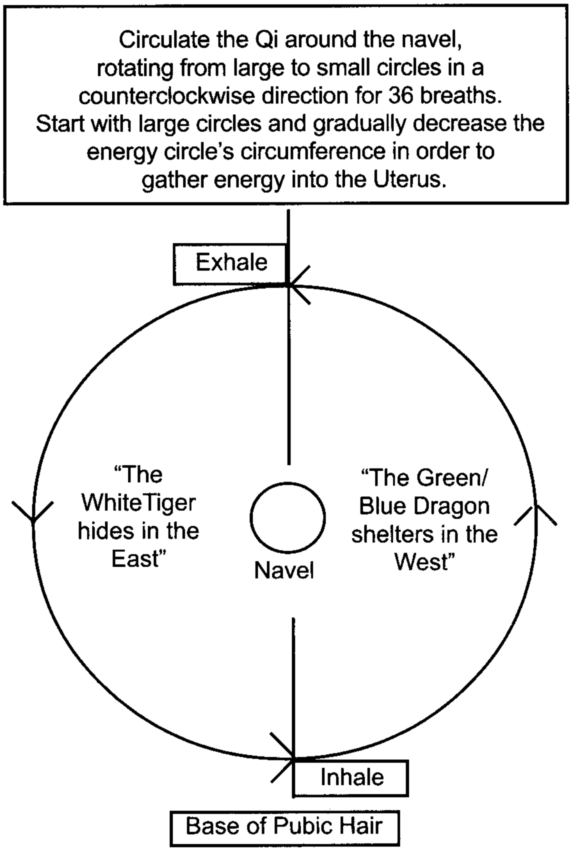

Circulate the Qi around the navel, rotating from large to small circles in a counterclockwise direction for 36 breaths. Start with large circles and gradually decrease the energy circle's circumference in order to gather energy into the Uterus.
Exhale
"The WhiteTiger hides in the East"
Navel
"The Green/ Blue Dragon shelters in the West"
Inhale
Base of Pubic Hair

Figure 53.9. Prescription Homework For the Treatment of the Deficient Type of Dysmenorrhea

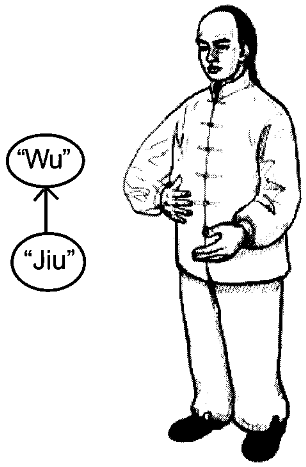


Figure 53.10. Energetic Point Therapy for Menorrhagia (Excessive Menstruation)

MENOXENIA

Menoxenia refers to pathological changes of menstruation occurring in a woman's monthly cycle, such as the color, quantity, and quality of her menses. This includes extended or delayed menstrual cycles, as well as menorrhagia (excess bleeding) and scanty menstruation.

SYMPTOMS

Symptoms of menoxenia can vary, depending on whether the cause is generated from Blood Heat, Qi Deficiency, or Blood Stasis, described as follows:

1. **Blood Heat Symptoms:** These include early menstruation, heavy or prolonged menstruation, bleeding between menstrual cycles, menorrhagia, profuse menstruation with bright red or purplish color (viscous in quality), and a heavy feeling in the chest.
2. **Qi Deficiency Symptoms:** These include prolonged or shortened menstrual cycles, listlessness, palpitations, shortness of breath, an empty or dropping sensation in the lower abdomen, as well as profuse, pale, and watery menstruation.
3. **Blood Stasis Symptoms:** These include delayed menstrual cycle, Blood clots in menses, dark red or purple colored discharged Blood, lower abdominal distention, and a sharp or stabbing pain in the lower abdominal region.

TREATMENT PROTOCOL FOR MENOXENIA

1. Have the patient sit at the edge of the table and begin to emit Qi into her Yellow Court, Lower Dantian, and Mingmen areas using the Vibrating Palm for 8 to 16 breaths.
2. Use the Extended Fan Palm hand posture to emit Qi into the patient's Mingmen and Lower Dantian using the Spiral Rotating method of Qi manipulation. Rotate the energy in a counterclockwise direction for conditions of Excess and a clockwise direction for Deficient conditions.

TREATMENT MODIFICATIONS

- **Blood Heat:** When treating a patient with Blood Heat, emit Qi into her Yellow Court and Lv-14 points, drawing the energy down the Liver Channels and out her feet.
- **Qi Deficiency:** When treating a patient with a Qi Deficiency, use the Extended Fan Palm hand method while tonifying and filling the Mingmen and Lower Dantian areas.
- **Blood Stasis:** When treating a patient with Blood Stasis, use the Extended Fan Palm hand method to emit Qi into the Lower Dantian and rotate the Qi in a clockwise direction.

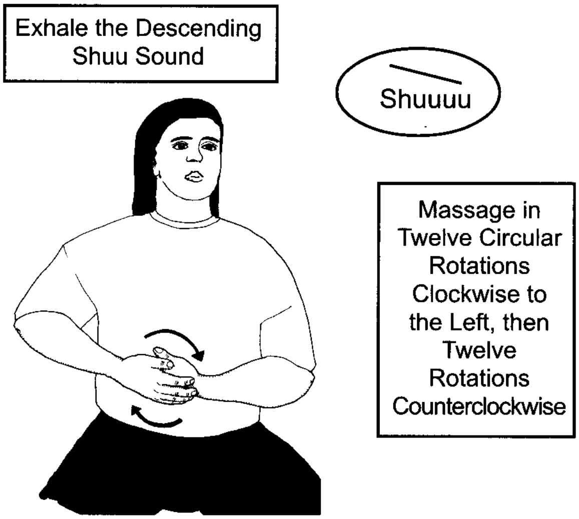

Exhale the Descending Shuu Sound
Shuuuu
Massage in Twelve Circular Rotations Clockwise to the Left, then Twelve Rotations Counterclockwise

Figure 53.11. The patient will focus her mind's intention while massaging the Liver area, allowing the Qi to circulate through the organ's tissues.

HOMEWORK PRESCRIPTIONS

To move the energy and allow the Qi and Blood to flow smoothly in the Uterus, have the patient practice the Microcosmic Orbit Fire Cycle (see Chapter 42).

PRESCRIPTION MODIFICATIONS

- **Blood Heat:** Patients with Blood Heat should be instructed to practice the Liver Massage method (see Chapter 41) and exhale the descending sound "Xu" (Shu). Repeat for 36 times (Figure 53.11).
- **Deficiency of Qi:** Patients with Qi Deficiency should be instructed to perform Natural Breathing meditations, as well as the Daoist Five Yin and Yang Organ Exercises (see Chapter 44).
- **Blood Stasis:** Patients with Blood Stasis should be instructed to practice Circling the Abdomen for 36 breaths in a clockwise direction (refer back to Figure 53.8).

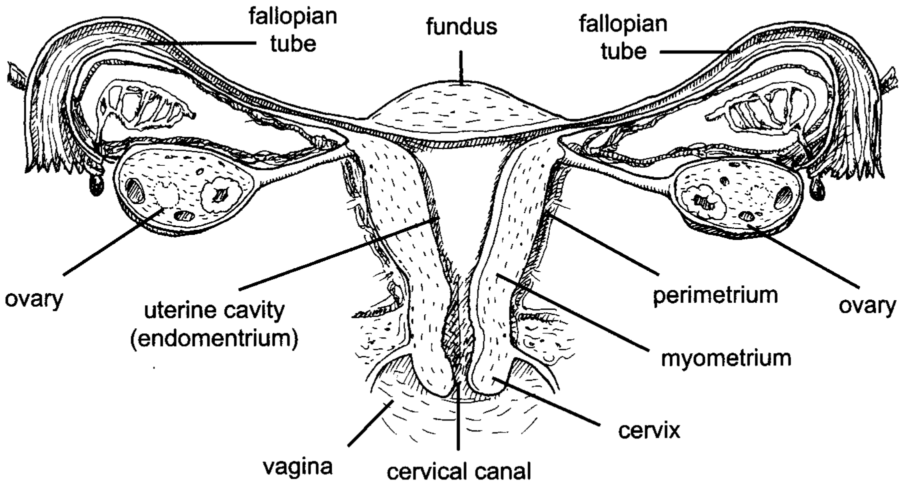

fallopian tube
fundus
fallopian tube
ovary
uterine cavity (endomentrium)
perimetrium
ovary
myometrium
cervix
vagina
cervical canal

Figure 53.12. The Female Reproductive Organs.
(Inspired by the original artwork of Dr. Frank H. Netter)

UTERINE COMPLICATIONS

Uterine complications can vary depending on the patient's constitutional type, the specific nature of the disease, its location, and its symptoms (Figure 53.12). This section focuses on the etiology and treatment of Uterine complications due to Endometriosis, Miscarriages, and Abortions.

ENDOMETRIOSIS

Endometriosis is an ectopic occurrence of the endometrial tissue, in which the endometrial tissue becomes implanted in an adjacent pelvic organ (i.e., ovaries, Fallopian tubes, vagina, pelvic ligament, sigmoid colon, rectum, ureters, or Urinary Bladder). In Traditional Chinese Medicine, endometriosis falls into the category of "painful periods" or "abdominal masses," as the endometrial tissue frequently forms into cysts containing Blood.

Endometriosis is becoming more common in today's society, and has become a major cause for concern in infertility (30-70% of women investigated for infertility have been found to have varying degrees of endometriosis). The most common treatment in Western medicine for endometriosis is surgery (the removal of all residual diseased tissues) or a radical hysterectomy.

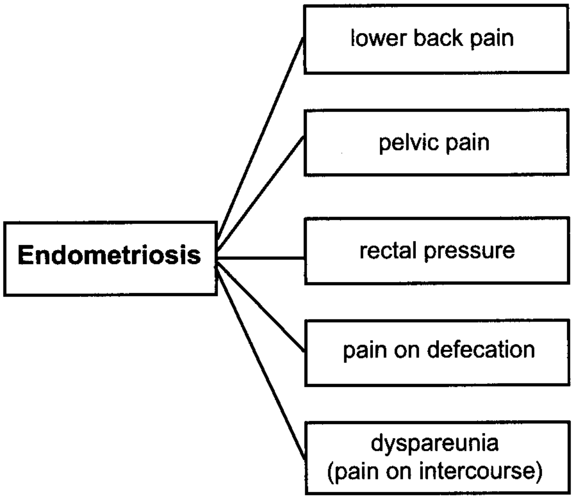

Endometriosis
lower back pain
pelvic pain
rectal pressure
pain on defecation
dyspareunia (pain on intercourse)

Figure 53.13. Symptoms of Endometriosis

SYMPTOMS

If no results are obtained when treating a patient with dysmenorrhoea, a doctor of Traditional Chinese Medicine will suspect that the patient may have endometriosis. The most common symptoms associated with endometriosis are (Figure 53.13): lower back pain, pelvic pain, rectal pressure, pain on defecation, and dyspareunia (pain on intercourse).

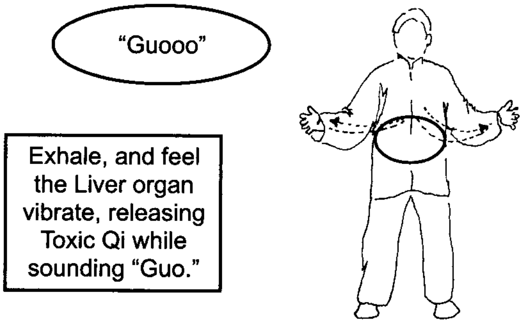
TREATMENT PROTOCOL FOR ENDOMETRIOSIS

1. Have the patient lie on the table and begin to purge her entire body, placing specific attention on her Uterus and lower abdominal area.
2. Stimulate the Lower Dantian and Uterus area by emitting Qi into the diseased tissue area and softly palpating the first Wei Qi field above the lower abdominal area.
3. Use Thunder Finger Palm and Tiger Kneading Palm techniques to purge the lower abdominal area.
4. Project the "Yu" sound into the diseased tissue area.
5. Using the Extended Fan Palm hand technique, vibrate the lower abdominal area (left hand on the sacrum, right palm on the lower abdomen).
6. Regulate the patient's leg Yin and Yang channels by keeping the left palm over the Lower Dantian emitting Qi, while the right palm directs the emitted Qi down the outside of the legs and up the inside of the legs.
7. Tonify the Kidneys by emitting Qi into the patient's Kd-1 area at the bottom of the feet, directing the emitted Qi up the legs into the Lower Dantian.
8. Connect with the divine and draw a cord of light from the Heavens into the patient's Lower Dantian.
9. Compress the cord of light into the patient's Lower Dantian, imagining the Qi flowing to the patient's "Five Gates" (both palms, both feet, and the Baihui area at the top of the head).
10. End with the Microcosmic Orbit (Fire Cycle).

HOMEWORK PRESCRIPTIONS

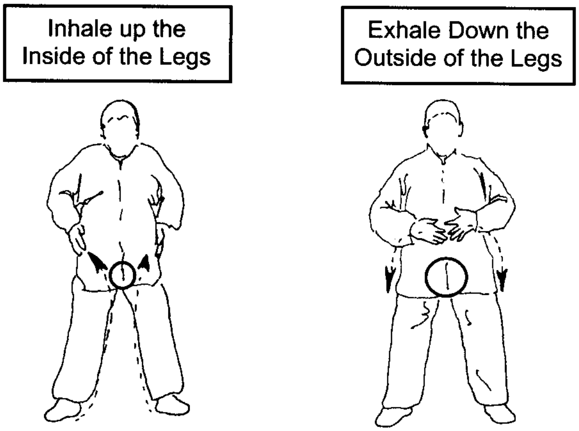
Depending on the patient's condition, one or more of the following prescriptions may be given:

1. **Healing Sound "Guo":** Have the patient practice the descending "Guo" sound for 18 breaths, to disperse Liver Fire (Figure 53.14).
2. **Healing Sound "Yu":** Have the patient practice the Descending the Yang and Ascending the Yin Technique (Figure 53.15), ending with the healing sound "Yu" for 18 breath, then the descending "Yu" sound for 18 breaths (Figure 53.16). Have the patient repeat this sequence nine times a day to disperse Toxic Qi from the Uterus.


"Guooo"

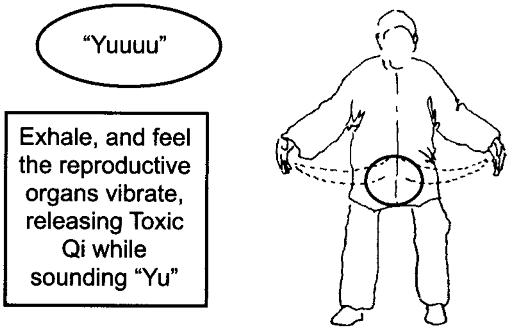
Exhale, and feel the Liver organ vibrate, releasing Toxic Qi while sounding "Guo."

Figure 53.14. Purge Liver Stagnation using the sound "Guo"


Inhale up the Inside of the Legs

Exhale Down the Outside of the Legs

Figure 53.15. The Ascend the Yin and Descend the Yang Technique


"Yuuuu"

Exhale, and feel the reproductive organs vibrate, releasing Toxic Qi while sounding "Yu"

Figure 53.16. For Endometriosis, the sound is "Yu."

3. **Taking in the Dark Midnight Blue Qi:** Have the patient practice the method of "Taking in the Dark Midnight Blue Qi," three times a day for 15 minutes each session, to strengthen the Lower Dantian and Kidneys.

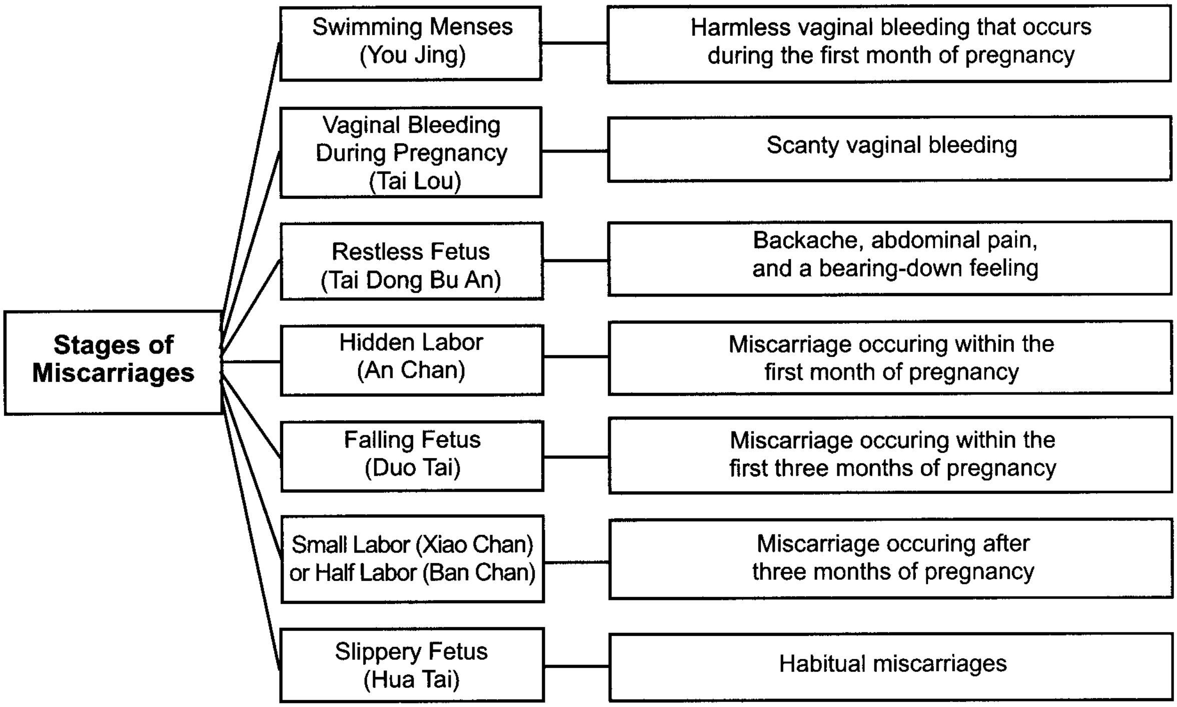

Stages of Miscarriages
Swimming Menses (You Jing)
Harmless vaginal bleeding that occurs during the first month of pregnancy
Vaginal Bleeding During Pregnancy (Tai Lou)
Scanty vaginal bleeding
Restless Fetus (Tai Dong Bu An)
Backache, abdominal pain, and a bearing-down feeling
Hidden Labor (An Chan)
Miscarriage occuring within the first month of pregnancy
Falling Fetus (Duo Tai)
Miscarriage occuring within the first three months of pregnancy
Small Labor (Xiao Chan) or Half Labor (Ban Chan)
Miscarriage occuring after three months of pregnancy
Slippery Fetus (Hua Tai)
Habitual miscarriages

Figure 53.17. The Categories of the Various Stages of Miscarriages

MISCARRIAGE

A miscarriage is a Western medical term used to describe the termination of a pregnancy occurring at any time before the fetus has attained extrauterine viability. In Chinese medicine, the term Tai Dong Bu An (Restless Fetus) and Tai Lou (Vaginal Bleeding During Pregnancy) correspond to the condition of a miscarriage.

Most miscarriages occur between conception and the fourth month of pregnancy. In Traditional Chinese Medicine, many gynecological diseases are seen as being closely related to the emotions. Miscarriages for example, can occur from Blood Deficiency and Kidney Essence Deficiency caused from excessive grieving. Excessive grieving can cause Qi to be consumed and blockages to form in the Uterine channels (especially the Thrusting Vessel and Conception Vessel), resulting in vaginal bleeding. A blockage within the Thrusting Vessel and Conception Vessel may also cause a spontaneous abortion or premature childbirth.

According to Traditional Chinese Medicine, there are several stages and levels of severity regarding miscarriage, ranging from such conditions as: Swimming Menses, Vaginal Bleeding During Pregnancy, Restless Fetus, Hidden Labor, Falling Fetus, Small Labor, and Slippery Fetus. Within each of these conditions there are several patterns of disharmony, described as follows (Figure 53.17):

- **Swimming Menses (You Jing):** This is a harmless vaginal bleeding that occurs during the first month of pregnancy.
- **Vaginal Bleeding During Pregnancy (Tai Lou):** This is sometimes referred to as a "threatened abortion." However, at this stage the fetus has not been damaged and a miscarriage can be prevented. The only symptom in this stage is scanty vaginal bleeding.
- **Restless Fetus (Tai Dong Bu An):** This is sometimes referred to as an "inevitable abortion." However, at this stage the fetus has not been damaged and a miscarriage can be pre-

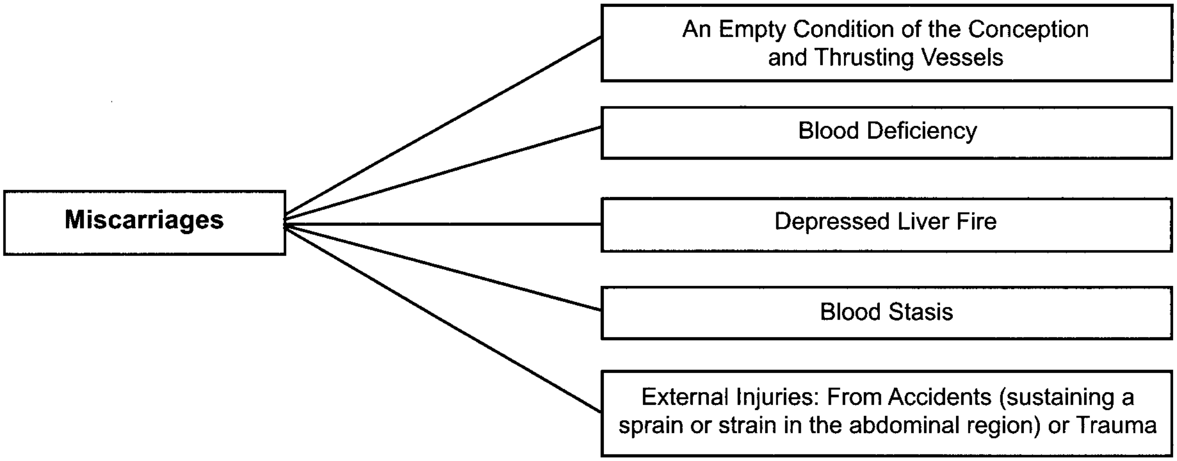

Miscarriages
An Empty Condition of the Conception and Thrusting Vessels
Blood Deficiency
Depressed Liver Fire
Blood Stasis
External Injuries: From Accidents (sustaining a sprain or strain in the abdominal region) or Trauma

Figure 53.18. Common Causes of Miscarriages According to Traditional Chinese Medicine

vented. The symptoms occurring during this stage are backache, abdominal pain, and a bearing-down feeling.

- **Hidden Labor (An Chan):** This type of miscarriage occurs within the first month of pregnancy.
- **Falling Fetus (Duo Tai):** This type of miscarriage occurs within the first three months of pregnancy.
- **Small Labor (Xiao Chan) or Half Labor (Ban Chan):** This type of miscarriage occurs after three months of pregnancy.
- **Slippery Fetus (Hua Tai):** This is considered to be a condition where the mother experiences habitual miscarriages. This condition can be caused from weak Yuan Qi, which may originate from the mother's parents having been either too old or ill during conception.

ETIOLOGY

There is an ancient Chinese saying which states "A miscarriage is more serious than child birth." According to Traditional Chinese Medicine, there are five basic mechanisms associated with the cause of a miscarriage: Empty Conception Vessel and Thrusting Vessel, Blood Deficiency, Depressed Liver Fire, Blood Stasis, and External Injuries (Figure 53.18).

1. **An Empty Condition of the Conception and Thrusting Vessels:** The woman's Kidney Qi consolidates the fetus and is responsible for constricting the anal and vaginal orifices. If the Conception Vessel and Thrusting Vessels become empty, they cannot consolidate and secure the fetus within the womb. These conditions may be caused from congenital weakness and insufficiency, chronic disease, extreme or prolonged stress, unrestrained sex after conception, or the mother's age (over 40).

   Additionally, if any of the following three conditions occur singly or in concert, both the Conception and Thrusting Vessels may become Empty:

   - The mother's Yin Essence is depleted or consumed
   - The Mingmen Fire is insufficient
   - Both the Yin and Yang Qi are Deficient
2. **Blood Deficiency:** This condition can be caused by an irregular diet, parasites, excessive worry, or anxiety, all of which can deplete the Spleen and Stomach organs, resulting in a miscarriage. Since the Spleen is the postnatal root for Blood generation and transformation, an Empty or Deficient condition of Spleen Qi may cause Blood Deficiency. Furthermore, as the Spleen Qi restrains and supports the woman's abdomen, either Spleen Qi Deficiency or Empty Spleen Qi may lead to the prolapse of the Central Qi and produce insufficient Blood to nourish the fetus. Both the Central Qi prolapse and the Blood Defi-

ciency can prevent the Conception Vessel and Thrusting Vessels from consolidating the fetus and securing it in the womb.

3. **Depressed Liver Fire:** This condition can be due to suppressed emotional frustration (with mental agitation, anger, jealousy, and envy) or Heat toxins, resulting in a miscarriage. The excessive Heat generated by the depressed Liver Fire may in turn attack the woman's Sea of Blood, scorching and injuring the Thrusting Vessel. This in turn, may cause the woman's Yin Blood to flow recklessly downward, leaving no place for the fetus to rest.
4. **Blood Stasis:** This condition can be arise from three different factors: past internal injuries, iatrogenic disorders, and long term Qi stagnation. Additionally, the excessive accumulation of Qi and Blood within the woman's womb during conception can sometimes aggravate a preexisting condition and cause hemorrhaging.
5. **External Injuries:** This condition can be caused from accidents (jumping, or sustaining a sprain or strain in the abdominal region), overwork (excessive or vigorous sex during the first three months of pregnancy, or any type of excessive physical work), or trauma (sharp falls which can place the body into a state of shock). Shock-induced or external injuries can damage either the Conception Vessel or the Thrusting Vessel, preventing them from securing the fetus within the womb.

SYMPTOMS

During the Qing Dynasty (1644-1911 A.D.), Doctor Wu Qian provided specific guidelines for diagnosing miscarriages. In his book *The Golden Mirror of Medicine*, he stated that if the mother's face is red and her tongue is blue it indicates a miscarriage. If the mother's face is blue and her tongue is red, the mother's life is in danger. However, if both the mother's face and tongue are blue, then the lives of both the mother and the fetus are in danger.

TREATMENT PROTOCOL FOR MISCARRIAGE

Treatments for miscarriage vary, based on pattern discriminations of Kidney Deficiency, Qi and Blood Deficiency, Blood Heat, or physical trauma. An example of an ancient Chinese prescription requires the doctor to treat Yingu Kd-10 for miscarriages with vaginal bleeding, dark urine, abdominal distention, and fullness with an inability to lie down.

If the patient has already experienced a miscarriage and is in the state of recovery, treatments will vary according to the doctor's diagnosis concerning the etiology and pathology of the patient's condition.

In the Medical Qigong clinics in China, doctors are cautioned to be extremely careful when treating pregnant patients. Unrestrained Qi emission can cause a spontaneous miscarriage if performed incorrectly. It is therefore recommended that only a Medical Qigong doctor who has been trained in and specializes in the treatment of pregnant women be allowed to diagnose and treat pregnant women. The interdependencies between the mother's Jing, Qi, and Shen, and the fetus' energy circulation are too complex and delicate for a general practitioner to handle.

HOMEWORK PRESCRIPTIONS

Each consecutive miscarriage causes further injury to the patient's Kidneys, creating or aggravating stagnant Blood in the Uterus. Therefore, doctors of Traditional Chinese Medicine encourage their patients to take herbal medicines and practice Medical Qigong for a minimum of six months before attempting to conceive again.

A patient recovering from a miscarriage is given specific prescriptions according to her emotional condition, organ dysfunction, and the etiology of the condition.

When a patient becomes pregnant again, she is encouraged to continue to practice Medical Qigong meditations and exercises for strengthening and balancing the body's energetic fields and internal organs.

CLINICALLY INDUCED MISCARRIAGES

The Qi emission experienced from a Medical Qigong treatment is very powerful. Its effect on the patient's body can be much stronger than simply using acupuncture needle therapy. When both TCM methods are combined however, the results of emitting Qi through the inserted needle can have an extremely powerful effect on the tissues.

An acupuncturist will generally treat pregnant women up until the eighth solar month of pregnancy (sometimes longer in special cases). In modern China, because of the risks involved, acupuncturists are not allowed to use Qi emission when needling a pregnant patient. They simply insert the needle and walk away, allowing the patient's own Qi to regulate itself.

I have warned my Medical Qigong students for many years about the dangers of treating pregnant women. Five years ago, a graduate from one of the TCM colleges where I was teaching refused to listen to reason. Because he had traveled to several Asian countries and trained with several acupuncture masters, he felt confident in using both needle insertion in conjunction with Qi emission therapy on his pregnant patients. However, within two months he had unintentionally induced several miscarriages. Devastated after initiating his fourth consecutive miscarriage, he finally realized why it is forbidden to treat pregnant patients without specialized training.

UTERINE COMPLICATIONS DUE TO ABORTIONS

Another important aspect of Medical Qigong and gynecology is helping a patient face the loss, or termination, of a pregnancy. This can occur either intentionally (through an abortion), or unintentionally (through a miscarriage).

When a woman chooses a surgical abortion, the Qigong doctor must not only consider the potential for scar tissue formation and physical complications within her Uterus, but also the energetic and emotional complications resulting from the abortion.

Sometimes while treating the patient, the doctor may discover within the Uterus what appears to be the energetic remains of the aborted embryo. These phantom embryos may either be the lingering spiritual entity of an aborted fetus, or the energetic cluster of thought forms created by the mother (representing the residual feelings of regret, guilt, or shame at having undergone an abortion). Sometimes these difficult emotions can be further compounded by deeper feelings of remorse and self-hate, which often go unnoticed by others.

In Western society, most people feel little compassion for women who have suffered an abortion or a miscarriage. In either case, a shift in hormones occurs, creating an energetic change in the woman's body. In certain "modern" cultures, a woman may sometimes be discouraged from grieving and encouraged to return to her daily activities. Frequently, well meaning friends advise that the termination was "for the good" (i.e., preventing a biologically unwanted baby, or preventing a possible deformed or sickly baby from being born).

While women who have had a miscarriage are often discouraged from grieving, those who have made the painful decision to abort their fetus often face scorn and disbelief when they grieve over their loss. They may silently mourn as best they can, haunted by feelings of shame imposed upon them by others as well as their own conscience.

Most women struggle long and hard before deciding to have an abortion. Afterwards, they often wonder or obsess about the embryo, and imagine what it felt like to be pregnant (centering all their attention on the uterus). Such intense, emotional concentration can create the energetic formation of a "phantom embryo," which eventually takes on the form of ghostly embryo. These projected thought forms become energetic imprints, which are clearly visible to the Medical Qigong doctor through inner-vision. The energetic imprint contains the embryo's exact location, age, and size at the time of its termination.

The unprocessed energetic charge of the phantom embryo creates an energetic vortex which eventually draws emotions such as rage, anger, frustration, guilt, and shame into its swirling energetic field. If this energetic field is not purged from the mother's tissues, the resulting accumulation of negative emotions can develop into cysts, tumors, and possibly cancer.

The formation of uterine tumors after abortions has been confirmed by several Western doctors (all choosing to remain anonymous). These doctors have observed that after many years of performing abortions, within a very short time period many patients (whose ages ranged from 16 to the mid 30's) developed reoccurring cysts and tumors. The location of the cysts or tumors in the majority of the patients uteri was at the exact tissue area of the embryo.

In addition to the energetic complications emerging from a surgical abortion, the Qigong doctor also needs to address the physical scar tissue that can obstruct the flow of Qi and Blood and develop into a cyst or tumor formation.

HEALING THE ENERGETIC TRAUMA

When the patient has decided to heal from her loss, she must not only address her physical condition (scar tissue formation), but also heal from the spiritual and emotional wounding. To assist the patient to heal emotionally and disperse the energetic charges, the doctor must help her transform the energy stored within her tissue which is responsible for maintaining the toxic energetic pattern. Only after experiencing and releasing the emotions stored within the tissues is the patient ready to heal. The healing process is divided into three distinct steps:

1. The patient is encouraged to reconnect with her higher power and completely forgive herself for aborting the fetus.
2. The patient is encouraged to completely forgive herself for being in the situation, and take responsibility for her role in the pregnancy and the loss.
3. The patient is encouraged to completely forgive the man responsible for her pregnancy.

It is important for the patient to completely feel and experience all three stages of forgiveness in order to begin healing these energetic wounds. Withholding the smallest bit of guilt, anger or frustration will sabotage the healing process by allowing the toxic energetic charge to remain within the patient's tissues. Even the smallest bit of frustration or guilt that remains can allow a root to take hold, which can continue to re-create a destructive energetic cycle, storing and retaining the patient's toxic emotions.

RELEASING THE EMBRYO'S ETERNAL SOUL

The purpose and goal of releasing the embryonic thought form is to free the patient from the energetic remnants of a phantom embryo. The patient is encouraged to make peace with herself and with the energetic and spiritual form of her unborn child, as well as with the divine (or higher spiritual force incorporated in the patient's own belief system). The patient does this through deep meditative prayer, positive affirmation, and an attitude of honor and respect for the relationship between herself and the embryo's energetic remains. Even though the Eternal Soul may not remain present during the abortion, the mother may (because of upbringing) still feel the need to atone for her decision to not bring the baby to term. Therefore atonement may also be necessary to fully release all feelings of guilt in accordance with the patient's spiritual belief system.

The patient also needs to make peace with the embryo's Eternal Soul. This can be accomplished by enveloping the phantom embryo in a circle of divine healing light and love, and returning it back to the divine. To complete this emotional closure, it is helpful for the patient to visualize creating a small energetic bubble, full of love and healing light, to house the departed embryo's energetic remains before returning it back to the divine. Once closure is established, the energy of the embryo's energetic remains will leave her body, allowing the patient to feel a fulfilling sense of release, completion, calmness, and inner-peace.

TREATMENT PROTOCOL USED TO REMOVE THE ENERGETIC REMAINS OF PHANTOM EMBRYO

The doctor will perform the following Medical Qigong treatment protocol in order to assist the patient in healing from the emotional and energetic trauma of the abortion, and to remove the lingering presence of a Phantom Embryo.

1. After completing the "One through Ten Meditation" and "Three Invocations," prepare the patient with the "General Treatment Protocol" (see Volume 3, Chapter 28). Focus attention on Purging the uterus organ and channels. This protocol is used to Purge Excess Heat from the patient's tissues and to disperse any Qi and Blood stagnations still present in the reproductive area.
2. Next, scan the uterus using the Extended Fan Palm to find the energetic location of the Phantom Embryo.
3. Sometimes the patient is unaware of the en-

ergetic presence of the Phantom Embryo. If however, the doctor has discovered the Phantom Embryo's energetic location within the patient's uterus, the doctor should simply ask in a non-judgmental tone "what happened here?" This will give the patient time to remember the event of the abortion and start the process of her healing.

4. The doctor should continue the conversation by asking the patient "how old were you when this happened?" "What were the circumstances surrounding the abortion?" and "How did you feel when this happened?"
5. In order to remove the energetic presence of the Phantom Embryo, the Qigong doctor must first allow the patient to discharge any and all suppressed emotions surrounding the abortion. The doctor should therefore be specific and ask the patient to share her feelings (from the exact age that the abortion occurred - and not from the present state of mind) according to the Five Element Emotional Transitions (see Chapter 55). As the patient expresses her feelings, the doctor is to Purge and release the Toxic Qi from within the uterus, as well as from the internal organs responsible for holding on the despondent feelings. The progression of releasing these toxic feelings should proceed as follows:

- **The Liver (Hun-Ethereal Soul):** Have the patient express any and all of her feelings of frustration, anger, rage, blame, resentment, jealousy, and depression surrounding the experience of the abortion.
- **The Lungs (Po-Corporeal Soul):** Have the patient express any and all of her feelings of grief, sorrow, sadness, shame, disappointment, self-pity, guilt, anxiety, and despair surrounding the experience of the abortion.
- **The Kidneys (Zhi-Will Power):** Have the patient express any and all of her feelings of loneliness, insecurity, fear, paranoia, terror, panic, and horror surrounding the experience of the abortion.
- **The Spleen (Yi-Intention):** Have the patient express any and all of her feelings of worry, remorse, regret, obsessions, suspicions, and self-doubt surrounding the experience of the abortion.

The Spleen also governs the emotions dealing with conflict resolution and responsibility. Therefore, after the patient has expressed and released all negative emotions pertaining to the Spleen organ, it is important to allow her to move towards healing. Since the Spleen also stores the "Virtues" of trust, faith, and truthfulness, as well as the positive emotions honesty, openness and acceptance, this is a perfect time to allow her to take responsibility for her decision to have the abortion, thus enabling her to forgive herself and heal (this stage is commonly known as "intercepting karma").

- **The Heart (Shen-Spirit):** The Heart governs the emotions dealing with the final stages of healing (peace and forgiveness). The Heart stores the "Virtues" of order, peace, contentment, tranquility, and boundary setting to foster social harmony, as well as the emotions of joy and pleasure.

In the process of healing and forgiveness, the emotions of anger and resentment have reached the deeper levels of original hurt, sadness, and grief. Only after reaching this deeper level and working through the pain can the patient begin the process of letting go of the anger, blame, and resentments. These emotions protect the patient from feeling the full impact of the original trauma by allowing her to transfer emotions onto another person, place, or thing.

Forgiveness begins only after the anger and crying ends. Responsibility and acceptance allows the Heart to forgive and heal. There are three stages of forgiveness: Forgiving Oneself, Forgiving the Situation, and Forgiving the Perpetrator, describes as follows:

(1) The Accepting and Forgiving Oneself Stage: This step deals with the energy involved in healing oneself, and is divided into two specific stages:

- The first stage is forgiving oneself for allowing the hurt to occur in the first place (even if the patient felt that she had no choice and was being victimized).

- The second stage is forgiving oneself for holding on to the anger and pain for so many years.

(2) The Accepting and Forgiving the Situation Stage: This step deals with releasing the energetic emotional charge attached to the environment or the unwanted consequences of the original trauma (e.g., forgiving the doctor, friends, or family members involved in the situation).

(3) The Accepting and Forgiving the Perpetrator Stage: This final step is sometimes the most difficult step to take. Many factors can interfere with the process of forgiving the man responsible for her pregnancy and the decision to abort her child. However, this is an essential step that the patient must take in order to release the energetic charge which imprisons the Phantom Embryo.

6. Once the patient has forgiven herself, the situation and the individual responsible for her pregnancy, the doctor will immediately connect with the divine and imagine a cord of divine healing light enveloping and filling the patient's uterus (creating an Energy Bubble inside of her uterus).
7. Next, the doctor will ask the patient "what was the baby's sex?" and "what was his or her name?"
8. As the patient begins to answer these questions, the Qigong doctor will immediately begin to shrink the Energy Bubble. As the Energy Bubble shrinks, it surrounds the Phantom embryo's energetic casing with divine light, recreating the Eternal Soul's original energetic and spiritual casing.
9. The doctor now assists the patient with the final resolution by encouraging her to thank both the fetus and the divine for the lessons learned, giving respect and honor for the experience of this healing.
10. The doctor now asks the Divine for celestial escorts and energetically removes the Phantom Embryo from the patient's tissues, symbolically releasing it towards the Heavens and returning it home.
11. The doctor again connects with the divine and ends the treatment by pulling three cords of healing light from the Heavens and enveloping the patient's three Wei Qi fields.

UNDERSTANDING ENERGETIC ABORTIONS

The gift of life is an incredible miracle. If a difficult decision is made to not maintain a pregnancy, the patient can consider contacting the embryo's Eternal Soul. Through prayer, meditation, imagination, and visualization, the mother and father can connect to the developing embryo and request that the embryo's Eternal Soul return back to the light of the Divine. Sometimes called an energetic abortion, this energetic transformation can take place within the first developing stages of the woman's pregnancy.

Since the Eternal Soul is ageless, it is possible to carry on a mind to mind conversation with the soul of the embryo. When a baby is born, its brain must have time to develop before it can grasp complex information; the mind itself must have time to direct the Brain's growth and the body's maturation. Once the Eternal Soul is freed from the body, it is not confined by the physical limitations of the infantile Brain and should be spoken to as an equal. This method is used by psychotherapists today, using hypnosis to facilitate the patient's connection to the Eternal Soul through visualization.

Patients who have undergone age regression psychotherapy to the state of conception and the embryonic state often describe visiting the mother's womb during the time of conception, then leaving and returning at various times during the embryonic stage of development. The Eternal Soul's residence does not appear to be permanent until the end of the first trimester (see Volume 1, Chapter 2). Until then, the Eternal Soul may come and go as it chooses, remaining, at times, just long enough to insure the continued growth and development of its physical body.

It may be for this reason that talking mind to mind with the embryo's Eternal Soul to request its departure, is often successful in precipitating a miscarriage. As the Eternal Soul leaves the embryo's body (sometimes observed as a small ball of white light energy), all that remains in the mother's womb is an empty and lifeless mass of tissue.

After completing the energetic closure with the embryo's Eternal Soul, the mother's body will either naturally abort the lifeless tissue mass within the hour, or by the next morning.

DISEASES RELATING TO PREGNANCY

As previously mentioned in the Pediatric section (see Chapter 51), problems can rise during the formative Three Star Period within the womb (during the formative time span of 40 weeks), or during birth. This time period can be influenced by the following factors:

1. The state of the parents' Jing, Qi, and Shen prior to conception. If the Jing of one or both parents is deficient, the sperm and/or ovum will be weakened.
2. The mother's mental state during pregnancy strongly affects fetal formation and directly affects the development of the fetus' Jing, Qi, and Shen. If the mother is malnourished, ill, emotionally lacking support, overworked, stressed, or taking alcohol or drugs during pregnancy, the development of the fetus will be negatively affected.

   For example, if the mother is seriously scared during pregnancy, the Qi along with her breath can ascend, causing her Yuan Shen (the operative energy of her Soul) to remain within her body via her Jing. If this occurs, the result can cause the forming fetus to incur deficient diseases, and the newborn or young child may develop mental or emotional imbalances due to Jing and Qi deficiency (having received an insufficient quality of Jing and Qi from the mother before birth).
3. If the birth is abnormal, difficult, and/or prolonged, it can cause an emotional shock to the newborn.

BEFORE PREGNANCY

The external invasions of pathogenic toxins (known as fetal toxins) can penetrate the zygote with latent Heat that can cause diseases during early fetal or childhood development. Therefore, it is important for both parents, especially the mother, to take responsibility for being strong and healthy at the time of conception and for the duration of the pregnancy. Toxins can be transferred into the embryo in utero in one of two ways:

- From either the mother or father at the moment of conception. Toxins transferred from the parents can create an inherited toxicity due to a retention of Hot Evil. This Hot Evil can originate from either of the parents' Essence and Blood.
- From Internal Heat generated by the mother during pregnancy due to improper diet, lifestyle, or from an infection.

During pregnancy, a fetus is aware of light and sound and of the mother's reaction to the surrounding influences of her environmental energy fields. The fetus is strongly influenced by its mother's physical activities, as well as her mental, emotional, and spiritual states.

Educating the parent's behavior to improve the baby's physical, emotional, and mental health is called "fetal education" in Traditional Chinese Medicine and is important in the development of the baby's Prenatal Essence, Energy, and Spirit. This viewpoint is based on the fact that the mother's Heart and Uterus are intimately connected via the mother's internal channels, allowing Qi and Blood to flow into the Uterus. Anything that influences the mother's mind, emotions, and spirit affects her Heart, which in turn, affects the fetus via the internal channels.

DURING PREGNANCY

After conception, and while in term, the baby's energetic tissues can become polluted by the mother's emotional disturbances. During pregnancy, the mother is encouraged to sit daily and practice tonification and regulation quiescent meditations. She is also encouraged to live in a supportive and peaceful environment, eat well,

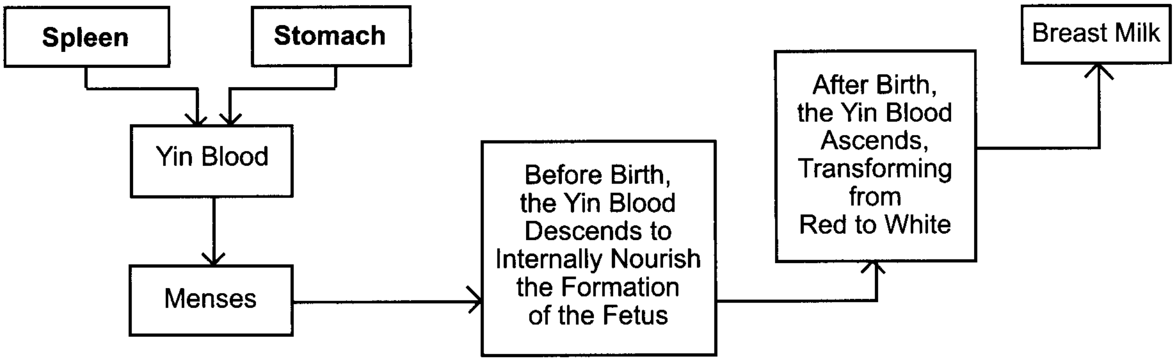

Spleen
Stomach
Yin Blood
Menses
Before Birth, the Yin Blood Descends to Internally Nourish the Formation of the Fetus
After Birth, the Yin Blood Ascends, Transforming from Red to White
Breast Milk

Figure 53.19. Breast Milk is Developed From the Yin Blood

and practice daily exercises that strengthen her Five Yin Organs (see Chapter 44).

AFTER PREGNANCY

During postpartum, the new mother is encouraged not to exert herself with unnecessary tasks. A diet emphasizing protein and Blood Tonifying foods can assist in gaining vital nutrients.

During the month immediately after birth it is important for the new mother to keep her body warm and dry. According to Traditional Chinese Medicine, when a woman is giving birth, her joints are completely opened and her channels are dilated; thus, it will take some time for her body to completely recover (generally, fifty-six days). It is believed that during the month after the birth, if Dampness or Cold invades her body, she will incur arthritis later in her life. Traditionally in China, after a woman has given birth, her vacation time from her job was fifty-six days. This is in accordance with the life cycle of the baby, which changes every seven days.

After pregnancy, the mother is encouraged to practice quiescent tonification and regulation meditations, eat right, as well as practice daily exercises that strengthen her Five Yin Organs.

During her menses and right after giving birth, a woman should eat more food that tonifies her Spleen and Stomach so as to ensure the strengthening of her Blood. Also, during her menses and right after giving birth, a woman should avoid having sex. According to Traditional Chinese Medicine, a mother should abstain from sex for a few weeks after giving birth.

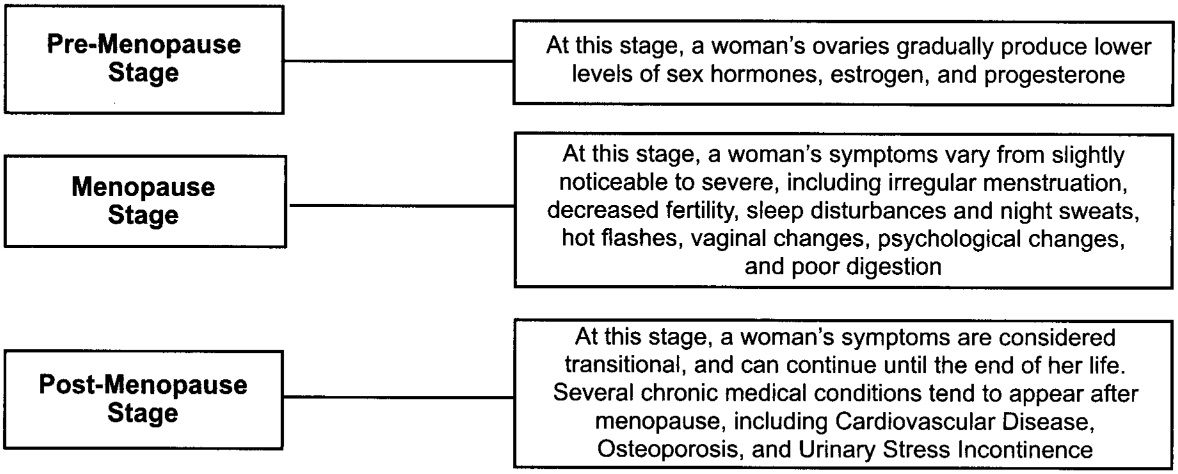
BREAST FEEDING

According to Traditional Chinese Medicine theory, a woman's breast milk is developed from the Yin Blood and is produced by the Spleen and Stomach. Before a woman is pregnant, the Yin Blood exists in the form of menses. When she becomes pregnant, it is restored to the Conception and Thrusting Vessels for the nourishment of the fetus. After birth, this body fluid changes from red into white, and it moves upwards to become milk (Figure 53.19).

A woman's breasts can become especially delicate during breast-feeding. Care must be taken not to put pressure onto the breast in an uncomfortable way during this time. Any serious pressure administered onto the breast during this time could cause damage to the channels flowing into and through the mammary glands, resulting in Qi stagnation and obstruction. If the Qi becomes stagnant or obstructed the breast will become red and swollen. The milk is then considered toxic and harmful to the baby.

There are different textures and types of breast milk, each revealing the mother's health. If the mother is ill, or a Qi stagnation and obstruction occurs in the breasts, the milk can become sour for the baby. Some examples of toxic milk include milk that has become yellow in color, is thin and clear, smells fishy, or looks like saliva. If the child consumes this toxic milk, it can cause infantile malnutrition.

If a mother is breast feeding, extreme anger, grief or stress can reduce or even stop the amount



Pre-Menopause Stage

At this stage, a woman's ovaries gradually produce lower levels of sex hormones, estrogen, and progesterone

Menopause Stage

At this stage, a woman's symptoms vary from slightly noticeable to severe, including irregular menstruation, decreased fertility, sleep disturbances and night sweats, hot flashes, vaginal changes, psychological changes, and poor digestion

Post-Menopause Stage

At this stage, a woman's symptoms are considered transitional, and can continue until the end of her life. Several chronic medical conditions tend to appear after menopause, including Cardiovascular Disease, Osteoporosis, and Urinary Stress Incontinence

Figure 53.20. The Three Stages of Menopause

of milk that she is producing. According to Traditional Chinese Medicine, as the infant grows older, the quality of the mother's milk will naturally become less nutritious. This natural transition encourages the time of weaning.

MENOPAUSE

Menopause is the name given to the completion or permanent cessation of a woman's menstruation. As each woman progresses through menopause (usually between the ages of 48 and 55), the hormonal changes occurring in her body can cause various symptoms, including hot flashes, sweating, and restlessness.

During this time period, overwork and emotional stress can create problems that weaken the Kidney Jing,, and lead to Kidney Yin Deficiency or Kidney Yang Deficiency. During menopause, the patient's diet and Medical Qigong Prescriptions should be aimed at Tonifying her Liver, Kidneys, and Spleen.

The following information is from Medical Qigong Doctor Bernard Shannon, D.M.Q. (China), a graduate from the International Institute of Medical Qigong Doctoral program, and a specialist in the treatment of menopause.

OVERVIEW

According to the *Huang Di Nei Jing* (Yellow Emperor's Classic of Internal Medicine), "When a woman reaches the age of 49 she can no longer become pregnant and the circulation of the great thoroughfare pulse is decreased. Her menstruation is exhausted, and the gates of menstruation are no longer open; her body deteriorates and she is no longer able to bear children."

Menopause is a normal and natural event that marks the end of menstruation. Menopause begins when a woman has her last period, and is considered complete when menstruation has stopped for one year. The initial cycle of menopause is not a single event. Instead, it is a series of changes that can begin when a woman is in her 30s or 40s, and last well into her 50s or 60s.

THREE STAGES OF MENOPAUSE

Traditional Chinese Medicine refers to menopause as the transition from reproductive fertility to the cessation of fertility. Clinically, the treatment of menopause can be divided into three specific stages: Pre-menopause, Menopause, and Post-Menopause, described as follows (Figure 53.20):

- **The Pre-menopausal Stage:** This stage is the initial transitional time period that occurs prior to menopause, with a median duration of 4 to 5 years. For most women this process begins in their late-thirties. During this time period, her ovaries gradually produce lower levels of sex hormones, estrogen, and proges-

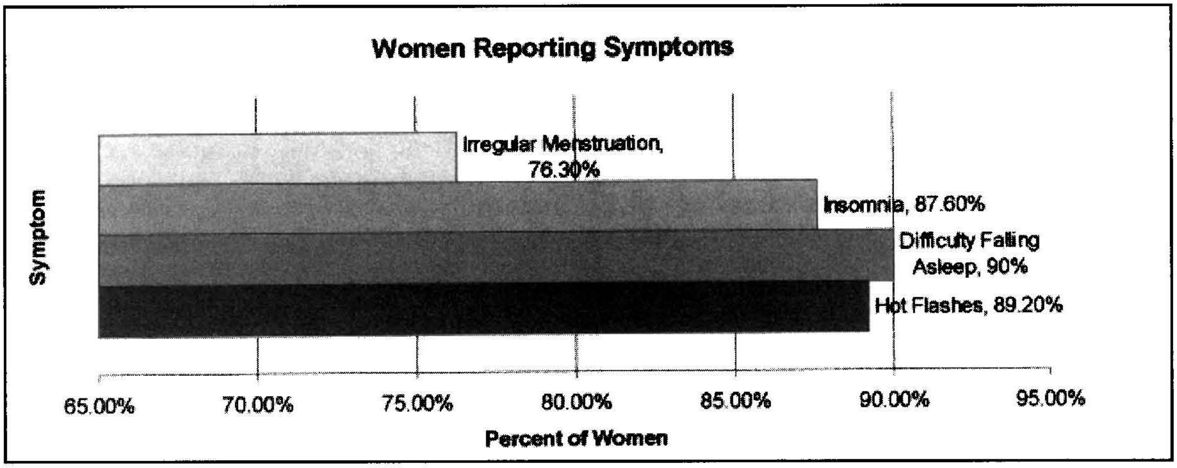


Figure 53.21. Perimenopausal and menopausal symptoms vary from the slightly noticeable to the severe

terone. Estrogen promotes the development of a woman's breasts and uterus, controls the cycle of ovulation, and affects many aspects of a woman's physical and emotional health. Progesterone controls menstruation and prepares the lining of the uterus to receive the fertilized egg.

- **The Menopausal Stage:** This stage is the transitional period when a woman goes through menopausal. Menopausal symptoms vary from the slightly noticeable to the severe, including irregular menstruation, decreased fertility, sleep disturbances and night sweats, hot flashes, vaginal changes, psychological changes, and poor digestion.
- **The Post-Menopausal Stage:** This stage is considered the transitional time period that occurs after menopause and continues until the end of the patient's life. Post-menopausal symptoms vary from the slightly noticeable to the severe, including cardiovascular disease, osteoporosis, and urinary stress incontinence.

MEDICALLY INDUCED MENOPAUSE

Although menopause is usually a natural process, certain surgical or medical treatments can initiate menopause earlier than expected. These treatments include:

- **Hysterectomy:** A hysterectomy that removes the uterus but not the ovaries usually does not cause menopause. Although the patient no longer has periods, her ovaries still release eggs. However, an operation that removes both the uterus and ovaries does cause menopause. There is no peri-menopause phase. Instead, one's periods stop immediately, and one is likely to have hot flashes and other menopausal signs and symptoms.
- **Chemotherapy and Radiation Therapy:** These cancer therapies have been known to induce menopause. However, some patients have been known to gradually ease into menopause after receiving chemotherapy and radiation therapy, experiencing months or years of peri-menopausal symptoms before actually reaching menopause.

SIGNS AND SYMPTOMS

Even though menopause is a natural phase within the female reproductive cycle, some of the symptoms and manifestations during this change may require medical intervention. Distressing and painful symptoms could be regarded as signs of an underlying imbalance that necessitates clinical treatment in order to bring relief.

Peri-menopausal and menopausal symptoms vary from the slightly noticeable to the severe (Figure 53.21). The healthier a woman is as she approaches menopause, the more likely she is to pass through this phase in her life with minimal dis-

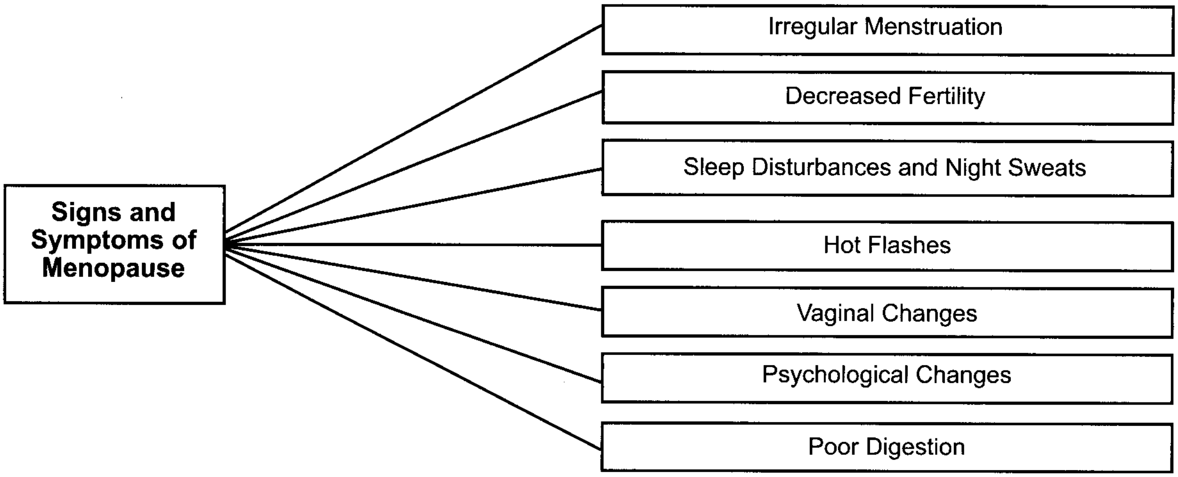


Figure 53.22. During menopause, women may experience a number of physical and emotional changes

comfort. However, other women may experience a number of physical and emotional changes, described as follows (Figure 53.22):

- **Irregular Menstruation:** Menses may stop suddenly, or gradually; the menstrual flow may become lighter or heavier and then stop. Other symptoms that may be associated with irregular menstruation are menstrual pain, PMS changes, and breast distention. Varying patterns in menstruation may be the first clue to a woman that menopause is approaching.
- **Decreased Fertility:** When ovulation begins to fluctuate, one is less likely to become pregnant. However, pregnancy is still possible until menstruation has ceased for one full year.
- **Sleep Disturbances and Night Sweats:** Night sweats are often a consequence of hot flashes. One may awaken from a sound sleep soaking wet with night sweats which are then followed by chills. This typically leads to difficulty falling back to sleep or achieving a deep, restful sleep. Lack of sleep may affect one's mood and overall health.
- **Hot Flashes:** In a review of 557 case studies, hot flashes occurred in 76.3% of menopausal women. Hot flashes are a vasomotor flush that may occur as estrogen levels drop. During hot flashes, Blood vessels may expand rapidly, causing one's skin temperature to rise. This can lead to a feeling of warmth or heat that moves upward from the chest to the shoulders, neck, and head, followed by an increase in body temperature and profuse sweating. The face might look flushed, and red blotches may appear on the chest, neck and arms. Most hot flashes last from 30 seconds to several minutes, although they may last much longer. As the sweat evaporates from the skin, women have reported feeling chilled, weak, and slightly faint. The frequency and duration of hot flashes vary. Other symptoms that may be associated with hot flashes include dizziness, vertigo, and tinnitus (ear ringing).
- **Vaginal Changes:** As estrogen levels decline, the tissues of the estrogen dependent genital region may begin to atrophy. As a result, the vagina and urethra become drier, thinner and less elastic. This may lead to increased vaginal ulceration resulting in an increased risk and frequency of infection. With decreased lubrication in the vagina, there may be burning or itching caused by vaginal dryness, which may make sexual intercourse uncomfortable or even painful. Other symptoms that may be associated with vaginal changes include diminished libido and stress incontinence.
- **Psychological Changes:** Emotions may fluc-

tuate during peri-menopause and menopause. Mood swings may occur, for example, being happy then suddenly becoming depressed or fearful. Other psychological symptoms include changes in cognitive function, memory loss, loss of ability to focus, sudden irritability or anger, depression, anxiety, and agitation.

- **Poor Digestion:** As the metabolism changes with the decrease of hormone production, digestive issues may arise causing symptoms such as loss of appetite, indigestion, nausea, gas, bloating, loose stools or diarrhea, constipation, and weight gain.

POST MENOPAUSAL COMPLICATIONS

Several chronic medical conditions tend to appear after menopause. Awareness of the following conditions allows one to take preventative measures.

- **Cardiovascular Disease:** Estrogen smooths, relaxes, and opens blood vessels to aid circulation. It even helps to lower "bad" LDL cholesterol levels and to raise levels of "good" HDL cholesterol, keys to keeping arteries clean and preventing Heart disease. But estrogen levels decrease as women age and pass into menopause, increasing their vulnerability to a host of Heart and artery ailments.
- **Osteoporosis:** Osteoporosis causes bones to become brittle and weak, leading to an increased risk of fractures. Women can lose about 20 percent of their bone mass in the first five to 10 years following menopause. After menopause, about half of all women will suffer a fracture related to osteoporosis. Postmenopausal women are especially susceptible to fractures of the hip, wrist, and spine. Up to 20 percent of women will die within a year of fracturing a hip.
- **Urinary Stress Incontinence:** The loss of estrogen may contribute to weakness of the bladder control muscles. Pressure from coughing, sneezing, or lifting can push urine through a weakened urethral opening. This is one of the most common bladder control problems in older women.

WESTERN MEDICAL TREATMENT: HORMONE REPLACEMENT THERAPY

Menopause itself requires no medical treatment. Hormone Replacement Therapy (HRT) focuses on relieving the symptoms of menopause, and on preventing or lessening chronic conditions that arise during the postmenopausal years.

These conditions may include hot flashes, vaginal dryness, and discomfort with intercourse. HRT taken as estrogen alone or as a combination therapy may help protect against bone loss and osteoporosis. HRT may be taken in a variety of forms including pill, patch, cream, or vaginal ring.

HRT may provide symptomatic relief and some protection from osteoporosis. However, the use of HRT brings with it many side effects, some of which are life threatening. In fact, one of the biggest disadvantages associated with the use of estrogen is the staggering number of side-effects, including (but not limited to) an increased risk of breast cancer, uterine cancer, ovarian cancer, endometrial carcinoma, malignant neoplasm, gallbladder disease, pulmonary embolism, stroke, and retinal thrombosis.

Progesterone may be prescribed with estrogen to minimize the risk of endometrial cancer. However, this also can cause side effects such as an increase in cholesterol levels, edema, weight gain, and bleeding.

In 2002, a study being conducted by the Women's Health Initiative, part of the National Institutes of Health, was stopped three years prior to completion. An independent advisory committee, the study's Data and Safety Monitoring Board (DSMB), recommended the premature end to the clinical trials of estrogen plus progestin due to observed increases in life threatening diseases in the study's participants. These diseases included an increased risk of invasive breast cancer, as well as increases in coronary Heart disease, stroke, and pulmonary embolism. Although there were noteworthy benefits of estrogen plus progestin, including fewer cases of hip fractures and colon cancer, in the final analysis the harm was deemed greater than the benefits.

TRADITIONAL CHINESE MEDICINE AND MENOPAUSE

A Medical Qigong practitioner will develop a treatment protocol and prescribe individualized Medical Qigong exercises formulated to treat each woman according to her menopausal symptoms and her underlying basic constitution. In this way, the symptoms most bothersome to the woman, whether it be hot flashes, insomnia, night sweats, headaches, inability to concentrate, anxiety, depression, weight gain, etc. may be addressed.

At the same time, through Medical Qigong therapy, a woman may correct any underlying organ deficiencies or imbalances present in her body. Concerns regarding breast cancer, osteoporosis, and Heart disease may also be discussed and evaluated. If indicated, these conditions can be appropriately treated with Medical Qigong therapy and prescription exercises.

Medical Qigong regulates, harmonizes, and balances the body more slowly and gently than hormone replacement therapy does. Therefore, one needs to be aware that results may not be instant, but will develop slowly over the course of treatment. Although slight intensification of emotions may arise as the underlying causes are relieved, these sensations are quite mild when compared to the original symptoms being treated, or to the potentially dangerous side effects or even lethal diseases that may arise as a result of HRT.

When used accurately and as directed, Medical Qigong exercises gently and steadily regulate, harmonize and balance the organs and channels of the body, without adverse medical side effects. For women unfortunate enough to experience some of the unpleasant side effects of menopause, Medical Qigong may economically and significantly ease or eliminate these symptoms at their root cause, in accord with both ancient and modern Chinese medical practice.

Traditional Chinese Medicine is based on the principles of Yin and Yang. This law teaches that health only comes from a balance between these two fundamental influences. Chinese culture has, for thousands of years, understood that health only comes about after Yin and Yang are regulated, balanced, and working in harmony.

In Chinese medicine, menopause can be viewed as an energy conservation mechanism in which vital energy is conserved in the body, instead of being depleted through monthly ovulation and menstruation. Rather than having a monthly period, a Yang activity that drains Kidney vitality, the flow of energy is reversed in the center of the body, and the Blood and *Jing* are directed up to the Heart. This reversal of energy flow is a Yin activity meant to conserve energy and prolong life.

As the human body is an integral whole, internal organs constantly inter-promote and inter-restrain each other. For example, a deficiency of the Kidney will affect other internal organs, leading to disequilibrium in the functioning of the entire internal organ system. This disequilibrium gives rise to a series of symptoms according to the relative condition of each of the organs.

In treating menopause, it is first necessary to understand the role of the internal organs, and to identify which of the organs and their systems have been affected by this imbalance. Symptoms manifest by an imbalance of an internal organ, whether the syndrome is caused by a deficiency or excess of Yin or Yang, or both Yin and Yang.

According to Traditional Chinese Medicine, there are three energetic organ-systems and two energetic channels that are primarily responsible for the onset, maintenance, and cessation of a woman's monthly cycle. These are the Kidney, Liver, and Spleen organs and channels, as well as the Governing Vessel and Thrusting Vessels.

KIDNEYS

Aging is thought to be due to a decline in Kidney Jing. In Traditional Chinese Medicine, the Kidneys are observed as the reservoir of the Jing, and are seen as the foundation of life and longevity. The Kidneys act as the "biological clock" which controls the orderly processes of the body's growth, development, maturation, and decline. A woman's reproductive power stored in the ovaries is controlled by the Kidney *Jing*. Part of the Kidney *Jing* is also utilized to form menstrual blood. Throughout the period of peri-menopause and menopause, women experience a gradual weakening of the Kidney energy.

Before menopause, estrogens and progesterones are both produced by the ovaries and adrenal glands. During menopause, ovarian activities are greatly reduced and the adrenals become the major suppliers of these hormones. Without healthy Kidneys, the adrenals (which sit directly on top of the Kidneys) cannot efficiently take over their role as the major producer of estrogens and progesterones.

Deficient Kidney Yin

An insufficient Kidney Yin cannot fulfill its function of harmonizing the Heart Fire. As the equilibrium between the Heart and the Kidney breaks down, a discord between Heart and Kidney is created. A deficiency of Kidney Yin also affects the Liver Yin. As Five Element Theory views the Kidney as the "mother" organ to the Liver, an insufficient Kidney Yin will also fail to nourish the Liver, causing insufficiency in the Liver Yin, leading to hyperactivity of the Liver Yang.

The following can all lead to a deficiency of the Kidney Yin.

- Protracted illnesses that impair the Kidneys
- Sexuality in excess of one's constitutional ability
- Pregnancy and childbirth
- Loss of blood

Deficient Kidney Yang

The Kidney Yang regulates the "water metabolism," warms the body, and energizes the Spleen for food digestion. Pathologically speaking, a deficient Kidney Yang cannot warm the Spleen Yang, which results in a deficiency of both Kidney and Spleen.

Deficiency of the Kidney Yang is usually the result of the following:

- Inborn or constitutional insufficiency of Yang in the patient's body.
- Deficient Mingmen Fire
- Excessive intake of cold foods and drink
- Injury of the Kidney due to chronic diseases
- Intemperate sexuality.

LIVER

In women's physiology and menstruation, the Liver plays a crucial role, mostly through its relationship with the Uterus and the Blood. The Liver is in charge of storing, releasing, and regulating the smooth circulation of Qi and Blood. When the body is at rest, the blood returns to the Liver. When activity begins, the Blood will be released for use. Part of the Liver's regulating function is the release of Blood for the menstrual cycle. The Liver plays a powerful role in menstruation, menopause, and the overall reproductive system, because the Liver Channel spiral wraps and interpenetrates the reproductive organs, thereby controlling reproductive function. Stress or emotional problems easily disturb the Liver's activity, and likewise a disturbed Liver will generate disturbed emotion. The unregulated or stagnant emotions (or energetic Qi deviation) may migrate down the Liver channel, disrupting or lodging in an area of the woman's reproductive system. This commonly leads to premenstrual tension and symptoms in younger women and is also one of the contributing factors to the problems associated with menopause.

SPLEEN

The Spleen is responsible for the digestion of food and the transformation of Gu Qi (food energy), which is the postnatal basis of the production of Blood. If the Spleen transforms sufficient food energy to produce an abundance of blood, then there is enough blood generated to ensure an even monthly flow from the uterus, and menstruation begins. However, as one ages, the Spleen becomes weaker and is no longer able to produce an oversupply of Blood. This is one reason the cessation of menstruation occurs.

THE CONCEPTION AND THRUSTING VESSELS

At menopause, the most important change is the decline of Kidney energy and the depletion and reversal of the Conception Vessel and Thrusting Vessels. These two vessels are particularly important in the regulation of a woman's physiology. The Thrusting Vessel controls menstruation and the Conception Vessel controls the uterus. Both vessels originate in the Kidneys. Together they regulate a woman's menstrual cycle; one controls the Blood and the other controls the Qi. A Medical Qigong doctor will commonly use these vessels, or points on these vessels, in order to treat problems relating to conception, fertility, menstrual irregularities, and menopause.

THE ROLE OF ESTROGEN AND PROGESTERONE IN TRADITIONAL CHINESE MEDICINE

Western doctors may suggest that the symptoms associated with menopause are solely due to estrogen deficiency. However, according to Traditional Chinese Medicine, estrogen, along with other hormones, is part of a larger category of internal fluids known as Essence (Jing). Stored by the Kidneys, Essence is the origin of all Yin (Blood and moisture) and Yang (Qi and warmth).

Yin and Yang

Ordinarily estrogen is considered to be a Yin fluid because it relieves conditions of Yin Deficiency (hot flashes, dryness) and produces conditions of Yin Excess (Dampness, Blood stasis).

Similarly, progesterone could easily be considered a Yang fluid because of its ability to enhance fat metabolism, thyroid function, and improve the circulation of Blood and the distribution of fluids.

However, in the context of developmental cycles, estrogen acts like a Yang agent because it promotes cell division and rapid growth, whereas progesterone acts like a Yin agent because it moderates growth by promoting cell differentiation and maturation.

Pregnancy requires cell proliferation, differentiation, and maturation (both Yin and Yang functions). The dynamics of estrogen and progesterone can be compared to those of the Creative Cycle and the Controlling Cycle the Five Element theory

DIFFERENTIAL DIAGNOSIS AND QIGONG TREATMENT WITH PRESCRIPTIONS

The internal organs interrelate with and influence each other. They also exert a determining influence on the smooth flow of Qi within the body. Deviations, stagnations, Excesses, and Deficiencies within this complex system require specific organ therapy for restoration and balance. This therapy is designed to bring the specific organ or organ system back into balance by using Medical Qigong treatments, meditations, visualizations, and breathing exercises.

Rather than always seeing the hormonal imbalance as the root of the problem, Traditional Chinese Medicine considers hormonal imbalance to be potentially a part of multiple syndromes occurring together. Hormonal imbalance is one of many signs and symptoms that occur which exacerbate pre-existing problems. For clinical purposes, some Medical Qigong and Traditional Chinese Medicine systems differentiate menopause into nine syndromes, each requiring a specific treatment.

Multiple syndromes occurring together lead to a number of patterns of disharmony that can be generally divided into the two categories of Yang (Hot) and Yin (Cold), with Kidney Yin and Yang Deficiency being the exception.

The specific Medical Qigong treatments for menopause are always preceded by the General Treatment Protocol (see Volume 3, Chapter 28).

MENOPAUSAL YIN DEFICIENT CONDITIONS

The following is a description of a general Medical Qigong treatment protocol used for treating common menopausal Yin Deficient conditions. During the treatment, Qi is emitted into the body, and Turbid Qi is removed. A successful treatment results from familiarity with the hand positions and methods for emitting Qi, and sound clinical knowledge of the areas of the patient's body that are being treated. Proficiency in locating these specific points is essential.

TREATMENT

The goal of the Yin nourishing type of treatment is to nourish and smooth the Liver and Liver Yin, Tonify the Kidney Yin, and clear and Purge any Heat.

1. After performing the "One through Ten," "Three Invocations," and "General Treatment Protocol" (see Volume 3, Chapter 28), the doctor will begin dredging the Three Wei Qi fields, focusing on Purging the Yin and Yang channels of the patient's legs.
2. To begin, the doctor will stand at the foot of the treatment table and begin to extend his or her "Tiger Kneading Palms," (with fingers separated like two rakes) towards the medial aspects of the patient's right leg. The doctor "rakes" or Purges the inside Yin channels of the patient's right leg, starting at the bottom

of her left foot, and moving upwards towards her Lower Dantian.

3. Once the doctor has reached the patient's Lower Dantian, he or she will continue to cleanse the lateral aspects of the patient's legs by Purging down the outside Yang channels of the patient's left leg. The doctor will "rake" or Purge the patient's Yang channels starting from the Lower Dantian and moving towards the outside of the left leg, ending at the left foot. The Qigong doctor will continue the same procedure by Purging the inside Yin channels of the left leg and down the outside Yang channels of the right leg. Repeat this treatment method for 9 times (Figure 53.23).
4. Next, the doctor will access the patient's Liver through direct energetic insertion into the Liver's anatomical location. Extend Qi into the Liver for 24 breaths, stimulating this area with the Tiger Kneading Palm technique, or the Pushing, Pulling, and Shaking the Qi techniques to purge Excess and/or Turbid Qi.
5. The doctor will lead any remaining Turbid Qi from the Liver down the right Gall Bladder Channel and out of the patient's body from the GB-34 point.
6. Next, the doctor dilates the entire Gall Bladder Channel from GB-1 to GB-44 on the right side of the patient's body using Leading and Guiding techniques to Purge Excess and/or Turbid Qi from the channel. Repeat this Gall Bladder Channel Purging technique on the left side of the patient's body.
7. The doctor will then begin to stimulate and Tonify the patient's Kidneys and Lower Dantian by using the Extended Fan Palm technique over the Kidneys, and the GV-4 (Mingmen) and CV-7 points, emitting vibrant blue energy into each area for 9-18 breaths.
8. The doctor will continue to stimulate the patient's Kidneys and Lower Dantian areas through her Taiji Pole (via the Baihui area at the top of the head) and the Bubbling Springs (KD-1) points (located at the bottom of the feet). This technique uses the Sword Fingers technique to extend energy into those specific areas for 9-18 breaths.

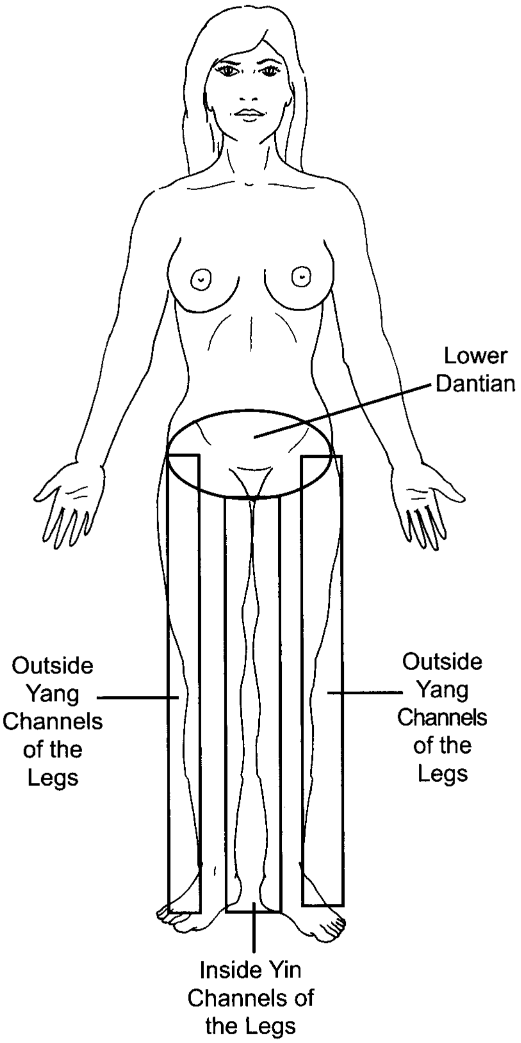

Lower Dantian
Outside Yang Channels of the Legs
Outside Yang Channels of the Legs
Inside Yin Channels of the Legs

Figure 53.23. Purge up the Yin Channels of the legs into the Lower Dantian, and down the Yang Channels out the feet

9. Finally, the Qigong doctor regulates and balances the body's Yin and Yang Qi by emitting Qi into the patient's Microcosmic Orbit (Fire cycle).

TREATMENT MODIFICATION

- **Kidneys and Heart Not Harmonized:** This condition occurs when Kidney Yin is deficient and fails to nourish the Heart Yin, which then also becomes deficient. The warmth of the

Heart must descend to warm the Kidney Water, and the Kidney Water must rise to cool the heat of the Heart. Patients with the above disharmony may have Heart palpitations, poor memory, and mental restlessness, in addition to some of the Yin Deficient symptoms.

In addition to the general Yin Deficient treatment described above, the Qigong doctor will use the Chain of Pearls technique for 9-18 breaths to connect and harmonize the Heart fire and the Kidney Water (Figure 53.24).

- **The Chain of Pearls technique:** This technique is used for balancing the energy between all three Dantians. The doctor moves the energy from the Lower Dantian (through the Yellow Court) to the Middle Dantian (through the throat), and into the Upper Dantian, and then back down. The Qi is swept up and down the entire torso, combining and regulating the energies of the patient's Wei Qi, Channel Qi, and Organ Qi. The doctor continues this pattern until the patient's energy feels regulated (see Volume 3, Chapter 36). If the patient is energetically disconnected from the upper and lower parts of her body due to emotional congestion and energetic stagnation in the throat and Yellow Court areas, the doctor reconnects these areas by using the Chain of Pearls Pattern of Qi regulation. Always end the treatment by returning the patient's Qi into the patient's Lower Dantian.

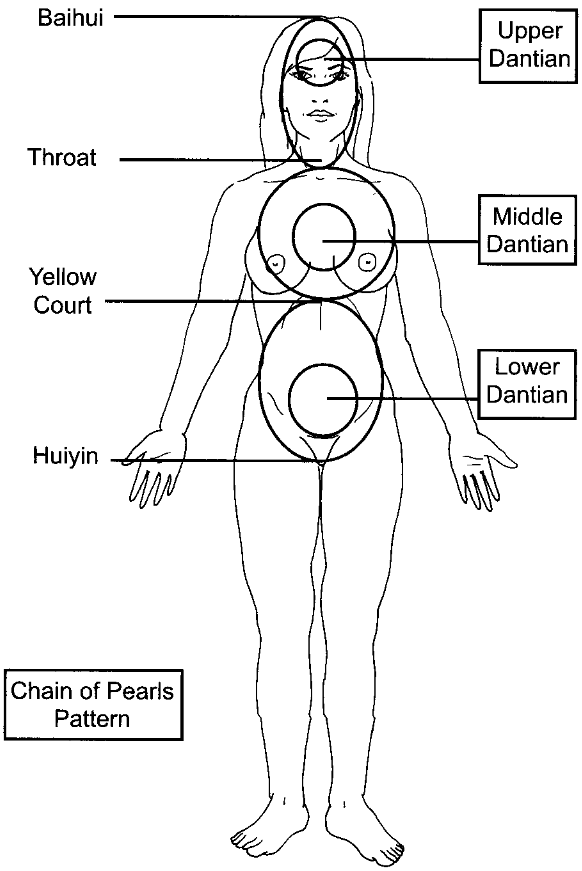
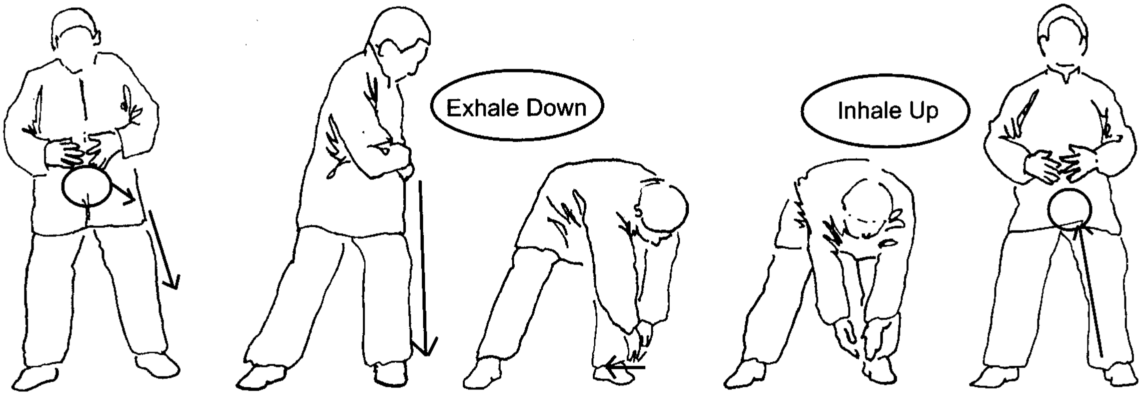


Figure 53.24. The Chain of Pearls Pattern

PRESCRIPTIONS AND HOMEWORK

1. **Ascend the Yin and Descend the Yang Exercises:** When practicing this exercise, focus on purging and clearing Excess Heat out of the channels (Figure 53.25).
2. **Pulling Down the Heavens:** When practicing this exercise, use the descending "Xi" ("shee") sound to purge and regulate the Liver organ (Figure 53.26).
3. **Liver Organ Massage and Point Respiration:** Begin the Liver Massage exercise prescription by placing the hands on the Liver (Figure 53.27). Massage in twelve circular rotations to the left in a clockwise direction, then twelve rotations in the opposite direction. When massaging, focus the mind on the Liver. The patient's hand can either lightly touch the skin (using Qi massage) or be slightly off the skin up to several inches away from the patient's body (using Qi emission therapy), depending on the degree of energetic sensitivity and projection skill. Focus the mind's intention on the Liver organ, allowing the energy within the Liver area to flow and circulate with the movement of the hands. While inhaling, imagine divine healing light coming down from the Heavens and filling the Liver. While exhaling, purge the Liver of turbid Qi out through the mouth.

The Point Respiration technique focuses breath and imagination into the channel



Ascend the Yin and Descend the Yang Technique (A)

Ascend the Yin and Descend the Yang Technique (B)

Ascend the Yin and Descend the Yang Technique (C)

Ascend the Yin and Descend the Yang Technique (D)

Ascend the Yin and Descend the Yang Technique (E)

Figure 53.25. The Ascend the Yin and Descend the Yang exercise is used to clear Excess Heat

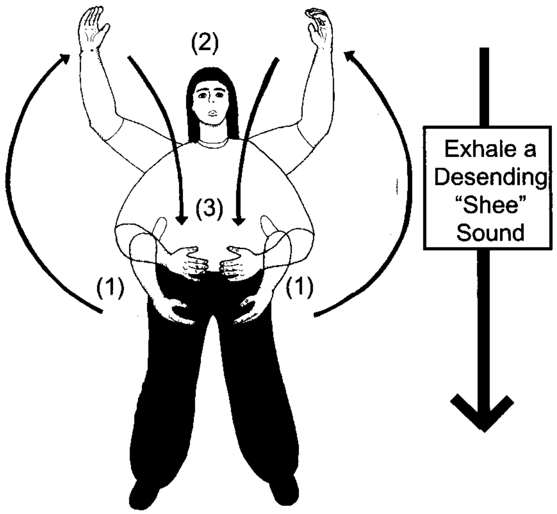

(2)
(3)
(1)
(1)
Exhale a Desending "Shee" Sound

Figure 53.26. Pulling Down the Heavens allows the patient to Purge the Toxic Qi, returning the excess energy into the Lower Dantian

points of the specific treatment area. For this particular exercise, leave the hands over the Liver while concentrating the focused intention and breath deep into the tissue of the organ. Then, exhale while lightly squeezing and pressing the area of the Liver and imagining divine healing light radiating outward from the tissues. While inhaling, lift the hands away from the body and imagine divine healing light flowing into the Liver organ area.

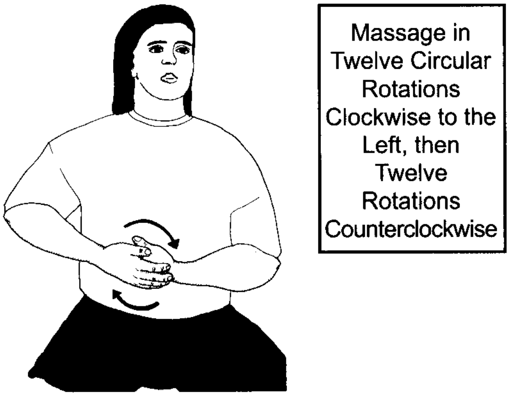

Massage in Twelve Circular Rotations Clockwise to the Left, then Twelve Rotations Counterclockwise

Figure 53.27. The patient focuses her mind's intention while massaging the Liver area, allowing the Qi to circulate into the organ's tissues.

This action is similar to that of a bellows. This exercise should be performed twelve times; then lead the Qi down into the Lower Dantian.

4. **Old Man Searching for the Reflection of the Moon at the Bottom of the Tide Pool (see Chapter 42):** When practicing this exercise, focus on purging and clearing Toxic Heat out of the body.
5. **Exercises to Tonify and Regulate the Kidney Yin:** Practice the Taking in the Blue Qi meditation, focusing on absorbing clean cool energy into the Kidneys and Lower Dantian area.

MENOPAUSAL YANG DEFICIENT CONDITIONS

The following is a description of a general Medical Qigong treatment protocol used for treating common menopausal deficiency conditions. During the treatment, Qi is emitted into the body and Turbid Qi is removed. A successful treatment results from familiarity with the hand positions and sound clinical knowledge of the areas of the patient's body that are being treated. Proficiency in locating these specific points is essential.

SYMPTOMS

In general terms, symptoms of Yang Deficiency may include: Loose stools, Cold limbs, Edema of the face and limbs, early morning sweats, weakness and soreness of the lower back and legs, and decreased bone mass density.

TREATMENT

The goal of the general Yang Deficiency type of treatment is to energize and reinforce the Kidneys.

1. Once the hook-up and general dredging of the Wei Qi fields is complete, the Qigong doctor stimulates and Tonifies the patient's Mingmen and Lower Dantian areas using the Vibrating Palm technique for 12 breaths.
2. Then, vibrate the energy using the Sword Fingers technique to Tonify the Kidneys for 16 to 18 breaths.
3. Next, stimulate and Tonify the patient's SP-6 areas on each leg, leading the Qi up into the Lower Dantian for 12 breaths. Repeat using ST-36.
4. Finally, return back to the Mingmen and Lower Dantian areas using the Extended Fan Palm technique. Emit Qi for 24 breaths, rotating in a clockwise direction to gather the Qi in the Lower Dantian.

TREATMENT MODIFICATION

- **Kidney Yang and Spleen Yang Deficiency:** The Spleen is the root of the Post-Heaven Qi. When it is deficient, it fails to nourish the muscles, resulting in lack of strength. When Spleen Yang is deficient the limbs may feel cold, as nourishment is not transported to the limbs. Furthermore, the deficient Kidney Yang implies a weakened Kidney fire, which cannot transform water and fluids. This condition may lead to edema. Other symptoms may include chronic diarrhea, abdominal distention, and mental listlessness.

  In addition to the general Menopausal Yang Deficient treatment described above, the Qigong doctor will vibrate the energy using the Sword Fingers technique while emitting Qi into ST-25, which is used to stop diarrhea for 16 to 18 breaths. Then, have the patient roll over so they are facedown. The Qigong doctor emits Qi into DU-4, which will strengthen Kidney Fire using Vibrating Palm technique for 12 breaths. Repeat this procedure for BL-20 to strengthen the Spleen.

PRESCRIPTIONS AND HOMEWORK

1. **Ascend the Yin and Descend the Yang Exercises:** When practicing this exercise, focus on Tonifying the Lower Dantian. Specifically, utilize this exercise while focusing on a warming energy being pulled up the legs from the Earth, into the Lower Dantian.
2. **Wuji Standing Meditation using the Beating and Drumming the Qi:** When practicing this exercise, focus on gathering Qi into the Lower Dantian and Tonify the Kidney Yang
3. **Spleen Organ Massage or Point Respiration Medical Qigong Exercises (see Chapter 41):** Practice these exercises in order to strengthen and regulate the Spleen.

CHAPTER 54
MEDICAL QIGONG THERAPY AND NEUROLOGY

INTRODUCTION

Neurology is a branch of medicine that deals with the nervous system and its diseases (neuropathology). Neuropathology is the study of diseases of the nervous system and the structural and functional changes that occur with them. In Chinese medicine, neurological diseases are divided into either congenital predispositions that develop over time into full-blown disorders, or those diseases in which acquired destructive pathogenic factors act upon the brain. The latter are usually caused by toxic, traumatic, mechanical, or inflammatory factors, or by neoplastic types of diseases (abnormal tissue formation).

The following is a description of several treatments and prescriptions used in various Qigong clinics and hospitals throughout China. Be aware that specific treatments will vary according to the patient's constitution and the nature of the disease.

STROKE

The term "stroke" is used to describe a heterogeneous group of disorders in which injury to the brain is caused by a vascular mechanism. A stroke can cause a sudden loss of consciousness followed by paralysis. It may be caused by one of several different factors resulting from a lack of blood supply to the brain, including cerebral insufficiency, infarction, brain hemorrhage and arteriovenous fistula, described as follows (Figure 54.1):

- **Cerebral Insufficiency:** This is caused from a disturbance in the blood flow.
- **Cerebral Infarction:** This is caused from a sudden insufficiency of the arterial or venous blood supply due to an emboli, thrombi, vascular torsion or pressure that produces a macroscopic area of necrosis. This type of stroke can affect the brain, lungs, heart, spleen, kidneys, intestines and testes.

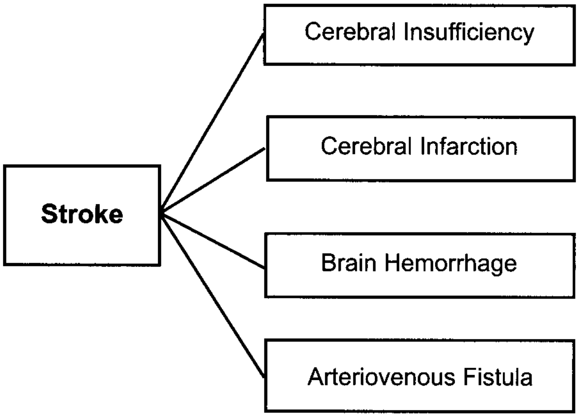


Figure 54.1. Stroke can be caused by one of several factors resulting from a lack of blood supply to the brain

- **Brain Hemorrhage:** This is caused from a rupture of an extra-cerebral artery causing subarachnoid hemorrhage. This type of bleeding can occur during extreme exertion, and is accompanied by headache, hypertension, convulsive seizures, stupor, and coma.
- **Arteriovenous Fistula:** This is caused by an uncommon anomaly that occurs during the passage of blood being directed between an artery and a vein, usually resulting in the formation of an arteriovenous aneurysm.

ETIOLOGY ACCORDING TO WESTERN MEDICINE

Although a stroke occurs suddenly, in actuality, the causative factors build up for several years. A stroke can be caused from high blood pressure, diabetes, high cholesterol, chronic dehydration, overwork, emotional stress, irregular diet, excessive sexual activity, and severe migraines. Strokes usually occur at night, or early in the morning (the same is true regarding heart attacks).

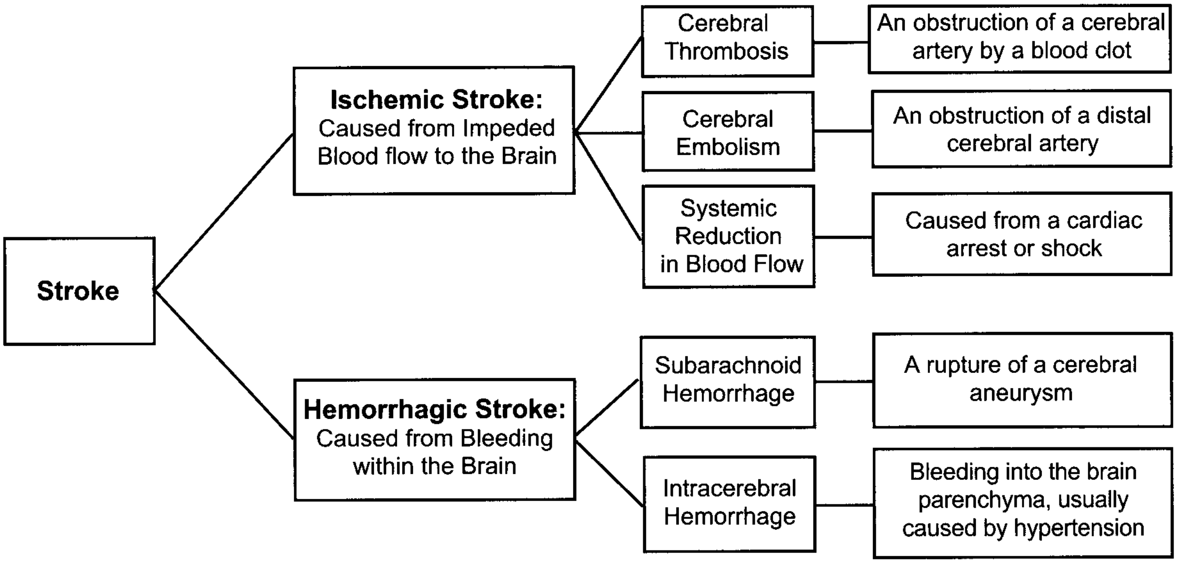

Stroke
Ischemic Stroke: Caused from Impeded Blood flow to the Brain
Cerebral Thrombosis
An obstruction of a cerebral artery by a blood clot
Cerebral Embolism
An obstruction of a distal cerebral artery
Systemic Reduction in Blood Flow
Caused from a cardiac arrest or shock
Hemorrhagic Stroke: Caused from Bleeding within the Brain
Subarachnoid Hemorrhage
A rupture of a cerebral aneurysm
Intracerebral Hemorrhage
Bleeding into the brain parenchyma, usually caused by hypertension

Figure 54.2. The Categorization of Ischemic and Hemorrhagic Strokes (Cerebral Thrombosis)

CLINICAL ONSET

A stroke is divided into two stages, each one named according to the characteristics of its clinical onset. These two stages, Evolution and Completed, are described as follows:

- **Evolution:** In this stage, the neurological defects occurring within the patient's tissues increase over a time period of 24 to 48 hours. The patient's symptoms often begin with slight paralysis (i.e., in the right arm), and painlessly increase over several hours or days.
- **Completed:** In this stage, the neurological defects occurring within the patient's tissues happen abruptly with extremely variable outcomes. This stage is more common.

TWO MAIN CATEGORIES OF STROKE

In Traditional Chinese Medicine, conditions referred to as stroke can include: cerebrovascular spasm, cerebral thrombosis, cerebral embolism, systemic reduction in blood flow, and cerebral hemorrhage. These five conditions of stroke are known in Western Medicine as a "Cerebro-Vascular Accident" (CVA), and can be divided into the following two major categories (Figure 54.2):

- **Ischemic Strokes:** This is caused from impeded blood flow to the brain.
- **Hemorrhagic Strokes:** This is caused from bleeding within the brain.

ISCHEMIC STROKES: IMPEDED BLOOD FLOW TO THE BRAIN

Ischemic Strokes are caused by inadequate blood flow which creates a circumscribed area of cerebral infarction. A cerebrovascular spasm (Ischemia) is a condition which occurs when a cerebral vessel temporarily contracts or constricts and thus impedes blood flow. Hence, the local oxygen supply is also obstructed. When reversible, or when there is no permanent damage, these are known as Transient Ischemic Attacks, or TIA's. The TIA's are pre-stroke symptoms, commonly known as a mini-stroke. A thrombosis, embolic vascular occlusion, or systemic reduction in blood flow can cause an Ischemic Stroke, described as follows:

- **Cerebral Thrombosis:** This is caused by an obstruction of a cerebral artery by a thrombus (blood clot). The blood clot is superimposed on an atherosclerotic plaque, and it may cause severe stenosis of the large extracranial vessels (such as the internal carotid or vertebral arteries) or affect the minute, deeper penetrating intracerebral vessels (Figure 54.3).
- **Cerebral Embolism:** This is caused when an embolus (bubble of air or piece of a throm-

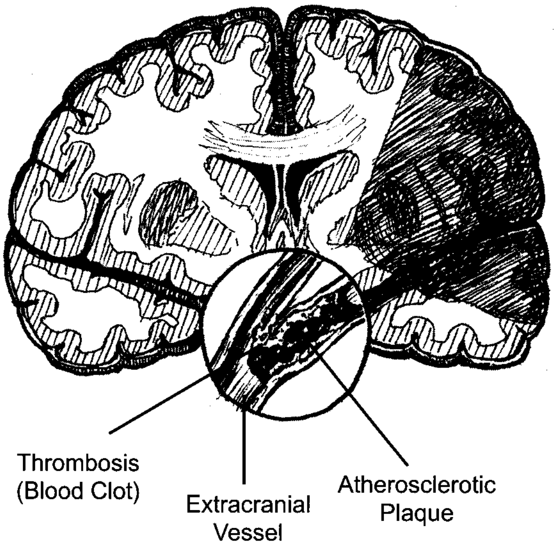

Thrombosis
(Blood Clot)
Extracranial
Vessel
Atherosclerotic
Plaque

Figure 54.3. Ischemic Stroke (Cerebral Thrombosis). (Inspired from the original artwork of Dr. Frank H. Netter)

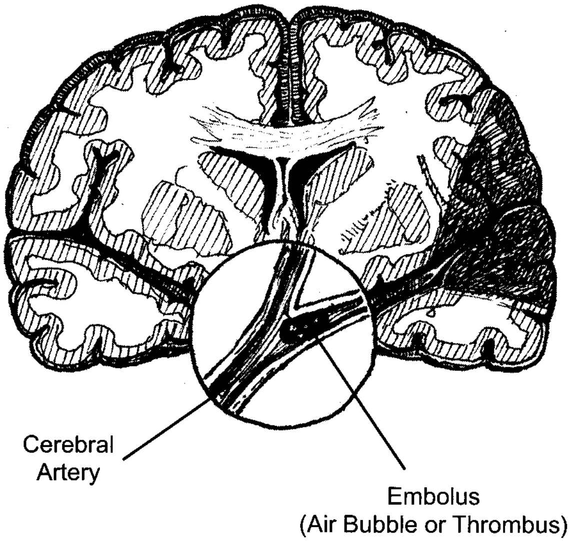

Cerebral
Artery
Embolus
(Air Bubble or Thrombus)

Figure 54.4. Ischemic Stroke (Cerebral Embolism). (Inspired from the original artwork of Dr. Frank H. Netter)

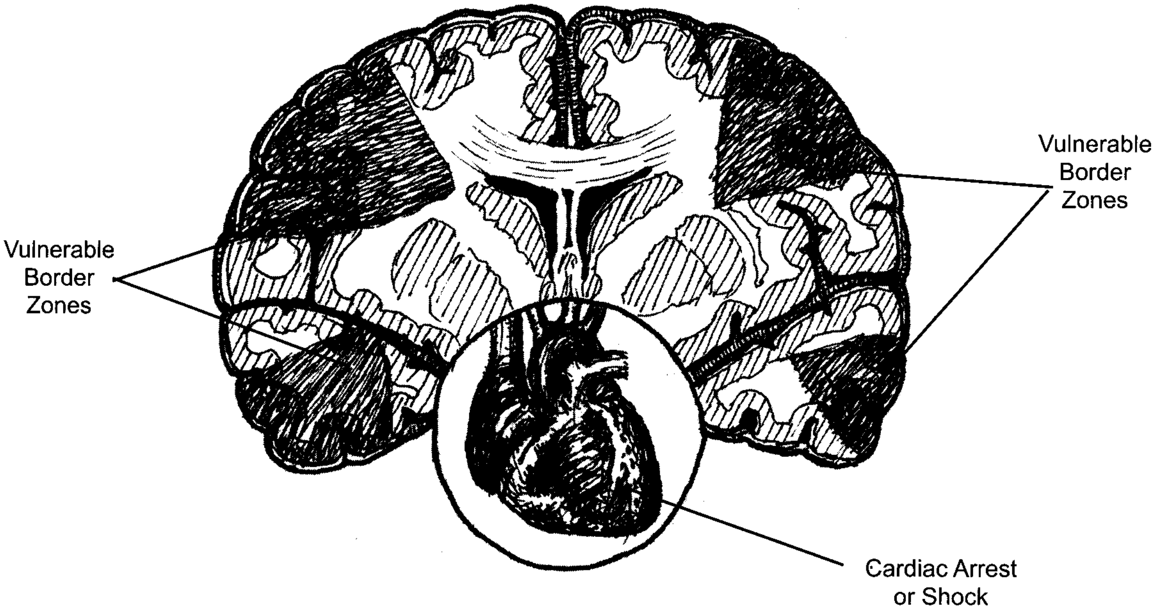

Vulnerable
Border
Zones
Vulnerable
Border
Zones
Cardiac Arrest
or Shock

Figure 54.5. Ischemic Stroke (Systemic Reduction in Blood Flow) . (Inspired from the original artwork of Dr. Frank H. Netter)

bus) detaches from a thrombus and obstructs a distal cerebral artery (Figure 54.4).

- **Systemic Reduction in Blood Flow:** This is generally caused from a cardiac arrest or shock. This type of stroke also decreases cerebral blood flow and leads to ischemia, especially in the vulnerable border zones between the major cerebral blood vessels such as the middle and posterior cerebral arteries (Figure 54.5).

HEMORRHAGIC STROKES: BLEEDING WITHIN THE BRAIN

Hemorrhagic Strokes are caused by bleeding in the brain parenchyma, or by subarachnoid space injuries, both of which displace brain structures. A hemorrhagic stroke can be caused by a Subarachnoid Hemorrhage or an Intracerebral Hemorrhage, described as follows:

- **Subarachnoid Hemorrhage:** This is caused from a rupture of a cerebral aneurysm, usually located in an artery at the base of the brain. Bleeding, which is caused from a rupture of a sclerosed or diseased vessel, quickly disseminates throughout the subarachnoid space and leads to a sudden increase in intracranial pressure (Figure 54.6).
- **Intracerebral Hemorrhage (or Bleeding into the Brain Parenchyma):** This is usually caused by hypertension. Blood is released into the brain under arteriolar or capillary pressure and causes dysfunction in a localized area of the brain (Figure 54.7).

ETIOLOGY ACCORDING TO TRADITIONAL CHINESE MEDICINE

In Traditional Chinese Medicine, there are four pathogenic causes of stroke; these factors are: Wind, Phlegm, Fire, and Blood Stasis (Figure 54.8).

1. **Wind:** External Wind can create a pathogenic external condition, manifesting as a mild or localized paralysis (i.e., Bell's Palsy), and rigidity in the four limbs. Internal Wind can disturb the Qi and Blood, creating a serious internal condition within the channels, resulting in the contraction or convulsion (twitching) of the four limbs, apoplexy, mental cloudiness, paralysis, and coma. This disrup-

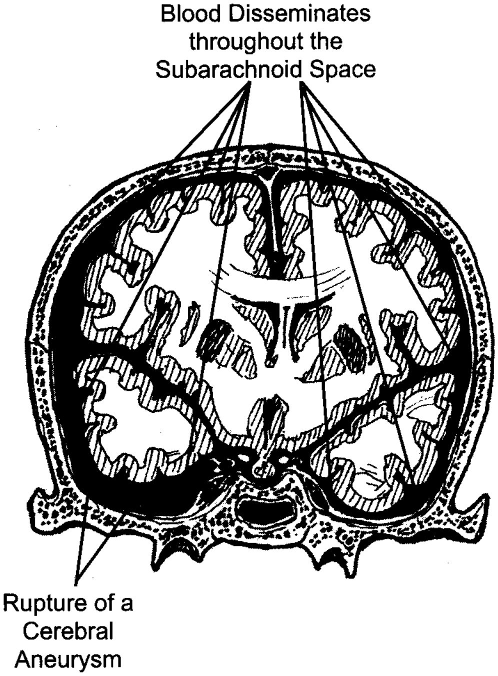

Blood Disseminates throughout the Subarachnoid Space
Rupture of a Cerebral Aneurysm

Figure 54.6. Hemorrhagic Strokes (Subarachnoid Hemorrhage).
(Inspired from the original artwork of Dr. Frank H. Netter)

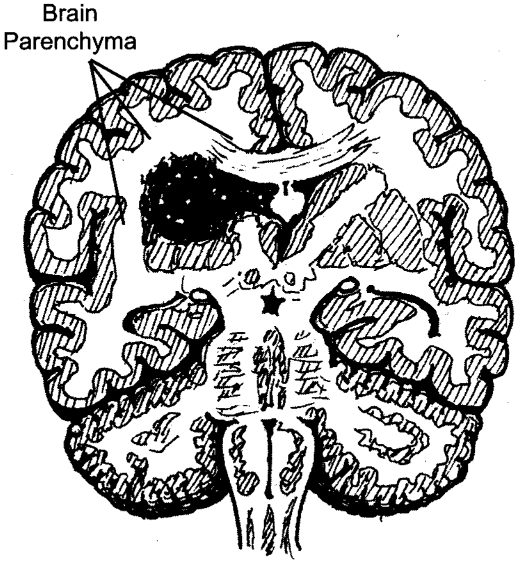


Figure 54.7. Hemorrhagic Strokes (Intracerebral Hemorrhage).
(Inspired from the original artwork of Dr. Frank H. Netter)

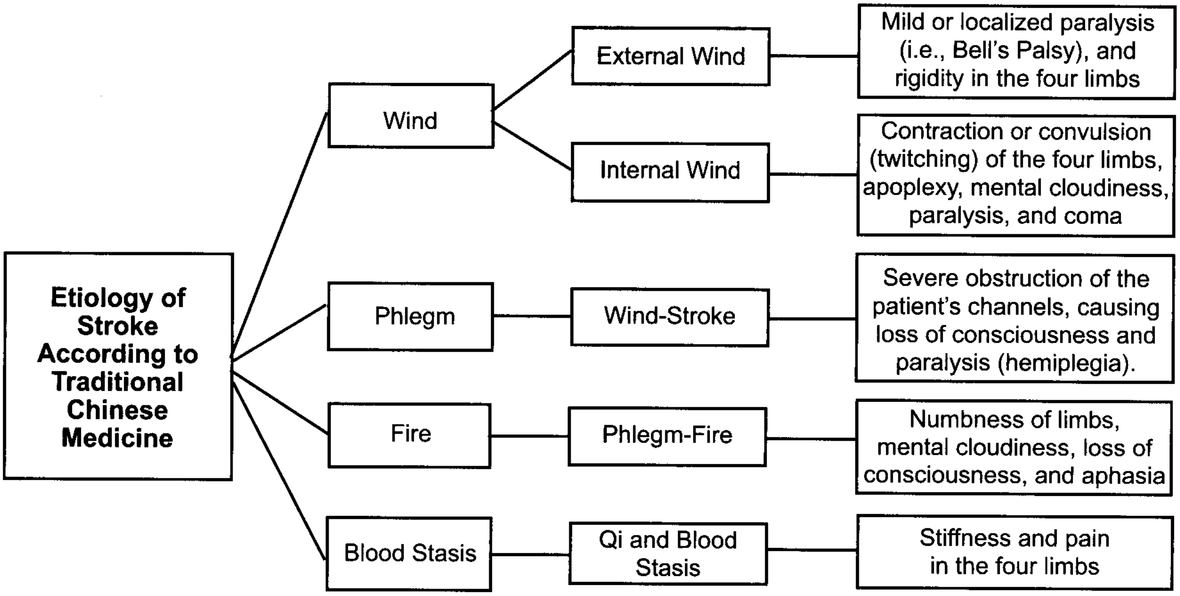

Etiology of Stroke According to Traditional Chinese Medicine
Wind
External Wind
Mild or localized paralysis (i.e., Bell's Palsy), and rigidity in the four limbs
Internal Wind
Contraction or convulsion (twitching) of the four limbs, apoplexy, mental cloudiness, paralysis, and coma
Phlegm
Wind-Stroke
Severe obstruction of the patient's channels, causing loss of consciousness and paralysis (hemiplegia).
Fire
Phlegm-Fire
Numbness of limbs, mental cloudiness, loss of consciousness, and aphasia
Blood Stasis
Qi and Blood Stasis
Stiffness and pain in the four limbs

Figure 54.8. The Types of Stroke According to Traditional Chinese Medicine

tion is usually associated with Liver and Kidney Yin Deficiency, resulting in Liver Yang rising. Internal Wind can be caused by eating too many sweet and fatty foods, an irregular diet, certain medications, overwork, emotional stress, excessive sexual activity, and inadequate rest. The symptoms can be severe and widespread and are categorized according to their effect on the patient's collaterals, channels, and Yin or Yang Organs. For example, severe obstruction of the patient's channels can cause a lose of consciousness and paralysis (hemiplegia).

2. **Phlegm:** Generally, Phlegm can cause Wind-Stroke. A history of chronic Spleen, Lung or Kidney Qi Deficiency leads to the accumulation of Phlegm. The presence of Excess Phlegm can lead to severe obstruction of the patient's channels or collaterials, causing numbness of limbs, mental cloudness, loss of consciousness, and aphasia. Phlegm can either be created by Internal Wind or be present prior to the stroke.
3. **Fire:** The Liver is dependent on the Kidney Water (Yin) to moisten and soften it. If, however, the Kidney Yin becomes Deficient, this may cause the Liver Yang energy to rise and generate Fire. Excess Liver Fire may stir up Internal Wind, which causes the Qi and Blood flow to rebel upwards. Phlegm is then formed, which obstructs the cavities and vessels, causing numbness of limbs, mental cloudiness, loss of consciousness, and aphasia. This can further develop into Penetrating Wind (i.e., Wind-Stroke). Internal Wind may also develop from a combination of Deficient Liver Yin, Deficient Liver Blood, Heat, or Phlegm.
4. **Blood Stasis:** Blood Stasis will generally occur after the acute stage of stroke passes, resulting in stiffness and pain in the four limbs. Qi Deficiency occurring in the late stages of stroke gives rise to Blood Stasis.

The effectiveness of Traditional Chinese Medicine in the treatment of stroke has been well documented. In acute cases, studies have shown that patients will respond and can recover quickly if treated by a Medical Qigong doctor or an acupuncturist within the first three hours after the initial attack. In chronic cases, improvement has been demonstrated after 20 daily treatments.

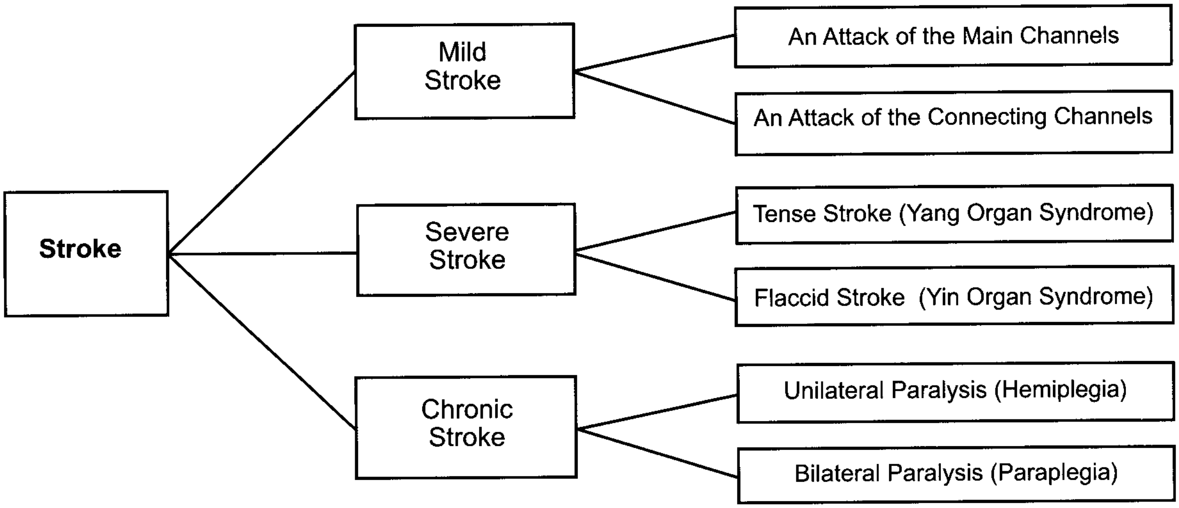

Stroke
Mild Stroke
Severe Stroke
Chronic Stroke
An Attack of the Main Channels
An Attack of the Connecting Channels
Tense Stroke (Yang Organ Syndrome)
Flaccid Stroke (Yin Organ Syndrome)
Unilateral Paralysis (Hemiplegia)
Bilateral Paralysis (Paraplegia)

Figure 54.9. Degrees of Stroke Severity

DIFFERENTIATION OF STROKES

The symptoms of a stroke reflect the damaged area of the patient's Brain and not the specific artery that has been affected. Stroke manifestations can either arise independently from a blockage within the channels or as a result of an attack on the internal organs. In dealing with stroke patients, it is important to differentiate between the various degrees of stroke severity, described as follows (Figure 54.9):

1. **A Mild Stroke:** This type of stroke is caused from an attack either to the patient's main channels or to the connecting channels, resulting in numbness, slurred speech, and unilateral paralysis.
2. **A Severe Stroke:** This type of stroke is caused from an attack either to the patient's internal organs or to the patient's channels, resulting in either Tense (Yang Organ Syndrome Stroke) or Flaccid (Yin Organ Syndrome Stroke) conditions.

   After a severe stroke, the patient enters into the next stage, manifesting symptoms similar to those of the mild type. The shorter the time lapse between the first sign of stroke symptoms and the initial Qigong treatment, the better the chances are for the recovery or improvement of the patient.
3. **A Chronic Stroke:** This type of stroke results in either a unilateral paralysis (hemiplegia) or bilateral paralysis (paraplegia).

THE MILD TYPE OF STROKE

In the mild type of Wind-Stroke, the energy attacks only the patient's channels. This is characterized by numbness, slurred speech, and unilateral paralysis. Clinically, mild strokes are further classified into two categories according to the type of energy flow being attacked: A Channel Stroke and a Collateral Stroke.

ATTACK OF THE CHANNELS AND COLLATERAL

An attack of the main channels or collaterials causes no loss of consciousness or coma; however, there will be unilateral paralysis (hemiplegia), numbness of the limbs and deviation of the eye and mouth. Clinical manifestations vary according to the location of the channels and collaterals that have been affected.

- **Channel Stroke:** Symptoms of a Channel Stroke are associated with ascending hyperactive Liver Yang, however, it is still considered a mild form of stroke. Symptoms manifest through sudden onset, including headache, tinnitus, dizziness, lower back pain, knee pain, facial paralysis, deviation of the mouth with drool, tongue stiffness, speech impairment, hemiplegia, motor impairment, numbness of the limbs, and slight loss of memory.

- **Collateral Stroke:** Symptoms of a Collateral Stroke manifest as a unilateral numbness of the face and extremities, or paresthesia with mild motor impairment. The patient may be unable to close one eye, there can also be a deviation of the mouth with drool or speech impairment.

TREATMENT PROTOCOL FOR MILD STROKE

The most effective method for treating a mild stroke combines Medical Qigong therapy with acupuncture therapy and herbs. The goal of these therapies is to:

1. Remove all obstructions from the patient's channels
2. Purge Wind and transform Phlegm
3. Invigorate the patient's connecting channels
4. Regulate the circulation of Qi and Blood in the patient's channels
5. Prescribe homework in accordance with the patient's constitution and condition

In the acute stage, stroke patients should immediately be treated with Medical Qigong, acupuncture, and herbal therapy in combination with Western medicine. Treatments should be given everyday (usually every six hours) for the first month, and every other day for the second month. The general treatment is aimed at relieving the patient's spasms, and lowering his or her blood pressure (if the condition is due to hypertension). The primary points used are determined by the type of stroke, which internal organs were affected, and the extent of damage to the patient.

THE SEVERE TYPE OF STROKE

In a severe type of Wind-Stroke, the energy attacks the patient's internal organs and channels. It is characterized by a loss of consciousness, aphasia, numbness, paralysis, and possibly coma. If the right side of the brain is damaged, there will be paralysis on the left side of the patient's body with accompanying memory defects and language difficulties. If the left side of the brain is damaged, there will be paralysis on the right side of the patient's body, with accompanying speech difficulties, impaired movements, and memory problems. In Traditional Chinese Medicine, severe strokes are further classified into two categories: Tense Stroke (Yang Organ Syndrome) or Flaccid Stroke (Yin Organ Syndrome).

TENSE STROKE (YANG ORGAN SYNDROME)

The Tense type of stroke (also referred to as the "Closed" type of stroke) corresponds to the Collapse of Yin. The Tense Stroke Symptoms include: sudden loss of consciousness, clenched hands, open eyes, clenched jaw, red face, coarse breathing, muscle spasms, and hemiplegia. The patient's skin will feel hot and there will be retention of urine and stool. The tongue will be red, thick, yellow, and greasy, and the pulse will be sunken, slippery, rapid, and forceful.

TREATMENT PROTOCOL FOR TENSE STROKE

Treatment for Tense Stroke is described as follows:

1. After resuscitation, eliminate spasms by relaxing and calming the patient's muscles.
2. Subdue Wind.
3. Purge Heat.
4. Resolve Phlegm and open the orifices.
5. Rescue the patient's Yin with herbal formulas.
6. Extend Qi into the following points: GV-16, GV-20, GV-26, GB-20, Kd-1, Lv-3, St-40, and the 12 Jing-Well points on both hands (Lu-11, LI-1, Ht-9, SI-1, Pc-9, TB-1).
7. Treat the Sea of Yin by Tonifying the patient's Conception Vessel (the doctor may access the Conception Vessels via the Master and Couple points while using the color blue (Figure 54.10).

HOMEWORK PRESCRIPTION

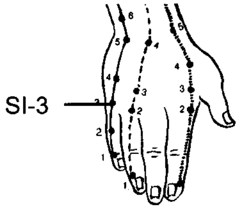
Upon recovering, the patient should be given homework prescription exercises and meditations according on his or her constitution. The specific prescription exercises and meditations will vary depending on the origin and internal organs effected.

HERBS FOR TENSE STROKE CONDITIONS

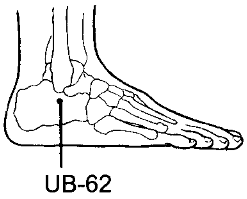
Herbal formulas may include the following patent medicines:

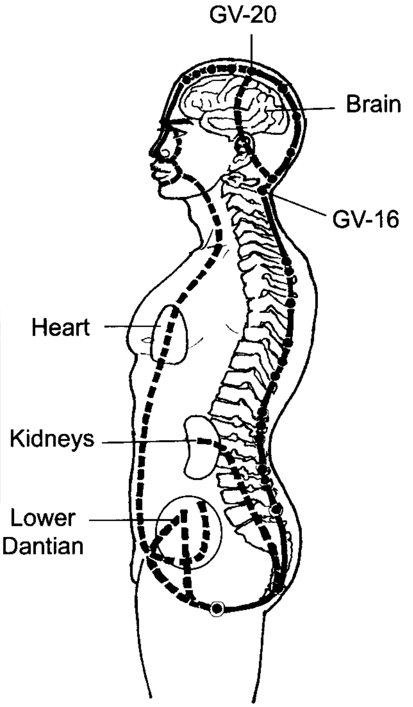
Type of Stroke	**Flaccid Stroke**	**Tense Stroke**
Yin and Yang	Collapse of Yang **(Resulting in Yin Symptoms)**	Collapse of Yin **(Resulting in Yang Symptoms)**
Symptoms	Limp hands, closed eyes, open mouth, weak breathing, and a weak pulse	Clenched hands, open eyes, clenched jaw, red face, coarse breathing, and a forceful pulse.
Extraordinary Vessel	Tonify Governing Vessel (Sea of All Yang)	Tonify Conception Vessel (Sea of All Yin)
Master and Couple Point Clinical Protocol	Tonify SI-3 point first, then stimulate UB-62 point: Emit Hot Red Yang Qi into the Lower Dantian and follow the Microcosmic Orbit-Fire Cycle until it overflows the Vessel and completely fills the body.	Tonify Lu-7 point first, then stimulate Kd-6 point second: Emit Cold Blue Yin Qi into the Lower Dantian and follow the Microcosmic Orbit-Water Cycle until it overflows the Vessel and completely fills the body.

Master Point



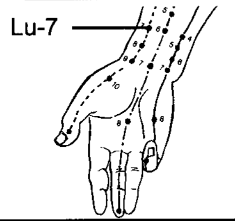
Couple Point



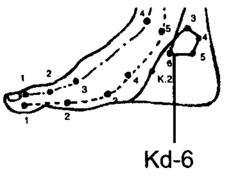


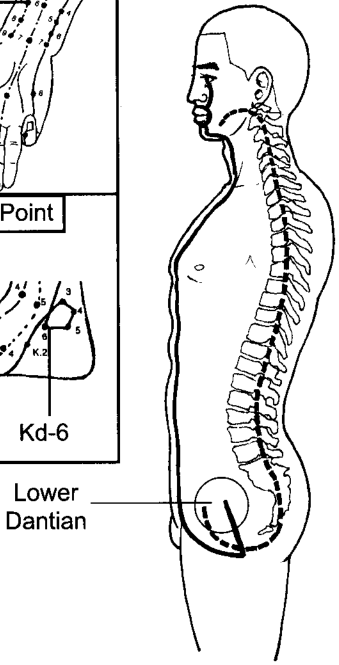
The Governing Vessel (Side View)

Master Point



Couple Point





The Conception Vessel (Side View)

Figure 54.10. Tense and Flaccid Stroke

- Ling Jiao Gou Teng Tang: Cornu Antelopis-Uncaria Decoction
- Xi Huang Wan: Rhinoceros-Calculus Bovis Pill
- Wan Shi Niu Huang Qing Xin Wan: Wan's Calculus Bovis Clearing the Heart Pill

FLACCID STROKE (YIN ORGAN SYNDROME)

The Flaccid type (also referred to as the "Open" type of stroke) corresponds to the Collapse of Yang. The Flaccid Stroke Symptoms include: sudden loss of consciousness, limp hands, closed eyes, and an open mouth with weak breathing. The patient's skin will feel cold and there will be incontinence of urine and stool. The tongue is too weak to protrude and the pulse will also be weak.

TREATMENT PROTOCOL FOR FLACCID STROKE

Treatment for Flaccid Stroke is described as follows:

1. Rescue the patient's Yang with herbal formulas.
2. Extend Qi into the following points: CV-8, CV-6, CV-4 points, Pc-6, UB-23, and GV-20 points (with or without the application of Moxa).
3. Treat the Sea of Yang by Tonifying the patient's Governing Vessel. The doctor may access the Governing Vessels via the Master and Couple points while using the color red (see Figure 54.10).

HOMEWORK PRESCRIPTION

Upon recovering, the patient should be given homework prescription exercises and meditations according to his or her constitution. The specific prescription exercises and meditations will vary depending on the origin and internal organs effected.

HERBS FOR FLACCID STROKE CONDITIONS

Herbal formulas may include the following patent medicines:

- Shen Fu Tang: Ginseng-Aconitum Decoction
- Sheng Mai San: Generate the Pulse Power

THE CHRONIC TYPE OF STROKE

This condition is characterized by slurred speech or an inability to talk or eat; it involves either a unilateral paralysis (hemiplegia) or bilateral paralysis (paraplegia).

TREATMENT PROTOCOL FOR CHRONIC STROKE

Treatment for Chronic Stroke is described as follows:

1. Invigorate the patient's Blood by emitting Qi into the patient's Five Yin Organs
2. Tonify the Spleen by forming a golden ball of light within the Spleen organ, causing it to stay and energize the entire Spleen Orb (all the channels and tissues associated with the energetic function of the Spleen).
3. Open the patient's channels: The specific points will vary according to the area and location where the channels are blocked. The most commonly used points include: St-4, St-6, St-7, TB-17, GB-14, LI-4, SI-18, Tai Yang (Temple), and Yintang (Third Eye Point).
4. If the body is in a state of unilateral paralysis, the doctor also treats the opposite side of the patient's head using Jing Point Scalp Therapy, in order to move stagnation, purge any excess, and stimulate and fill any deficiencies.

TREATMENT MODIFICATIONS

The following are popular energetic patterns used to treat stroke patients. Their purpose is to balance the energetic flow between the right and left sides of the patient's body, as well as to regulate the patient's cranial hemispheres. The Qigong doctor selects the appropriate energetic pattern according to the patient's condition.

1. **The Eternity Pattern:** If the patient is suffering from an Excess Yang condition in the upper part of the body and a Deficient Yin condition in the lower part of the body, the doctor must regulate this condition by using the Eternity Pattern of Qi regulation. This pattern is also used for balancing the energy between the Lower Dantian and the Middle Dantian.

   In this particular pattern, the doctor moves the energy in a figure "8" pattern, guiding and leading the Qi from the Lower Dantian through the Yellow Court to the Middle Dantian, and back again. The doctor continues this pattern until the patient's Qi is regulated. Always end the treatment by returning the patient's Qi into their Lower Dantian (Figure 54.11).
2. **The Chain of Pearls Pattern:** If the patient is energetically disconnected from the upper

and lower parts of the body due to emotional congestion or energetic stagnation in the throat or Yellow Court areas, the doctor reconnects these areas by using the Chain of Pearls Pattern of Qi regulation. This pattern is also used for balancing the energy between all three Dantians.

In this particular pattern, the doctor moves the energy from the Lower Dantian (through the Yellow Court) to the Middle Dantian (through the throat), and into the Upper Dantian, then back down. The Qi is swept up and down the entire torso, combining and regulating the energies of the patient's Wei Qi, Channel Qi, and Organ Qi. The doctor continues this pattern until the patient's energy feels regulated. Always end the treatment by returning the patient's Qi into their Lower Dantian (Figure 54.12).

3. **The Microcosmic Orbit Pattern:** The Microcosmic Orbit Pattern is used for the complete regulation of the body's Yin and Yang energy, and it naturally Purges, Tonifies, and Regulates any excess or deficient condition along the Governing and Conception Vessels. This pattern is also used for balancing the energy between the Three Dantians (connecting the Taiji Pole, Heart Fire, and Kidney Water energy with the Three Dantians).

   In this particular pattern, the doctor moves the energy through the Governing and Conception Vessels connecting the Lower Dantian, Middle Dantian and Upper Dantian, completing a small heavenly cycle or Microcosmic Orbit. The doctor continues this pattern until the patient's energy is regulated. Always end the treatment by moving the patient's Qi back into their Lower Dantian (Figure 54.13).

   One way to Tonify and Regulate the body using both the Microcosmic Orbit Fire Cycle and Water Cycle patterns is described as follows:

- After purging the patient's body (with the patient lying supine), the doctor will position him or herself at the patient's feet. The doctor will then connect with the Divine and concentrate on forming a bright luminous ball of

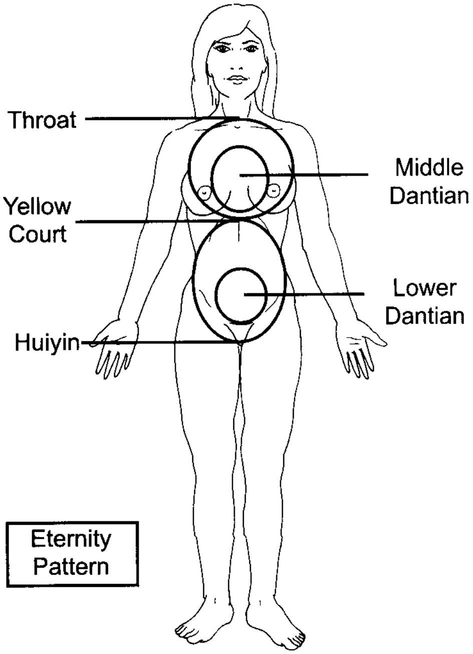


Figure 54.11. The Eternity Pattern

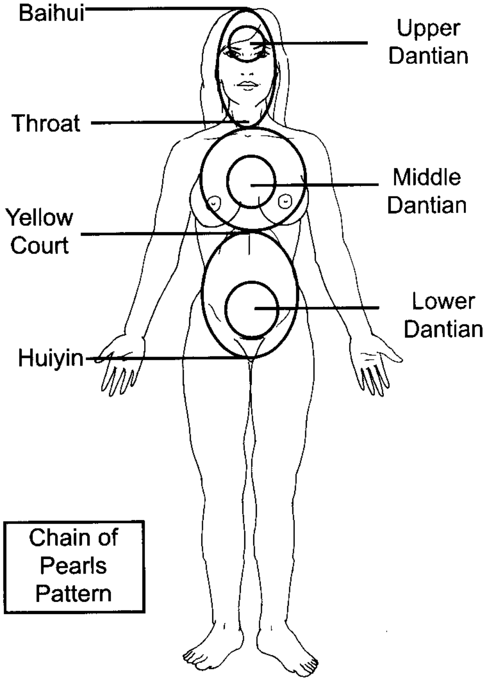


Figure 54.12. The Chain of Pearls Pattern

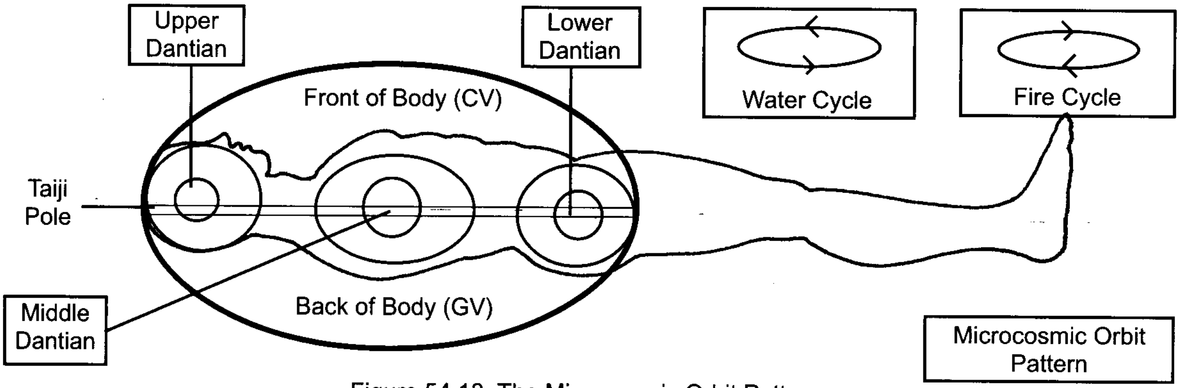


Figure 54.13. The Microcosmic Orbit Pattern

green/blue light energy within the doctor's own Lower Dantian. Once the doctor feels that the Lower Dantian is full, he or she will begin to move the green/blue light energy up the chest and out the arms in order to emit it into both heels of the patient's feet.

The doctor will lead this green/blue light energy up the back of the legs into the patient's perineum, filling the patient's Lower Dantian. Once the Lower Dantian is full, the doctor will continue leading the vibrant green/blue light up the patient's spine through the Sea of Marrow, moving the Qi along the Governing Vessel into the Brain and Upper Dantian area. Next, the doctor will lead the vibrant green/blue light down the patient's Conception Vessel, ending at the Lower Dantian. The doctor will continue leading the green/blue light through the patient's Microcosmic Orbit Fire Cycle pattern in this way for several minutes (36 breaths).

- Next, the doctor will disconnect from the patient and neutralize him or herself. The doctor will then connect again with the Divine and concentrate on forming a bright luminous ball of red light energy within the doctor's own Lower Dantian. Once the doctor feels that the Lower Dantian is full, he or she will begin to move the red light energy up the chest and out the arms, to emit it into the balls of patient's feet.

The doctor will lead this red light energy up the front of the patient's legs into the perineum, filling the patient's Lower Dantian. Once the Lower Dantian is full, the doctor will continue leading the vibrant red light up the patient's chest via the Conception Vessel into the Brain and Upper Dantian area. Next, the doctor will continue to lead the red light down the patient's Governing Vessel ending at the Lower Dantian. The doctor will continue leading the red light through the patient's Microcosmic Orbit Water Cycle Pattern for several minutes (36 breaths).

- Finally, the doctor will disconnect from the patient and neutralize him or herself. The doctor will then connect again with the Divine and concentrate on forming a bright luminous ball of white light energy within the doctor's own Lower Dantian. Once the doctor feels that the Lower Dantian is full, he or she will begin to move the white light energy up the chest and out the arms to emit it into the center of patient's feet.

The doctor will lead this white light energy up the middle of the patient's legs through the Huiyin point at the perineum, filling the patient's Lower Dantian. Once the Lower Dantian is full, the doctor will continue leading the vibrant white light up the patient's Taiji Pole into the Upper Dantian area. Next, the doctor will imagine the energy within the patient's Taiji Pole expanding outward like a fountain, piercing through the patient's tissues and covering the body like a fountain of white light sparkles. The doctor will continue leading the white light energy flowing through the patient's Taiji Pole for several minutes (36 breaths).

- The doctor will then disconnect from the patient and neutralize him or herself. To end the treatment, the doctor will connect again with the Divine and envelope the patient's three Wei Qi fields.

4. **The Yin and Yang Pattern:** In cases of paralysis after a stroke, the doctor may regulate the Qi of the patient's left and right sides and energetically balance these areas by using the Yin and Yang Pattern of Qi regulation.

   In this particular pattern, the doctor moves the energy in a horizontal figure "8" pattern, guiding and leading the Qi through the left and right halves of the patient's body. Always end the treatment by moving the patient's Qi back into the Lower Dantian (Figure 54.14).

PRESCRIPTIONS AND HOMEWORK

1. **Energetic Point Therapy:** Use Energetic Point Therapy for patients with Stroke. For paralysis on the left side of the body, for example, begin by placing the right hand over the right side of the Brain (close to the body) while the left hand faces the left side of the body (farther away from the body). Visualize light flowing from the right side of the Brain to the left side of the body. Reverse the hand positions in cases of stroke on the opposite side of the body. The patient should repeat the sounds "Yi-Jiu, Yi-Jiu" (Figure 54.15).
2. **Hibernation Breathing Exercise:** Patients with a cerebral hemorrhage, should practice static exercises such as the Hibernation Breathing exercise (see Volume 2, Chapter 16) while combining it with the Yongquan (Kd-1) purging exercise. Dynamic Medical Qigong exercises that use methods of passing, circulating, or distributing Qi through the head are forbidden for patients with a cerebral hemorrhage.
3. **Dynamic Medical Qigong Exercises:** Patients with a cerebral embolism should combine training methods, including exercises that accelerate Blood flow and strengthen the function of the limbs, as well as quiescent tonifying methods.

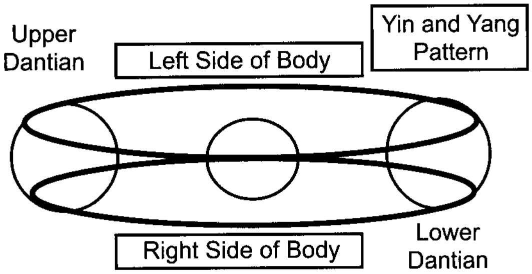


Figure 54.14. The Yin and Yang Pattern

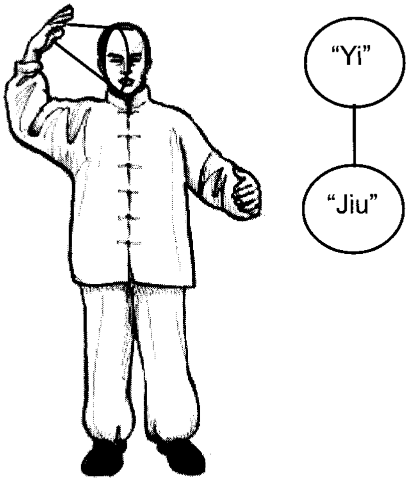


Figure 54.15. Energetic Point Therapy for Stroke (paralysis on the left side of the body).

COMA

A coma is an abnormal, deep stupor occurring during illness, as a result of the illness, or due to an injury.

ETIOLOGY

In ancient China, a comatose state was generally known as "demon-possessed sleep" or "pathological dreaming," and was believed to be caused from the patient's Hun and Po being held in duress during their nocturnal roaming (outside of the body) by malevolent spirits encountered along the way. Thus, the Ethereal and Corporeal Souls were believed to be temporarily unable to return to the host.

From a Traditional Chinese Medical perspective, a coma results from Qi obstruction to the Brain. More than 50% of coma cases result from trauma to the head or from circulatory accidents in the Brain. A coma can be caused by several different types of conditions:

1. **A Trauma Induced Coma:** This type of coma is caused by an injury to the head as a result of accidents and internal hemorrhages. Electrocution can also induce a coma.
2. **Insufficient Blood flow to the Brain:** This type of coma can result from circulatory accidents within the Brain caused from hypertension, arteriosclerosis, thrombosis, or tumors.
3. **An Overdose of Drugs, Alcohol, Medications, Poisons, Gases, or Fumes (such as carbon dioxide or carbon monoxide):** Overexposure to any of these various types of toxins can induce a coma.
4. **Temperature Abnormalities (Hypothermia or Sunstroke):** Extremely high temperature can cause vomiting, headache, diarrhea, shock, and then coma.
5. **Insulin Shock, Epilepsy, Electrolyte Abnormalities, Endocrine Problems, Meningitis, Uremia or Renal Problems, and Hypoglycemia:** All of these various diseased states can induce a coma.
6. **An Infection Induced Coma:** This type of coma is caused by an acute infection and bacterial toxins as in fevers, botulism, and other infectious diseases; or as a result of abscess formations.
7. **Psychogenic Comas:** This type of coma is also known as a hysterical coma.
8. **Wind-Stroke Comas:** This type of coma is caused by tension, hyperactive Liver Yang, and Phlegm Fire overheating the Brain. This results in urine and stool incontinence, cerebral hemorrhaging, and thrombosis. The obstruction is often located at the union of the anterior and posterior cerebral arteries, called the Circle of Willis.

SYMPTOMS

When a patient is in a coma, the Shen is completely out of its residence and the patient cannot be aroused by external stimuli. For death to occur, it is not enough for the patient's Shen to leave, but the energy of the Hun and Po must also leave.

TREATMENT PROTOCOL FOR COMA

In ancient China, it was believed that you should never bring a light into the presence of a comatose victim, but should maintain darkness in order to not frighten off the night-roving souls. The absent souls have to be quickly captured, as foreign invaders can use this opportunity to take possession of the vacant body.

When treating coma patients, it is mandatory to use methods that will activate the patient's Qi, remove the Blood stasis, and return the Shen back into the body. In the acute stages of treatment, use Medical Qigong therapy with the Invisible Needle technique (see Volume 3, Chapter 37). It is most important to treat the coma patient as soon as possible.

The following are several case studies of coma revival. The first two case studies are taken from Dr. Lu Guo Hong's clinic at the Hai Dan Medical Qigong College in Beijing, China and the last case studies are from the clinical practice of IIMQ graduate Jose E. Gonzalez, M.M.Q. in Glendale, Ca.

Case Study #1.

Dr. Lu's patient had been in a coma for four hours prior to treatment. The patient regained consciousness within fifteen minutes during the treatment. Dr. Lu treated his patient using the Vibrating Palm technique (on points GV-20, Yin Tang, GV-15, CV-17, UB-15, Pc- 6, TB-5, and the extra points Shi Xuan at the tips of the fingers). By squeezing the Shi Xuan points, the Excess Heat was allowed to disperse (Figure 54.16).

Case Study #2.

A female patient apparently incurred a series of Transient Ischemic Attacks (TIA) over a period of two years prior to coming to Dr. Lu. As the condition progressed, she developed a thrombosis on the left side of the Brain, which paralyzed the right side of her body. The patient then apparently incurred thrombosis of the right side as well.

Because there were thrombosis on both sides of the Brain, the prognosis was poor (the patient was expected to die within a month). Dr. Lu, assisted by two other doctors, treated the patient for three days using the Extended Fan Palm, Invisible Needle, and Vibrating Palm techniques. In this particular case, the doctors used the same points as in

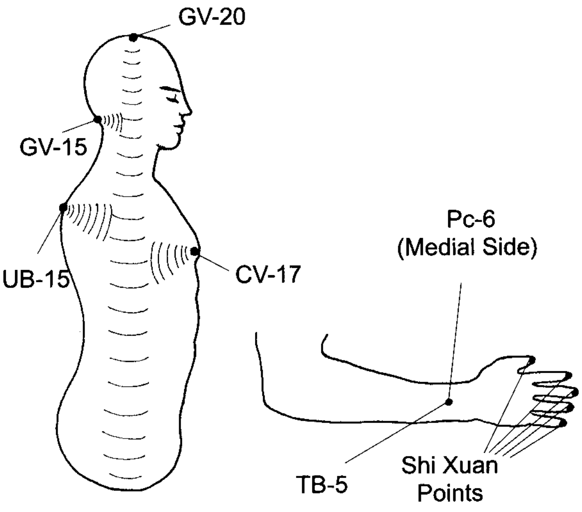


Figure 54.16. Common Points used for Coma Revival

the previously mentioned case to cultivate the patient's Yuan Qi, adding points UB-23, GV-4, CV-4, and CV-8. The patient was treated twice a day for 15 minutes, both morning and evening.

On the fourth day, the patient regained consciousness, and the treatment was continued once a day for a month using the Conception and Governing Vessel circulation points (to move the Qi along the Microcosmic Orbit), in addition to points on the arms including LI-4, LI-11, LI-15, TB-5, and TB-14 points. When treating the lower limbs, Dr. Lu used GB-30, GB-31, GB-34, Sp-6, Sp-10, and St-41 points.

The patient was given prescriptions and homework, specific to her constitution, state of consciousness, and motor control. The patient gradually regained movement in her limbs. Once the patient could move her limbs, she was given Dynamic Qigong to increase the flow of energy to her extremities. This included meditations and exercises that used guided imagery to regain muscle cellular memory. After two months, the treatment time was changed to every other month until the patient was fully restored.

Case Study #3.

After completing from the IIMQ Master's program in 2004, a talented and spiritually gifted graduate Jose E. Gonzalez, M.M.Q. established an active Medical Qigong clinic in Los Angeles, California. Within two months, Mr. Gonzalez had successfully revived four coma patients (one who had been comatose for nine months prior to treatment). When questioned about his healing ability, Mr. Gonzalez stated that it was his observation that when any individual enters into a coma state, spirit entities begin to "feed" on the body's life-force like energetic parasites.

In order to treat the patients, Mr. Gonzalez first created a sacred healing space by performing the "One Through Ten" meditation and "Three Invocations." Next, he enveloped the patient's physical body with a Divine energetic field and began to remove any spirit entities that had been feeding on the patient's energy field. Within a few minutes after completely purging the physical body the patient's eyes would enter into a REM state. In Medical Qigong therapy, the phenomena of Rapid Eye Movement (REM) is believed to be the energetic state through which the Original Spirit (Yuan Shen) downloads information into the Eternal Soul (Shen Xian). After the REM state subsides, the patient begins to sob as the patient's Hun (Ethereal Soul) is believed to have returned back into the physical body. The patient then regains consciousness.

FACIAL PARALYSIS: BELL'S PALSY

Bell's Palsy is known as the sudden onset of unilateral facial paralysis, causing temporary or permanent loss of feeling sensation, or the loss of the ability to control facial movement. Consequently, due to the injury of the peripheral nerves, the muscles located on the unaffected side of the face pull the face into a distorted position.

ETIOLOGY

According to Traditional Chinese Medicine, the cause of Bell's Palsy is generally due to external Wind and Cold invasion affecting the peripheral distribution of the facial nerves. Emotions can also play a major part in weakening the patient's Wei Qi, allowing for increased susceptibility to Wind and Cold invasion.

SYMPTOMS

Bell's Palsy is characterized by hemiparalysis of the face. The patient experiences the swelling of the seventh facial nerve which manifests as numbness of the affected area, deviation of the eye and mouth, distorted mouth with the corners tilted on the healthy side, and a half closed eye with dacryorrhea (excess tear flow).

TREATMENT PROTOCOL FOR BELL'S PALSY

For this type of paralysis, it is important that the Qigong doctor treat the patient as soon as possible. The shorter the time between the initial onset of symptoms and the Medical Qigong treatment, the more successful the outcome of the treatment:

1. Begin by purging the Toxic Qi out the patient's face and head area, dredging the Toxic Qi down the arm and out the LI-4 point.
2. Using the Extended Fan Palm hand technique, emit Qi into the affected area.
3. Using the Tiger Claw from the Kneading Tiger Technique, extend the fingers like spikes deep into the paralysed tissue area. Continue purging and raking through the stagnation. To increase deeper penetration and vibrational resonance into the tissue area, slap the back of the inserted Tiger Claw
4. Begin to Purge the stagnation down the head and out both arms, through all the channels of the face in order to clean them. Feel and remove any energetic form of Wind Invasion.
5. Emit Qi and apply the Compression and Release Qigong Massage techniques while incorporating the Vibrating Palm technique to the trigeminal nerve area located in front of the patient's ear.
6. Begin to roll the emitted Qi from one side of the patient's face to the other. Place attention on emitting Qi through the trigeminal nerve area located in front of the patient's ear.
7. Dredge the trigeminal nerve towards the ear, then roll the ear 45 degrees and Purge. First purge from the jaw towards the patient's ear, then from the eye, and finally from the nose (Figure 54.17).
8. Begin to Tonify the tissues by emitting the Qi into the affected area, guiding the Qi to circulate in a small Microcosmic Orbit (Fire Cycle) from the anterior to the posterior of the patient's head.
9. Finally, initiate the Fire Cycle Microcosmic Orbit through the whole body to regulate and restore the patient's Qi and Blood circulation to the tissue area.
10. Complete the treatment by energizing the patient's Taiji Pole and Lower Dantian.

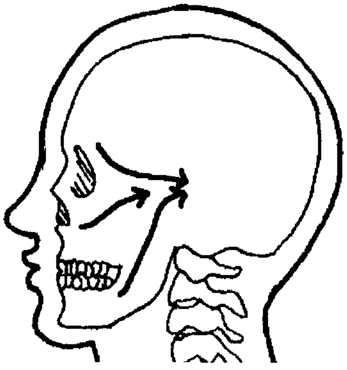


Figure 54.17. Dredge the Trigeminal Nerve towards the ear, then roll the ear 45 degrees and Purge.

TREATMENT MODIFICATIONS

- For treatment of the first stage of paralysis, the doctor is advised to apply gentle Pressing and Kneading techniques to the patient's face before using the Extended Fan Palm hand technique.
- To treat patients whose paralysis has remained in a chronic state, the doctor is advised to use deep pressing and kneading techniques before using the Vibrating Palm technique.

PRESCRIPTIONS AND HOMEWORK

1. Have the patient massage the affected side of the face from the corner of the mouth to the ear and forehead, over the side of the ear, and down the side of the neck, 18 times.
2. The patient then focuses on the specific injured areas of the face, circle massaging them with the tips of the thumbs for 24 times.
3. The patient should be given the Wash the Face and Massage the Head exercise to perform for 18 times (see Chapter 43).

4. To use Energetic Point Therapy for patients with Bell's Palsy (facial paralysis on the left side of the body), place the left hand over the paralyzed side of the face (close to the body) while the right hand faces the right side of the face (farther away from the body). Visualize light flowing from the left side of the face to the right side. The patient should repeat the sounds "Yi-Yi, Yi-Yi." Reverse the hand positions in cases of facial paralysis on the right side of the body (Figure 54.18).

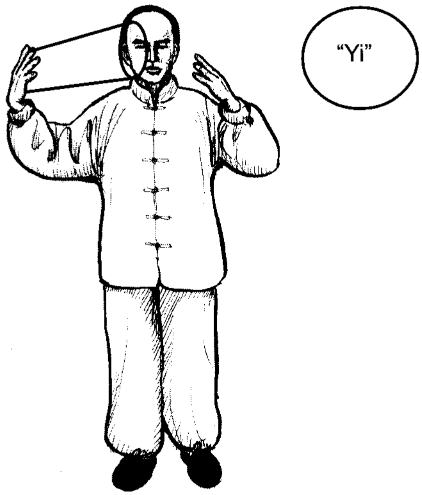


Figure 54.18. Energetic Point Therapy for Bell's Palsy (facial paralysis) on the left side of the body

MULTIPLE SCLEROSIS: MS

According to Traditional Chinese Medicine, Multiple Sclerosis is considered a type of atrophy syndrome. It is an inflammatory disease of the central nervous system in which infiltrating lymphocytes (predominantly T cells and macrophages) deteriorate the myelin sheath of the nerves. Its pathology consists in the partial destruction of the myelin sheath around the spinal cord, Brain, and optic nerves.

According to Dr. Giovanni Maciocia, there are four stages in the pathological progression of Multiple Sclerosis, described as follows:

- **Numbness and Tingling:** The first stage of Multiple Sclerosis is characterized by symptoms of External Damp Invasion, which manifest as numbness and tingling.
- **Difficulty in Walking:** The second stage of Multiple Sclerosis is characterized by symptoms of Deficient Stomach and Spleen Qi which affects the body's muscles, Gu Qi, and Wei Qi production, and results in difficulty in walking.
- **Severe Difficulty in Walking and Urinary Incontinence:** The third stage of Multiple Sclerosis is characterized by symptoms of Deficient Liver and Kidney Qi which affects the body's sinews and bones, resulting in severe difficulty in walking and urinary incontinence.
- **Pain and Spasms of the Limbs:** The fourth stage of Multiple Sclerosis is characterized by symptoms of Internal Wind (derived from Deficient Liver and Kidney) causing spasticity of the limbs, and Blood Stasis (causing pain and limbs).

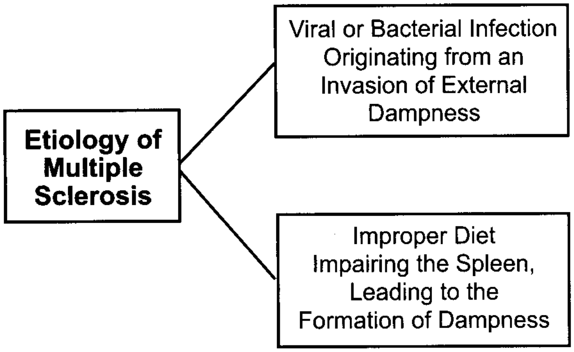

Etiology of Multiple Sclerosis
Viral or Bacterial Infection Originating from an Invasion of External Dampness
Improper Diet Impairing the Spleen, Leading to the Formation of Dampness

Figure 54.19. Multiple Sclerosis is suspected to be the result of an autoimmune disease.

ETIOLOGY

Multiple Sclerosis is suspected to be the result of an autoimmune disease somehow connected to the following (Figure 54.19):

- **A Viral or Bacterial Infection:** This contributing factor originates from the invasion of External Dampness (especially in the beginning stages) which often corresponds to viral or bacterial Infections. As the External Dampness invades the body, it begins to obstruct the channels causing heaviness, numbness, and tingling in the limbs.

- **Diet:** The excessive consumption of greasy hydrogenated foods, dairy foods, or Cold foods can impair the Spleen, leading to the formation of Dampness.

CONTRIBUTING FACTORS THAT ESCALATE MULTIPLE SCLEROSIS

The following are examples of factors responsible for escalating the progression of Multiple Sclerosis (Figure 54.20):

- In the later stages of Multiple Sclerosis, excessive sexual activity can be a contributing factor for weakening the body and escalating the disease's progression. Excessive sexual activity can weaken the patient's Kidneys, contributing to such symptoms as dizziness, blurred vision, urgency or hesitation of urination, and extreme weakness of the legs.
- If excessive Liver Yang develops, symptoms will also include stiffness of the legs, severe vertigo, headaches, and vomiting.
- In the later stages of development, Liver Wind can cause tremors and severe spasms of the patient's legs.

Clinically, Multiple Sclerosis is categorized as a relapsing-remitting type of disease, in which episodes of neurologic dysfunctions are followed by times of remission, or by a steady progression of neurologic dysfunction.

SYMPTOMS

The symptoms of Multiple Sclerosis were once thought to develop gradually; however, this is not necessarily true. In about 40% of clinical cases, the onset may occur in less than a few hours. In about one half of the patients, at onset the symptoms include weakness or numbness in one or more limbs; later, the tendon reflexes become hyperactive.

In young patients, the first obvious symptom is often retrobulbar neuritis (inflammation of the nerves behind the eyeball) causing blurred vision. In older patients, the most common symptom is weakness of the legs.

Patients may experience vertigo, retrobulbar or optic neuritis, double vision, unstable walking, vomiting, and difficulty urinating. Also included are numbness or tingling of the extremities, as well as periodical electric shocks radiating through the limbs. These symptoms may be due to optic nerve, brain stem, cerebellar, and spinal cord involvement.

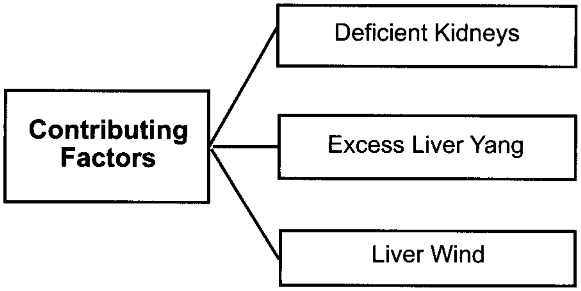


Figure 54.20. Contributing Factors that Escalate Multiple Sclerosis

TWO MAIN CATEGORIES OF SYMPTOMS

Traditional Chinese Medicine divides these symptoms into two main categories: Damp Phlegm with Spleen Deficiency, and Liver and Kidney Deficiency. These two syndromes are described as follows:

- **Damp Phlegm and Spleen Deficiency:** Symptoms of Damp Phlegm and Spleen Deficiency include feeling weak, tired, and dizzy, as well as experiencing numbness, tingling, and feelings of heaviness in the legs.
- **Liver and Kidney Deficiency:** Symptoms of Liver and Kidney Deficiency include progressive weakness of the back, legs, and knees, in addition to blurred vision, dizziness, poor memory, and a hesitancy or an urgency to urinate.

TREATMENT PROTOCOL FOR MULTIPLE-SCLEROSIS (MS)

There are two basic treatment patterns in Medical Qigong for multiple sclerosis. If the treatment is started within its early stages, the symptoms can be completely eliminated, and the progression of the disease indefinitely stopped. This, of course, must be done in conjunction with an alteration in the patient's eating habits (no red meat, processed meat, sugar additives, or high fat dairy products). The patient should reduce the amount of sexual activity, get plenty of rest and exercise, and avoid allergy causing agents. Treatments are described as follows.

MULTIPLE SCLEROSIS CAUSED FROM DAMP PHLEGM AND SPLEEN DEFICIENCY

To treat a patient with Damp Phlegm and Spleen Deficiency, begin as follows:

1. Begin by performing the Medical Qigong "Basic Treatment Protocol" (see Volume 2, Chapter 28)
2. Resolve the Dampness by Purging the patient's torso and extremities.
3. Next, dredge the Toxic Qi down the legs and out the Sp-9 and Sp-6 points.
4. After purging, emit Qi into the Yellow Court (CV-12) to Tonify the Spleen.
5. Finally, finish the Multiple Sclerosis treatment Protocol by Tonifying and Regulating the patient's Yin and Yang Heel Vessels.

MULTIPLE SCLEROSIS CAUSED FROM LIVER AND KIDNEY DEFICIENCY

To treat a patient with Liver and Kidney Deficiency, begin as follows:

1. Begin by performing the Medical Qigong "Basic Treatment Protocol" (see Volume 2, Chapter 28)
2. Next, Tonify the patient's Kidneys and Liver by emitting Qi into the patient's Mingmen and Lower Dantian.
3. Connect with the divine and pull an energetic cord into your Lower Dantian via the Taiji Pole. Imagine a cool dark blue Yin color forming within your Lower Dantian.
4. Next, emit this cool dark blue energy into the patient's Bubbling Spring (Kd-1) points and direct the Qi to flow up the patient's Yin Channels into the patient's Lower Dantian and Kidney area.
5. Finally, finish the Multiple-Sclerosis treatment Protocol by Tonifying and Regulating the patient's Yin and Yang Heel Vessels.

TONIFYING AND REGULATING THE PATIENT'S YIN AND YANG HEEL VESSELS

After performing either treatment modality, the Qigong doctor should end the treatment by stimulating and energizing the patient's Yin and Yang Heel Vessels (Figure 54.21).

Because the Heel Vessels cause the motor nerves to develop during the formative stages of the embryo, the Chinese believe the Yin and Yang Heel Vessels can be used to treat Multiple Sclerosis.

The Yin Heel Vessels are an offshoot of the Kidney Channels at the front of the body, while the Yang Heel Vessels are an offshoot of the Urinary Bladder Channels at the back of the body. Together, the Yin and Yang Heel Vessels can be used to treat structural imbalances and to harmonize the right and left sides of the body.

The left Yang Heel Vessel controls the Yang of the left side of the body, while the right Yang Heel Vessel controls the Yang of the right side of the body. Similarly, the left Yin Heel Vessel can control the Yin of the left side of the body, while the right Yin Heel Vessel can control the Yin of the right side of the body. The Yin and Yang Heel Vessels also link the channel energy of the body's Yin and Yang Channels and regulate the movement of all four limbs. They control the amount of energy being used by all of the other channels in the body. Once these vessels are full, they relax the tissues, enabling the limbs to become more dexterous.

In order to energize the patient's Yin and Yang Heel Vessels the doctor will:

1. With the patient supine, envelop the patient's left ankle with his or her right palm (embrace both sides of the lower ankle Kd-6 and UB-62).
2. Begin to softly rock the left leg, establishing a smooth rhythm.
3. Slowly reach across the patient's body and connect with the right wrist fold (Lu-7) and the lateral side of the little finger's knuckle (SI-3).
4. Once the doctor has initiated the connection, he or she will slowly pull on the patient's right arm allowing the emitted Qi to flow up the left Yin Heel Vessels and down the left Yang heel Vessels.
5. Hold this connection for several breaths allowing the Qi to overflow the vessel. Then, Regulate by drawing the Qi up the Yin Heel Vessel and down the Yang Heel Vessel. Next, proceed to the opposite side of the table and begin again.
6. End by rooting the patient's Qi into the Lower Dantian, then regulate with the Microcosmic Orbit (Fire Cycle).

Extraordinary Vessel	Tonify The Yang Heel Vessel (Governs the Yang Channels on the Right and Left sides of the body)	Tonify the Yin Heel Vessel (Governs the Yin Channels on the Right and Left sides of the body)
Master and Couple Points	Tonify UB-62 point first Stimulate SI-3 point second	Tonify Kd-6 point first Stimulate Lu-7 point second

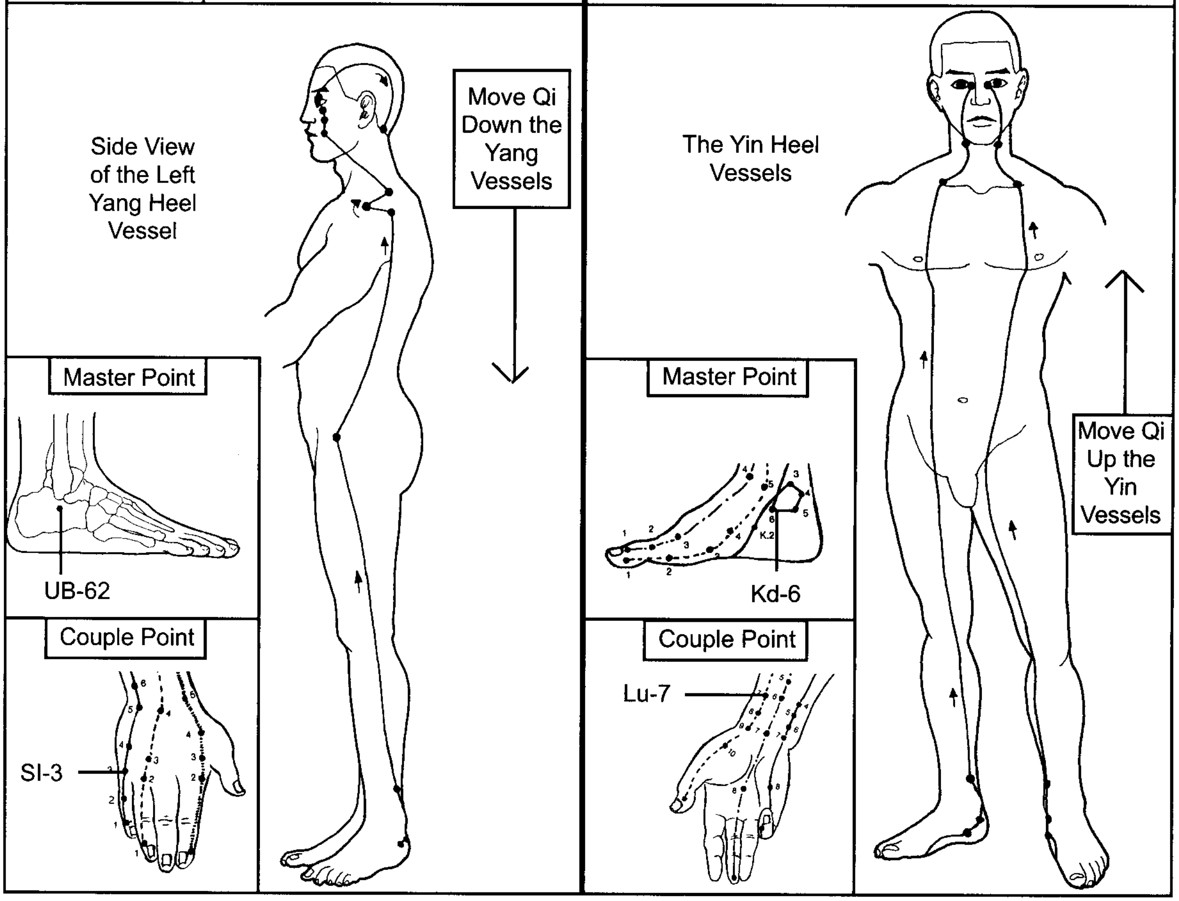

Side View of the Left Yang Heel Vessel
Move Qi Down the Yang Vessels
Master Point
UB-62
Couple Point
SI-3
The Yin Heel Vessels
Master Point
Kd-6
Couple Point
Lu-7
Move Qi Up the Yin Vessels

Figure 54.21. When Treating Multiple-Sclerosis (MS), Energize the Patient's Yin and Yang Heel Vessel

HOMEWORK PRESCRIPTION #1

Patients often benefit from Medical Qigong exercises such as the Descending the Yang and Ascending the Yin Technique, Walking Therapy, Daoist Five Organ Exercises, as well as Taijiquan (Tai Chi Chuan) practice.

HOMEWORK PRESCRIPTION #2

One prescription quite effective in treating Multiple Sclerosis patients is called the "Absorbing the Earth Qi Meditation," described as follows (Figure 54.22):

1. Have the patient sit in a chair, feet flat on the ground, hands resting on the knees, anal sphincter closed, tongue touching the upper palate while inhaling and exhaling through the nose.
2. While using Natural Breathing, the patient fo-

cuses on the Lower Dantian to create an energy ball. With each inhalation, divine healing light is absorbed into the body and stored in the Lower Dantian. With each exhalation, this healing light radiates within the Lower Dantian. After several minutes, the patient notices the Lower Dantian becoming full of heat and light.

3. Upon inhalation, the patient imagines the energy ball in the Lower Dantian leaving the body through the coccyx into the Earth. The patient imagines the Earth Qi flowing up the center of both legs and filling the Lower Dantian. This meditation should continue for at least 20 minutes per sitting and ends with the patient gathering and rooting the energy back into the Lower Dantian.

HOMEWORK PRESCRIPTION #3

The Exchange of Fire and Water Meditation: This meditation unifies the energies of the Kidneys (Water) and the Heart (Fire) and is often called the Fusion of Kan and Li. It is used to unify opposite principles within the body, and to balance the energies of the mind, body, and Prenatal and Postnatal Shen for creating wholeness. It also strengthens the immune system and the bones, and it can be used in the treatment of rheumatoid arthritis, for slowing or preventing osteoporosis, as well as for treating muscle atrophy. The Fire and Water Meditation is described as follows:

1. Have the patient sit and begin by breathing naturally, inhaling and exhaling through the nose. The patient visualizes the Lower Dantian as an ocean of water, and the Heart as a ball of fire. As the patient inhales, he or she imagines the Water of the Lower Dantian beginning to flow up the center of the body, reversing the natural flow. At the same time, he or she imagines the Fire of the Heart is descending from the center of the body. As the Water and the Fire join in the Yellow Court (located in the lower part of the solar plexus), the Water vaporizes and becomes steam (Figure 54.23). As the patient exhales, he or she imagines this hot mist traveling throughout the entire body. It should feel warm and pleasant.

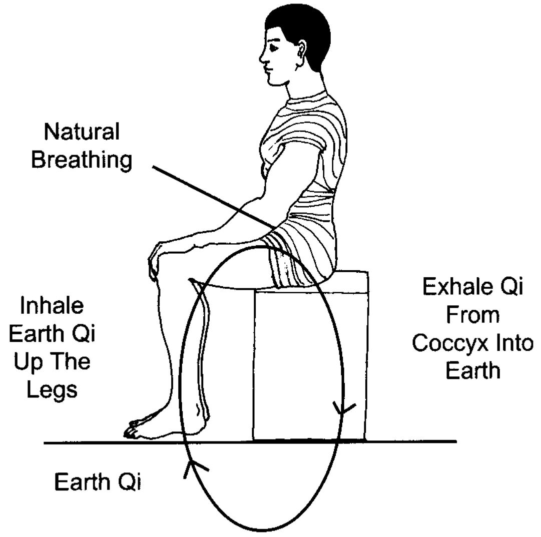


Figure 54.22. Prescription Meditation used for Multiple Sclerosis (MS)

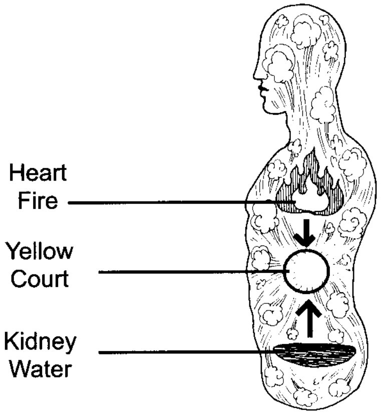


Figure 54.23. During the exchange of Fire and Water meditation, the fusion of Heart Fire and Kidney Water creates steam.

2. Next, have the patient imagine the hot mist entering into his or her bones and flowing through the Marrow. The patient imagines this mist beginning to solidify and harden, making the Bones solid and radiant with white light. Upon completion of the meditation, the patient relaxes and allows the images to disperse while sinking into the Wuji.

HOMEWORK PRESCRIPTION #4

Kidney Tonification Meditation: This exercise stimulates the Kidneys' energy and can also be used as an important adjunct to maintaining health and for strengthening the patient's Kidneys, lower back, and legs.

1. Have the patient sit in a chair, keep the feet flat on the ground, hands resting on the knees, anal sphincter closed, and the tongue touching the upper palate while inhaling and exhaling through the nose.
2. While using natural breathing, the patient focuses on the Lower Dantian to create an energy ball. With each inhalation, divine healing light is absorbed into the body and stored in the Lower Dantian. With each exhalation, this healing light radiates within the Lower Dantian. After several minutes, the patient notices the Lower Dantian becoming full of heat and light.
3. Encourage the patient to direct the focus of his or her attention in and around the knee area. As the patient taps or softly slaps the tissue surrounding the knees, he or she should imagine the energy and vibration flowing into the Lower Dantian. After several minutes (about 36 breaths) the patient can stop.

PARKINSON'S DISEASE

Parkinson's disease is a neurological disorder caused from a dysfunction of the central nervous system (brain or spinal cord). This disorder was named after the British doctor James Parkinson, who first described it as a form of "shaking palsy" in 1817.

Parkinson's disease is both chronic and progressive. It occurs when a group of cells, located in an area of the brain known as the substantia nigra (the area that produces dopamine), begins to malfunction and die. When Parkinson's disease occurs, these cells begin to die at a faster rate and the amount of dopamine produced in the brain decreases. Dopamine is a neurotransmitter that transports signals to the parts of the brain that are responsible for controlling movement initiation and coordination.

One person in every thousand develops Parkinson's Disease. It is a common disorder of the elderly, with the risk increasing as the individual increases in age. In 40 percent of the cases, the disease began between the age of 50 and 60 years of age: Approximately one in seven patients developed symptoms before the age of forty. Juvenile Parkinson's, in which the disorder appears before the age of 21, is relatively rare.

ETIOLOGY

The initial cause and development of Parkinson's disease remains undetermined. Speculations include both genetic and environmental factors. It has been suggested, however, that there is a variety of mechanisms that are believed to cause the accelerated cell death that leads to Parkinson's Disease, including oxidative stress, excitotoxicity, and mitochondrial dysfunction. The primary causative factors are described as follows:

- **Genetics:** Research scientists have discovered several "Parkinson's genes" and there is conclusive evidence that genetics play a role in at least some patients. About 15-25% of these patients report having a relative with Parkinson's Disease.
- **Environmental Factors:** Scientists have known for a number of years about several toxins that can cause Parkinson's-like symptoms, such as MPTP. Therefore, some scientists speculate that Parkinson's disease may occur when a toxin selectively destroys dopaminergic neurons. Several studies have suggested a link between rural living, herbicide use, and exposure to pesticides as possible factors. Several Parkinson's patients recall being exposed to chemicals, and believe this exposure may be a possible cause.

Overmedication can also cause Parkinson's-like symptoms. Too many older patients are overly medicated. Taking up to ten pills a day is not unusual for many seniors. In a book published by Ralph Nader, titled *Worst Pills, Best Pills,* the author emphasizes the fact that if an older person is taking over three different drugs, they are taking too many and should consult their doctor with the expressed purpose of cutting down to a maximum of only three types of medication. There is a minimum of thirty-three drugs on the market today that can give the symptoms of Parkinson's disease. Several Qigong doctors have had their patients taken off of Parkinson's medication after demonstrating that one of their other medications caused the patient's symptoms.

- **Oxidative Damage:** Other scientists suggest that free radicals (unstable molecules whose toxic effects are believed to be caused by oxidation) may contribute to cell death, thereby leading to Parkinson's disease. Oxidation is thought to cause damage to tissues, including neurons. Antioxidant defenses that appear to be markedly reduced, as well as reduced levels of glutathione (an acid which plays a role in the detoxification of harmful compounds) have been discovered in the brains of Parkinson's disease patients.
- **Mitochondrial Dysfunction:** The mitochondria are small bodies within cells that produce energy and are considered to be the 'powerhouse' of the cell. Scientific findings indicate a reduction in the function of mitochondria in Parkinson's disease patients.
- **Excitotoxicity:** This mechanism has been documented in Parkinson's and scientists believe that glutamate excitotoxicity is the main culprit within this mechanism. Excitotoxicity occurs when selected neurotransmitters in the brain get out of balance leading to cell death.

PRIMARY SYMPTOMS

The symptoms vary from patient to patient and not everyone is affected by all of them. In some patients, the disease progresses quickly; while in others it does not. The four most common primary symptoms of Parkinson's disease are described as follows:

- **Tremor of the Hands, Arms, Legs, Jaw, and Face:** In the early stages of the disease, about 70% of people experience a slight tremor in the hand or foot on one side of the body, or less commonly in the jaw or face. It appears as a 'beating' or oscillating movement and is experienced at regular intervals (about 4 to 6 beats per second). Because tremors usually appear when the muscles are relaxed, it is called a "resting tremor." The tremor often spreads to the other side of the body as the disease progresses, but remains most apparent on the original side of occurrence.
- **Rigidity or Stiffness of the Limbs and Trunk:** Rigidity or increased muscle tone results in stiffness or inflexibility of the muscles. This rigidity can result in a decreased range of motion and can also cause pain and cramps at the muscle site.
- **Bradykinesia or Slowness of Movement:** Bradykinesia is a slowing of voluntary movement. In addition to slow movements, a person with bradykinesia will likely also have difficulty initiating or completing movements, and with arrests of ongoing movement. Bradykinesia and rigidity can occur in the facial muscles, causing a "mask-like" expression with little or no movement of the face. The slowness and incompleteness of movement can also affect speaking and swallowing.
- **Postural Instability or Impaired Balance and Coordination:** Patients may begin to walk with short, shuffling steps (festination), which, combined with other symptoms such as loss of balance, increases the incidence of falls. They may also experience difficulty making turns or abrupt movements. They may go through periods of "freezing," which is when the patient is stuck and finds it difficult to stop or start walking.

SECONDARY SYMPTOMS

There are many secondary symptoms of Parkinson's disease. These include stooped posture, a tendency to lean forward or backward, and speech problems (softness of voice or slurred speech) caused by a lack of muscle control. Non-motor symptoms also impact the life of a Parkinson's patient. A survey published in October 2003, entitled "The Impact of Parkinson's Disease on Quality of Life" revealed that two of the top three most disabling symptoms for patients with Parkinson's disease are non-motor symptoms, including the loss of energy and pain. The following is a list of secondary symptoms of Parkinson's disease:

- Changes in Speech
- Loss of Facial Expression
- Micrographia (small, cramped handwriting)
- Drooling and Difficulty Swallowing
- Pain and Aching
- Dementia, Confusion, Memory Difficulties, and Slowed Thinking
- Sleep Disturbances
- Constipation
- Skin problems
- Depression, Fear, or Anxiety
- Urinary Problems and Sexual Dysfunction
- Fatigue and Loss of Energy

PARKINSON'S DISEASE AND TRADITIONAL CHINESE MEDICINE

The characteristic symptoms of Parkinson's disease appeared in ancient Chinese medical texts, described as the trembling of hands and the shaking of the head. The disorders of spontaneous shaking, tonic spasms, or other muscular manifestations such as paralysis were thought to be the result of a Kidney Yin and Liver Yin Deficiency, leading to the formation of Internal Wind.

According to Traditional Chinese Medicine, over time, the Yin essence of the Kidneys and Liver begins to decline. This leads to the common signs of old age (i.e., the fragility of the tissue's physical structures, the drying up of the Body Fluids, the wrinkling of the skin and withering of the flesh, the graying of the hair, and the loosening of the teeth). The *Huangdi Neijing* (*Suwen*), says that "One who is over 40 years of age will have his Yin half-reduced." In ancient descriptions of trembling of hands and shaking of the head, and stiffening of the muscles, it is mentioned that these symptoms are a manifestation of Wind and involve the Liver organ system.

The *Huangdi Neijing* further states, "All kinds of Wind and dizziness are associated with the Liver; all kinds of sudden stiffness are associated with Wind." In order for the Blood and Yin of the Liver to be full, the Kidney essence must be adequate, as it is the source of the Liver Yin. The decline of Kidney and Liver functions have a common origin in the aging process, in which Kidney Yin (or Kidney Essence) is reduced.

The Liver Yin has to become so weak that it creates Internal Wind in order for the normal aging pattern to lead to Parkinson's-like symptoms. This syndrome may occur because there are additional factors that adversely influence the Kidneys and Liver.

The genetic propensity to suffer from Parkinson's disease corresponds to inherited defects in the Kidney Jing. The susceptibility to Deficient Liver Yin and the formation of Wind may also occur as the result of prior internal diseases that may have damaged the Liver (excessive use of alcohol and drugs, or a long history of anger and rage). In addition, External Wind may penetrate the channels and invade the Liver so as to create Internal Wind.

The Internal Wind, whether caused from within or from the influence of External Wind, produces symptoms of shaking, described in the *Compendium of Chinese Medicine* as follows: "The ascending Qi in the channels and collaterals does not keep its proper position, thus causing the head to shake and the limbs to tremble."

According to Traditional Chinese Medicine, the mental disturbances that arise in some Parkinson's patients may be attributed to a failure of the Kidneys to nourish the Brain. In addition to genetic components contributing to this decline, there may also be a weakening of the Kidney Yin by excessive sexual activity, excessive fear, exposure to Cold, or by consuming foods, drugs, or other substances that are detrimental to the Kidneys. Physical injuries and surgeries can also disrupt the normal interconnection of the internal organs, resulting in a depletion of Kidney and Liver Yin.

TREATMENT PROTOCOL FOR PARKINSON'S DISEASE

The treatment of the symptoms and signs associated with Parkinson's disease requires a protocol of Purging Internal Wind, then Tonifying the patient's Kidney Yin and Liver Yin. The Tonification of the patient's Kidneys and Liver is often accomplished through both Medical Qigong and by herb

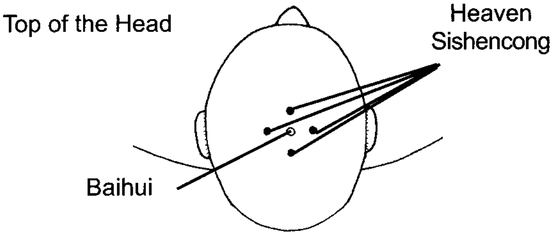


Figure 54.24. The Baihui and Sishencong areas are located at the top of the head

therapy, while the purging of Internal Wind is more frequently attempted through Medical Qigong therapy. In China, Medical Qigong and herbs are used both independently and in combination.

Two sets of treatments serve as the basis of the Medical Qigong therapy protocol for Parkinson's disease. These treatment protocols are administered alternately:

- **On the First Treatment:** The Qigong doctor begins by performing the "General Treatment Protocol," ending with purging the patient's Liver and Gall Bladder channels. Next, the doctor emits Qi into the patient's Sishencong and Baihui (GV-20), points located at the top of the head (Figure 54.24). Then the doctor will stimulate the Waiguan (TB-5), Yanglingquan (GB-34), Zusanli (ST-36), and Fenglong (ST-40) points. End the first treatment protocol by replenishing the patient's Yin, Emitting Qi into the Microcosmic Orbit Water Cycle via Master and Couple Point stimulation (Figure 54.25)
- **On the Second Treatment:** The Qigong doctor begins by performing the "General Treatment Protocol," ending with purging the patient's Liver and Gall Bladder channels. Next, the doctor emits Qi into the patient's Benshen (GB-13), Fengchi (GB-20), Quchi (LI-11), Hegu (LI-4), Sanyinjiao (SP-6), and Taichong (LV-3). The Qigong doctor should end the second treatment by stimulating and energizing the patient's Yin and Yang Heel Vessels (Figure 54.26).

**Treatment Protocol #1
for Parkinson's Disease**

Used to Replenish the Patient's Kidney Yin and Liver Yin

Tonify Conception Vessel (Sea of All Yin)

Tonify Lu-7 point first, then stimulate Kd-6 point second (Emit Cold Blue Yin Qi into the Lower Dantian and follow the Microcosmic Orbit-Water Cycle until it overflows the Vessel and completely fills the body)

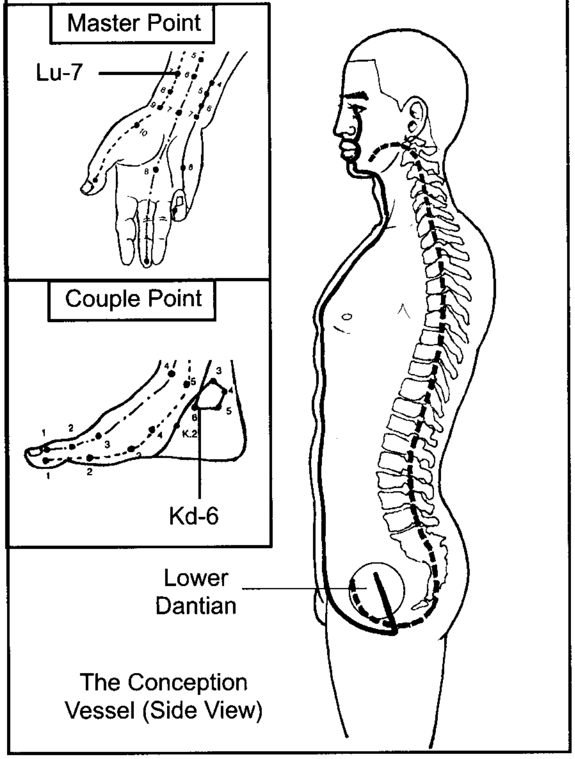


Figure 54.25. Tonifying the Conception Vessel

Because the Heel Vessels cause the motor nerves to develop during the formative stages of the embryo, the Chinese believe the Yin and Yang Heel Vessels can be used to treat Parkinson's disease. The Yin Heel Vessels are an offshoot of the Kidney Channels at the front of the body, while the Yang Heel Vessels are an offshoot of the Urinary Bladder Channels at the back of the body. Together, the Yin and Yang Heel Vessels can be used to treat structural imbalances and to harmonize the right and left sides of the body.

The left Yang Heel Vessel controls the Yang of the left side of the body, while the right Yang

Extraordinary Vessel	Tonify The Yang Heel Vessel (Governs the Yang Channels on the Right and Left sides of the body)	Tonify the Yin Heel Vessel (Governs the Yin Channels on the Right and Left sides of the body)
Master and Couple Points	Tonify UB-62 point first Stimulate SI-3 point second	Tonify Kd-6 point first Stimulate Lu-7 point second

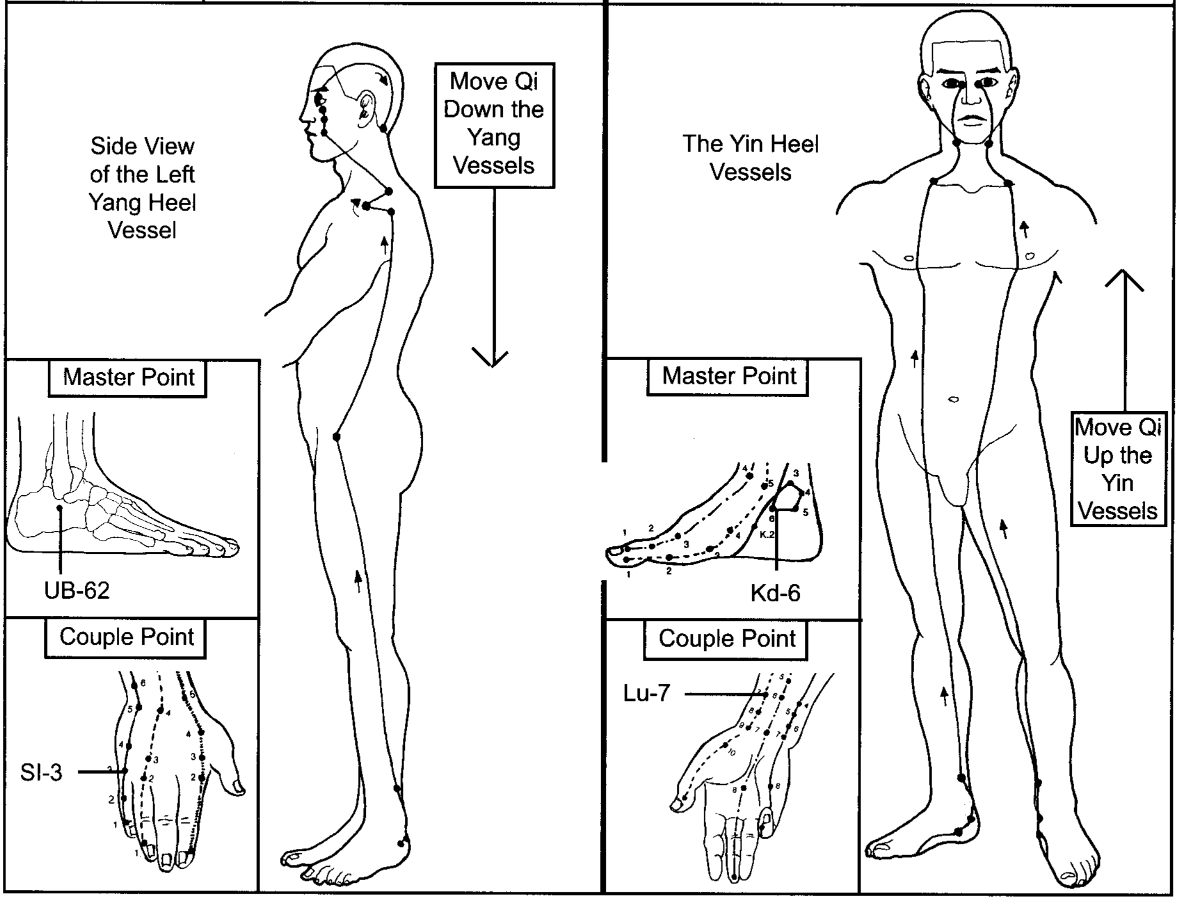

Side View of the Left Yang Heel Vessel
Move Qi Down the Yang Vessels
Master Point
UB-62
Couple Point
SI-3
The Yin Heel Vessels
Master Point
Kd-6
Couple Point
Lu-7
Move Qi Up the Yin Vessels

Figure 54.26. When Treating Parkinson's Disease, Energize the Patient's Yin and Yang Heel Vessel

Heel Vessel controls the Yang of the right side of the body. Similarly, the left Yin Heel Vessel can control the Yin of the left side of the body, while the right Yin Heel Vessel can control the Yin of the right side of the body. The Yin and Yang Heel Vessels also link the channel energy of the body's Yin and Yang Channels and regulate the movement of all four limbs. They control the amount of energy being used by all the other channels in the body. Once these vessels are full, they relax the tissues, enabling the limbs to become more dexterous.

To energize the patient's Yin and Yang Heel Vessels the doctor will:

1. With the patient supine, envelop the patient's left ankle with the right palm (embrace both sides of the lower ankle Kd-6 and UB-62).
2. Begin to softly rock the left leg, establishing a smooth rhythm.
3. Slowly reach across the patient's body and con-

nect with the right wrist fold (Lu-7) and the lateral side of the little finger's knuckle (SI-3).

4. Once the doctor has initiated the connection, he or she will slowly pull on the patient's right arm allowing the emitted Qi to flow up the left Yin Heel Vessels and down the left Yang heel Vessels.
5. Hold this connection for several breaths allowing the Qi to overflow the vessel. Then, Regulate by drawing the Qi up the Yin Heel Vessel and down the Yang Heel Vessel. Next, proceed to the opposite side of the table and begin again.
6. End by rooting the patient's Qi into the Lower Dantian, then regulate with the Microcosmic Orbit (Fire Cycle).

   During each treatment, Qi Emission therapy is projected into the patient's Sishencong (located at the top of the head), Baihui (GV-20), Benshen (GB-13), Fengchi (GB-20) for several minutes. The doctor is to send the Qi through the patient's entire body and out his or her legs. To avoid any reduction of sensitivity to the stimulis over the course of the treatment, a continuous wave is first initially used, then followed by a "chaotic" vibrational resonance. This alternating type of treatment is designed to increase the flow of Qi and Blood moving through the head, thereby improving cerebral blood circulation to the affected parts of the patient's brain.

Medical Qigong is administered every other day, usually with prolonged stimulus (30 minutes). In standard practice, effects of Medical Qigong therapy may be observed immediately after the treatment, but in some cases results may not appear for two to three months.

HERBAL THERAPY FOR PARKINSON'S DISEASE

Both Medical Qigong and herbal therapies have been reported to show benefits for patients suffering from Parkinson's disease. The herb therapies are mainly high dosage preparations of herbs that nourish Yin and Blood, Sedate Wind, Tonify Blood Circulation, and resolve Phlegm Obstruction in the channels.

One of the most commonly used formulations for treating Yin Deficiency from aging is the Rehmannia Six Formula (Liuwei Dihuang Wan), with the key tonic herbs rehmannia and cornus. It might be modified with additional tonics for Kidney and Liver (typically, lycium fruit and He Shou Wu would be recommended). Yang deficiency may exist with this syndrome, and might be treated by herbs that gently strengthen Yang while benefiting Yin, such as cistanche and cuscuta. There are also several wind-inhibiting substances recommended by Chinese herbalists. The main plant-based remedy is gastrodia tuber (others include uncaria and tribulus), while most of the other substances are of animal origin, including scorpion, centipede, earthworm, antelope horn, and silkworm.

The persistence and progression of the disease may be attributable to "phlegm obstruction of the channels." According to this concept, a residue from food essences accumulates in the channels (blood vessels, and meridians) and "fixes" the wind so that the symptoms persist over a long period of time. Otherwise, wind syndromes tend to come and go. Herbs used to resolve this problem of phlegm obstruction include arisaema, pinellia, and acorus (these are botanically related). Silkworm and gastrodia are considered helpful for both calming wind and clearing phlegm obstruction.

CAUTION

Consult a licensed acupuncturist, naturopath or herbalist before taking herbs. Each individual will require specific formula based on the diagnosis of his or her constitution and symptoms.

RESEARCH

The following is a clinical report based on the treatment of 40 Parkinson's patients using herbal therapy only. The report involved 31 male and 9 female patients, with the age group ranging from 54 to 80 years. The cases were classified as either being severe (3 patients), moderate (27 patients), or mild (10 patients). All patients were considered to have Deficiency of Kidney Yin and Liver Yin with stirring up of Internal Wind. In addition, 30 of these patients were described as having Phlegm in the channels. Of the remaining 10 patients, 6 were said to have a Deficiency of Qi and Blood,

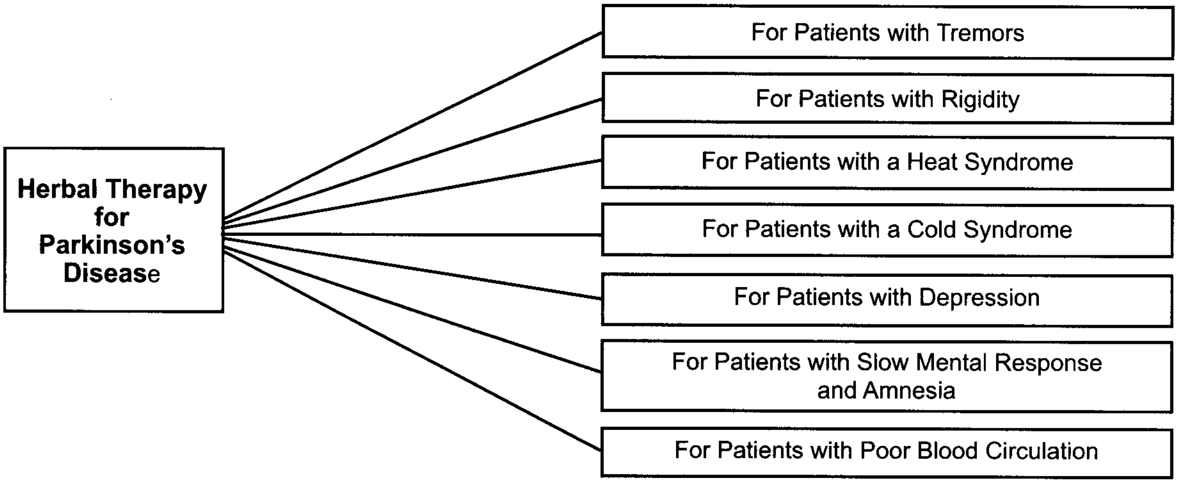

Herbal Therapy for Parkinson's Disease
For Patients with Tremors
For Patients with Rigidity
For Patients with a Heat Syndrome
For Patients with a Cold Syndrome
For Patients with Depression
For Patients with Slow Mental Response and Amnesia
For Patients with Poor Blood Circulation

Figure 54.27. Herbal decoction was modified according to the patient's symptoms.

and 4 were said to have Deficiency of Yang. A basic prescription was developed for treatment, containing the following herbs:

• Ho-shou-wu	20 g
• Lycium	12 g
• Cistanche	12 g
• Gastrodia	15 g
• Uncaria	18 g
• Cnidium	15 g
• Acorus	10 g

The herbs were placed in a glass pot and cooked over a low fire in order to yield a decoction for drinking. The herbal decoction was modified according to the patient's symptoms, for example (Figure 54.27):

- **For Patients with Tremors:** Additional herbs including oyster shell, mother of pearl, and scorpion were added to the decoction.
- **For Patients with Rigidity:** Additional herbs including peony, chaenomeles, and magnolia bark were added to the decoction.
- **For Patients with a Heat Syndrome:** For patients who were perspiring, had constipation, and an aversion to Heat, additional herbs including phellodendron, gardenia, anemarrhena, and moutan were added to the decoction.
- **For Patients with a Cold Syndrome:** For patients who were experiencing lassitude, frequent urination, and aversion to Cold, additional herbs including ginseng, rose fruit, eucommia, dipsacus, epimedium, and alpinia were added to the decoction.
- **For Patients with Depression, Anxiety, or Insomnia:** Additional herbs including albizzia bark, schizandra, cyperus, and Shou Wu stem were added to the decoction.
- **For Patients with Slow Mental Response and Amnesia:** Additional herbs including polygala and curcuma were added to the decoction.
- **For Patients with Poor Blood Circulation:** Salvia, and red peony were added.

After the patient had created the herbal decoction, the resulting tea was divided into three portions (each about 100 ml.) to be taken three times per day, for three months. During this three month time period the patients discontinued taking Western medications (such as l-dopa or cholinesterase inhibitors).

According to the report, 15 of the patients had "markedly improved" by the three month treatment, 15 patients had significant improvement, with the remaining 10 patients only had slight improvements. Each of the patient's improvements were evaluated on the basis of scores for symptoms characteristic of Parkinson's disease, including tremor, rigidity, hypokinesis, gait disturbance, and mask-like face. The research doctors suggested that Medical Qigong therapy, acupuncture, moxibustion, or scalp-needling might be helpful additions to the treatment.

HEALING PARALYSIS

Paralysis is a partial or complete loss of physical sensation or the inability to move a muscle in certain areas of the body, usually caused by injury to the nerves, spinal cord, or Brain. Sometimes both the muscles and the nerves are damaged. Although the spinal column normally provides adequate protection of the spinal cord, it cannot withstand violent impacts. These types of injuries are generally considered serious and can be deemed permanent, from a Western medical perspective.

The following is a list of channel points used in the treatment of paralysis. When beginning the treatment, the Qigong doctor should Purge the surrounding tissue area. This will remove Qi and Blood Stagnation and allow the patient's Channel Qi to flow smoothly into and away from the paralyzed area.

In order to stimulate the healing process, these points should be energetically Tonified. The Qigong doctor may additionally choose to use moxa for Tonifying certain acute conditions of minor paralysis. Keep in mind that these treatments are "generic," and you should always consult a trained neurologist before attempting any treatment. These points can also be used when implementing Qi Massage (Figure 54.28).

LOCAL AND COMMON PARALYSIS HEALING POINTS

1. Neck: TB-12
2. Back of Neck: SI-11
3. Sudden Hyoidal: Kd-20, CV-22
4. Shoulder: Lu-5, TB-11, TB-13, TB-14, SI-6, SI-11, UB-37
5. Scapula: SI-10, SI-12, SI-13, SI-14
6. Arm: LI-16, TB-13, SI-6, SI-13, SI-14, UB-37
7. Radial Nerve: Lu-8
8. Ulna Nerve: Ht-4
9. Elbow to Forearm: TB-2
10. Hand: SI-7
11. Heart: UB-3
12. Middle Spine:UB-36, GB-21, St-33
13. Upper Side of Body: LI-6, LI-12
14. Lower Side of Body: Lu-5, LI-9, LI-10, LI-11, LI-15, Sp-6
15. Lower Abdomen: Lv-5, Sp-13
16. Bladder: LI-8, LI-9, UB-23, CV-3
17. Testicles: Lu-5
18. Thigh: UB-52, GB-33
19. Knee: UB-63, St-35
20. Tibia: UB-62
21. Calf: UB-56, UB-61
22. Foot: UB-61
23. Total Body Paralysis: UB-67, GB-41, St-15

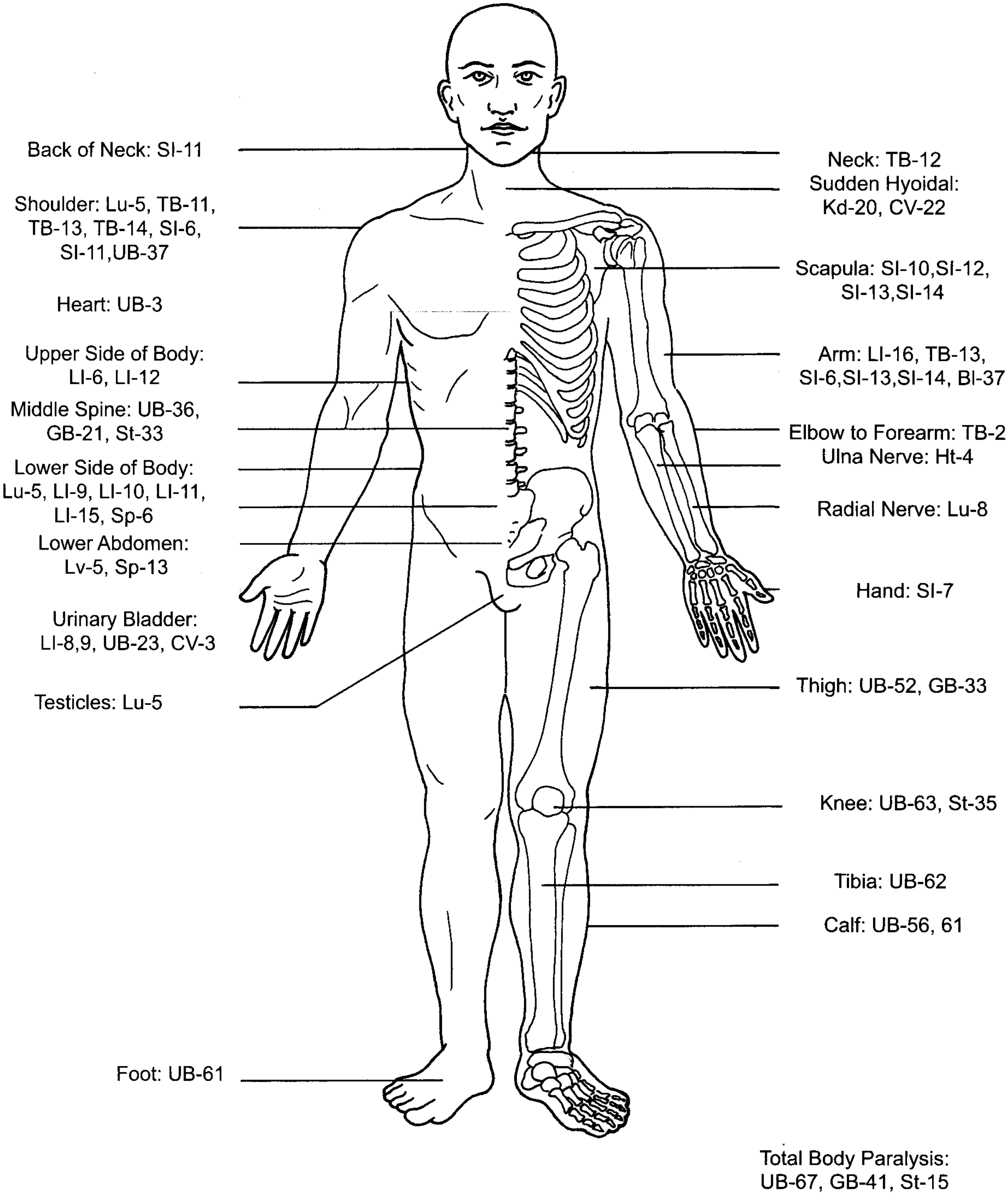

Back of Neck: SI-11
Shoulder: Lu-5, TB-11, TB-13, TB-14, SI-6, SI-11,UB-37
Heart: UB-3
Upper Side of Body: LI-6, LI-12
Middle Spine: UB-36, GB-21, St-33
Lower Side of Body: Lu-5, LI-9, LI-10, LI-11, LI-15, Sp-6
Lower Abdomen: Lv-5, Sp-13
Urinary Bladder: LI-8,9, UB-23, CV-3
Testicles: Lu-5
Foot: UB-61
Neck: TB-12
Sudden Hyoidal: Kd-20, CV-22
Scapula: SI-10,SI-12, SI-13,SI-14
Arm: LI-16, TB-13, SI-6,SI-13,SI-14, BI-37
Elbow to Forearm: TB-2
Ulna Nerve: Ht-4
Radial Nerve: Lu-8
Hand: SI-7
Thigh: UB-52, GB-33
Knee: UB-63, St-35
Tibia: UB-62
Calf: UB-56, 61
Total Body Paralysis: UB-67, GB-41, St-15

Figure 54.28. Points used for Treating Paralysis

CHAPTER 55
MEDICAL QIGONG THERAPY AND PSYCHOLOGY

INTRODUCTION TO PSYCHOLOGY

The two Chinese characters "Shen Xue" are often translated as "psychology," but their literal meaning is "the study of the spirit." The object of Chinese psychology is to study and understand the interplay of internal and external events on the physical, mental, emotional, energetic, and spiritual dimensions of human existence. These multidimensional interactions include the qualities and characteristics of the human psyche, as well as their relationship to the qualities and characteristics that exist within nature. At the most fundamental level, these interactions can be viewed as the transformational interactions of vibrational energy: Yin into Yang, and Yang into Yin.

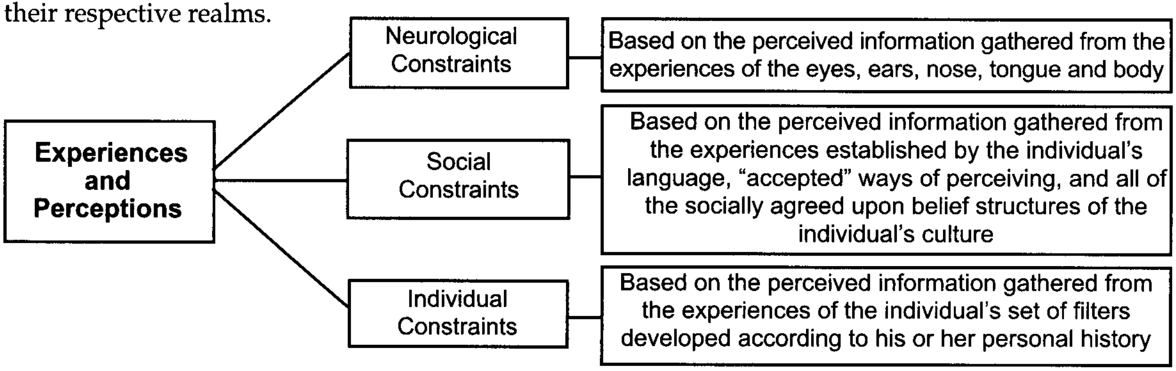
THE HUMAN BODY'S REPRESENTATION OF EXPERIENCES

All matter vibrates regardless of its form. The human body receives these vibrations through the skin, eyes, ears, nose, and mouth and records them in the cells. The mind interprets these incoming vibrations as images, sounds, smells, and sensations, organizing them into memories. Similarly, the energetic and spiritual bodies are constantly broadcasting and receiving information within their respective realms.

There is an extreme difference between the world in which we live and our perceived experiences relating to it. Each of us creates within him or herself an internal representation of the external world in which we live. This internal representation determines to a large degree our experiences, perceptions, and choices.

No two human beings have exactly the same experiences, as each of us interprets an experience based on his or her ability to filter, generalize, distort, or delete facts, thoughts, and feelings. From birth every individual is trained to perceive the world according to the constraints of his or her culture and society. Children are rewarded for embodying and replicating the perceptions of adults by receiving praise and rewards, and they are similarly punished or ignored when their perceptions stray too far from the accepted norm. We see the world not as it is, but how we have been trained to perceive it.

According to Dr. Richard Bandler, in his book *The Structure of Magic*, our experiences and perceptions can generally be divided into three main categories of filtering constraints, Neurological Constraints, Social Constraints, and Individual Constraints, described as follows (Figure 55.1):



Based on the perceived information gathered from the experiences of the eyes, ears, nose, tongue and body

Based on the perceived information gathered from the experiences established by the individual's language, "accepted" ways of perceiving, and all of the socially agreed upon belief structures of the individual's culture

Based on the perceived information gathered from the experiences of the individual's set of filters developed according to his or her personal history

Figure 55.1. The Human Body's Representation of Experiences and Perceptions

- **Neurological Constraints:** In normal circumstances, in this type of constraint involves the neurological filters of the human body that are considered to be the same for all human beings. These types of constraining influences manifest as the common basis for all neurological experiences that we share as members of the human race (i.e., the eyes see, the ears hear, the nose smells, the tongue tastes, and the body touches). One of the functions of the brain and nervous system is to protect an individual from being overwhelmed and confused by over-sensory input, and to eliminate certain experiences or perceptions that may be considered harmful. Our biological survival is dependent on this filtering process.
- **Social Constraints:** In this type of constraint, the individual's social filters begin to distinguish him or her from another human being. These types of constraining influences manifest as social genetic factors and are filters established by the individual's language, accepted ways of perceiving, and all of the socially agreed upon belief structures of each individual's culture. In this second type of constraint, each individual's experiences begin to differ more radically, giving rise to more dramatically different representations of the external world in which we live.
- **Individual Constraints:** In this type of constraint, the individual's set of filters are developed according to his or her personal history. These types of constraining influences are developed through each individual's unique experiences of growing up and living. The vast array of experiences occurring during the process of growth and maturation manifest as the individual's set of interests, habits, likes and dislikes, and rules of behavior (code of conduct), which are distinctly his or her own. An individual's unique Individual Constraint can create differences in his or her Social Constraint, and are the basis for the practically infinite variety of different personalities contained within society itself.

EFFECTS OF THOUGHTS AND EMOTIONS ON THE TISSUES

The human body is localized consciousness that receives, interprets, and broadcasts infinite energy. This energetic function of consciousness is limited only by the neurological, social, and individual constraints placed upon it. The extent to which the conscious mind interprets incoming data depends upon the level of consciousness and awareness of the individual at the time of the recording. Thus the constraints of each individual and each culture have their own inherent strengths and weaknesses.

Because the level of consciousness is qualified by the degree and areas of constraint placed upon it, the formation of thoughts and emotions is subject to each individual's interpretation of experience. A thought is energy that has been shaped by consciousness. Every experience, or change in experience, reflects intention, desire, and will.

When the intention and emotion are in harmony, all aspects of the body's energy reinforce each other, creating expanded levels of health, vitality, and awareness (spiritual consciousness). Alternately, any discrepancy between intention and emotion leads to a splintering reaction of the energetic self, which can cause a breakdown of the body's life-force energy and ultimately lead to disease.

Emotional energetic currents have different vibrational rates, ranging from low frequency emotional states (fear, anger, worry, etc.) to high frequency emotional states (love, forgiveness, joy, compassion, etc.). Lower frequencies deplete the physical body, draining it of its precious reserve of life-force energy. This does not mean that the patient must learn to suppress feelings of anger, hurt, etc. These are natural emotions that serve a positive function in protecting the individual from harm. It is only when emotions are suppressed, denied, and accumulated that they become highly toxic to the body. When this happens, new anger is fueled by old anger. The new hurts are suddenly blown out of proportion (related to the event), fueled by emotional pain until the patient's physical structure is overwhelmed.

This deterioration begins to manifest in the spiritual fields of energy surrounding the body and percolates down through the emotional and mental levels to eventually reach the physical level. Conversely, high frequency emotional energy raises the vibratory rate of the physical body and begins to radiate outward and upward through the energetic and spiritual fields.

When a Qigong doctor attunes his or her vibrations to the patient's energetic field and emits Qi, the body's cells responsible for sensing and storing vibrational resonances are stimulated. The doctor's intention is to release traumatic memories trapped within the patient's tissues. Projecting Qi into the patient's body often times causes the patient to relive the original traumatic experience as the recorded vibrations are released. The Qigong doctor (still in tune with the patient's energy) is receptive to the patient's reaction and is able to sense and interpret the released energy in the form of images, sensations, smells, sounds, and emotions while they are being reexperienced by the patient. This process may not necessarily be conscious for the patient. If the doctor is sufficiently attuned, he or she may even pick up the conscious thoughts of the patient during this process.

When doctors tune into the patient's cell emissions they are also able to project their own thoughts and interpretations of these memories back to the patient. This creates a positive feedback system, wherein the doctors' thoughts can influence the patients' thoughts and emotional reactions. Through thought transmission, Qigong doctors are often able to break the vicious cycle of negative thinking that often leads to disease in the body.

In Western psychology, it is believed that a person's tendency to interpret events - even negative imaginary events (e.g., assigning malicious intentions to peoples' actions) can result in a self-fulfilling prophecy. By assuming and expecting the worst behavior in people, the negative viewpoint becomes reinforced. For example, a person who habitually feels defensive may unconsciously provoke others around him or herself to anger or irritation in order to justify being defensive.

Traditional Chinese Medicine adds to this simple behavioral understanding of self-fulfilling prophecies a new level of comprehension based on energetic interchanges between people. It is believed that different cells store different types of information in the form of different vibrational frequencies. For example, when someone observes or imagines a specific negative event, all of the cells are impacted by the energetic encounter, causing certain cells to record this information in the form of vibrations. These vibrations are received by other individual's corresponding cells, which then project a response back to the original sender, thus reinforcing the negative interpretation of the event(s). If this feedback loop continues - an imaginary wrong may become manifest, and the negative event originally imagined can actually occur.

The silent thought communications existing between the doctor and patient is one example of a positive clinical application of the above principle. It is important for the doctor to understand that all of his or her conscious and unconscious thoughts are received by the patient and therefore influence the clinical outcome. According to the principle of sympathetic resonation, each intention and emotion that the doctor creates affects a specific organ or energetic aspect of the patient's cells. These cells interrelate with the patient's emotional changes that are stored and released from the Yin and Yang organs and tissues and are expressed through the patient's Wu Jing Shen.

EMOTIONAL DISHARMONY

Emotional disharmony can manifest in either chronic or acute forms. This energetic imbalance can resonate throughout one's entire being, thereby creating a vicious circle affecting the body, mind, emotion, energy, and spirit. A disharmony in any one of these four realms can trigger the cycle (Figure 55.2).

This vicious circle can be set in motion by any major disharmony, be it environmental, physical, emotional, or behavioral. Once in motion, the disease can feed on itself. The power of the emotional energy thus generated can at times overwhelm the conscious mind. The mind then has three options:

- to succumb to the emotional tidal wave.
- to become paralyzed by the effort of controlling the emotions.
- to deny that anything is wrong.

Patients may become overactive and overemotional when under stress, or when their energy becomes suddenly disrupted (especially when the internal organs are already in a chronically imbalanced state). Every emotional disturbance alters the breathing pattern, changing from slower to faster respirations (each breathing pattern varying according to the internal organs involved).

When emotional energy is suppressed, it accumulates within the body, causing the Qi to flow incorrectly or to condense. The unresolved emotions cause chronic blocks in the body, particularly in the back, neck, Stomach, and intestinal areas. This toxic energy stored in the muscles and organs leads to tension, stress, and illness. The root cause of chronically tense shoulder muscles, for example, can be traced to: tensing the muscles to suppress the emotion(s), a strong negative belief system, and an accumulation of unresolved past traumatic memories which continue to resurface.

Unless the initial cause of tension is released, the tissue memory associated with the initial trauma will repeat its programmed pattern, resulting in chronic tension and pain. Painful and negative emotions are not the only emotions suppressed. Many people also suppress feelings of joy and love. Most do so from fear, guilt, and a sense of unworthiness. Some forms of emotional suppression are done to support religious beliefs (e.g., believing that suffering is good for the soul, or that they are being punished for sins or have been commissioned to test their faith).

CLINICAL OBSERVATIONS

When working with patients who are progressing through emotional transitions, it is important for the Qigong doctor to consider that an individual has increased susceptibility to emotional trauma during times that the body goes through major hormonal changes. These major hormonal changes occur during two specific times in childhood:

- Between the ages of five and seven, and
- Between the ages of ten and fourteen during puberty

Any physical or emotional trauma experienced during this time period imprints deeply into the patient's tissues. Therefore, when the patient is experiencing emotional trauma but cannot locate its exact origin, the Qigong doctor can inform him or her as to these types of transitions and inquire if there was any specific trauma that occurred during these times of hormonal transition. Usually, this will result in exposing a hidden, forgotten, or deeply suppressed memory.

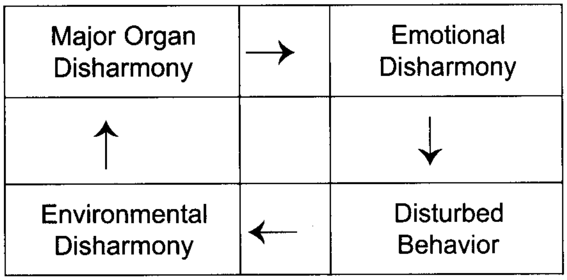


Figure 55.2. The Cycle of Emotional Disharmony

ETIOLOGY OF EMOTIONAL DISHARMONY

Psycho-emotional disorders can be caused by a variety of factors, including prenatal or postnatal constitutional imbalance, diet, unbalanced sexual activity, overwork, alcohol or drug abuse, trauma, stress, emotional immaturity and instability, as well as a lack of love or spiritual perspective.

Traditional Chinese Medicine classifies the etiology of diseases into internal and external factors, thereby including all physical, mental, emotional, energetic, and spiritual influences. In Chinese psychology, the primary focus is placed on the "root" of the energetic and emotional dysfunction. The root of the energetic and emotional dysfunction is often the unprocessed emotions stored in their associated organs. Once the patient's mental and emotional symptoms have been alleviated, the energy that was formerly used to suppress the excessive emotions is then freed to focus on the physical healing.

It is becoming more commonly known in Western culture that if a patient concentrates his or her mind and emotions on healing an illness, they can accelerate recovery. Western research suggests that when the patient stops thinking and trains the mind to relax, the healing is accelerated.

Traditional Chinese Medicine recognizes the power of thoughts, images, and visualizations used by patients to generate and release emotions. Therefore the study of Chinese Energetic Psychology also includes the study of Shen Disturbances, which can manifest as psychotic delusions, hallucinations, and fantasies. Qigong doctors study these subconscious images and emotional reactions of attraction or aversion to evaluate their patient's energetic and spiritual condition. When traumatic memories and emotions are suppressed over a long period of time, or are still fresh in the mind, any minor incident can precipitate a tidal wave of emotions. A rapid influx of thoughts and images sweeps through the mind too fast for the conscious brain to register. These thoughts and images are of past painful experiences and are loaded with emotional energy. Getting cut off by someone on the freeway, for example, may cause a momentary reaction of surprise or explosive rage, depending upon the condition of the Five Yin Organs. In the latter case, a minor frustration triggers an overwhelming release of traumatic images and emotions from the past frustrations of not being acknowledged or respected.

Clinically, emotional pathology is categorized into either an excess or deficiency of the emotions at the level of the Five Elements and their corresponding organs. The excess or deficiency of an internal organ can either cause a sudden release of thoughts and images that sweep through the patient's mind, or create a chronic emotional state. Both of which can bring about a sudden emotional response. In some instances these emotions first affect a specific organ, and then the entire balance of energy, as the first organ's energetic field deteriorates or adversely expands. When emotionally charged Qi is trapped within the tissues of the patient's internal organs, it travels through the channels affecting the metabolic order of the viscera, glands, and nervous system.

Emotions consist of energetic light that is tempered and softened by the patient's belief structure and energetic fields. When the emotions and life purpose are in harmony, the Wu Jing Shen becomes focused: the Hun and Po do not disperse, grief and anger do not arise, and the Five Yin Organs effectively combat pathogenic influences. If this energetic light becomes unstable (too excessive or deficient), the patient's inner strength and individual nature begins to undergo dramatic changes.

The patient's ontology includes the patient's growth and self-realization in relationship to the Wu Jing Shen (Five Essence Spirits), as well as the emotions stored within the body's Yin and Yang organs. According to *The Yellow Emperor's Inner Cannon* (Spiritual Axis), the Blood, Ying, Jing, Qi, and Shen are stored in the Five Yin Organs (Liver, Heart, Spleen, Lungs, and Kidneys). An excess condition will cause these components to leave their respective organs, resulting in the following dysfunctions:

- Depletion of the patient's Jing (Essence): The use of excessive amounts of Shen will deplete the patient's Qi, which in turn, will deplete the patient's Jing
- The patient's Hun (Ethereal Soul) and Po (Corporeal Soul) become unsettled
- The patient's Zhi (Will) and Yi (Intention) become muddled
- The patient's Shen (Spirit) leave the patient's body

FIVE YIN ORGAN EMOTIONAL RESPONSES

Holding on to original traumas, whether consciously or unconsciously, requires a great deal of energy. It is possible to stop this negative pattern by releasing the toxic emotional energy, and thereby creating the opportunity for the mind, body, and spirit to heal. A new pattern of harmonious balance can be maintained, however, only after the old dysfunctional patterns are consciously recognized during their occurrence. It requires a conscious effort to alter and change old habits; new patterns require time and continuous effort before becoming as automatic as the previous dysfunctional habits (Figure 55.3).

Every emotion is meant to serve as a positive function, even anger, fear, and grief. It is often important to remind patients of this fact. Every emotion also has an unhealthy aspect when repressed and avoided.

Each of the Five Yin Organs has a Yin and a Yang aspect within its energetic substance. Each of the Five Yin Organs also has emotional factors and dynamic interconnections (e.g., interconnections with all of the various aspects of Heaven, Earth, and Man). All of these factors affect the Creative and Controlling Cycles of the Five Yin organs and their associated emotional energies.

Acquired Emotions of the Five Elements		
Wood	Liver	frustration, anger, rage, jealousy and depression
Fire	Heart	nervousness, excitement and shock
Earth	Spleen	worry, suspicion and obsession
Metal	Lungs	grief, sorrow, shame, anxiety and dispair
Water	Kidneys	fear, panic, loneliness and insecurity

Figure 55.3. The Five Elements, Organs and Acquired Emotions

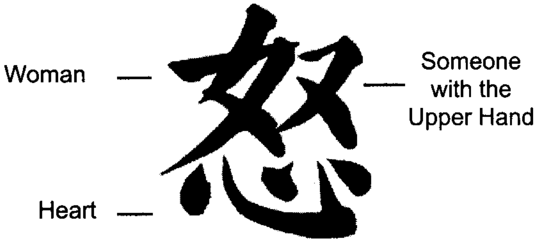


Figure 55.4. The Chinese Character for Anger "Nu"

EXCESSIVE ANGER (NU) INJURES THE LIVER: WOOD ELEMENT

The Chinese character for anger "Nu" is depicted by the Heart ideograph underneath two characters. The character for woman is placed on the upper left, and the character for someone who has the upper hand is placed on the upper right. It expresses the feeling of anger and frustration of an enslaved woman being dominated by someone who has the upper hand (Figure 55.4).

THE YIN AND YANG ASPECTS OF ANGER

The Liver's acquired nature is one of being irritable, impatient, stubborn, frustrated, resentful, rude, angry, and jealous. The Liver's positive nature is one of being loving, compassionate, unselfish, kind, and patient. The rising of Heat from the Liver corresponds to the level of anger (since the Liver stores the Blood and the Blood stores the Hun). When the Hun leaves the body due to anger and rage, the animal nature of the Po takes over. As the individual's Liver Fire rises, it causes the eyes and the face to become red. Liver Fire can also injure the Liver, as well as the Blood, bile, and Body Fluids associated with this organ.

The emotion of anger can be divided into Yin and Yang tendencies. The Yang type of anger can burst out due to accumulated pressure, resulting in the upward flow of massive amounts of Qi and Blood. The Yin type of anger implodes, remaining buried or held inside and thereby causing internal agitation, frustration, and dissatisfaction which generates blockages and stagnation.

ENERGETIC PATTERN OF ANGER

The Qi pattern of anger has a very Hot energy associated with it. When discharged, this Hot energy swells up like a tidal wave expanding from behind the person's back and over the head (Figure 55.5). It crests over the head and rushes forward like a wild animal attacking. The emotion also travels from the groin up the back of the body and out the eyes.

PATHOLOGICAL MANIFESTATIONS OF ANGER

Normal anger causes Qi to rise upward and outward in order to establish healthy boundaries. However, the *Su Wen* states that excessive anger can cause a counter-current of Rebellious Qi. If the anger is intense, there can be vomiting of Blood and diarrhea (containing food particles).

Pathological anger is considered the perverse movement of the Wood Element. Anger is a generated force that has the potential to unleash explosive amounts of Qi.

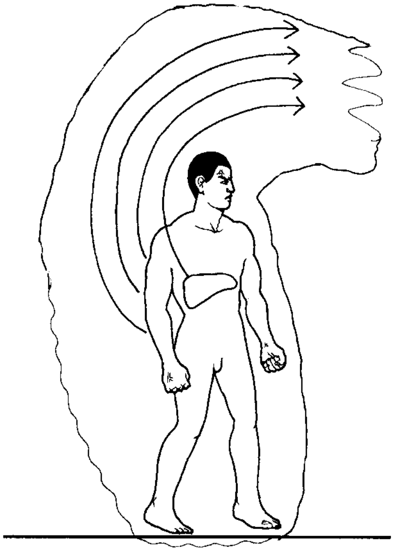


Figure 55.5. Anger rushes from the Liver over the back like a tidal wave, causing Qi to ascend.

ANGER AFFECTING THE LIVER

When Liver Qi becomes depleted it retracts, causing the emotion of fear to arise. When Liver Qi fills to excess, the result is progressive restlessness, irritability, anger, and rage. In some instances, these emotions affect the entire balance of energy so that the organ begins to deteriorate. Anger can cause trembling of the entire body due to the Liver's control of the tendons and ligaments.

When an individual experiences any type of boundary invasion, the Liver Qi triggers the Heart (Shen) to recall from its long term memories past traumas (containing both anger and fear). At the same time, the Liver also drains the Kidney Qi to meet the apparent life-threatening situation. This prepares the body for the flight or fight response. The power of the emotional response causes the Heart to go into shock and prevents the Shen from directing the mind. Thus another trauma is experienced by the patient's interpretation of the event (e.g., getting cut off on the road) and will automatically trigger an exaggerated emotional response in the future.

Given that the Liver is the mother of the Heart (responsible for long term memory) and the child of the Kidneys (responsible for short term memory), the Liver can drain the Kidneys and flood the Heart with anger, causing one's mind to go blank and the face to turn red.

ANGER AFFECTING THE SPLEEN AND STOMACH

Anger can damage the Spleen and Stomach, causing digestive problems, loss of appetite, and a sour taste in the mouth. These symptoms are directly related to the level of anger.

ENERGETIC HEALING WITH ANGER

Grief controls anger as Metal cuts Wood. At the root of anger is pain and sorrow. The anger protects the patient from feeling the initial hurt that festers like an infected wound. When the doctor energetically lances the wound allowing the toxic anger to drain, the uncovered original hurt can heal cleanly. Anger is then transformed into sorrow and grief. The compassionate, non-judgmental attitude of the doctor allows the patient to grieve openly, and the release of toxic anger and pain enables the patient to listen to the Hun. By focusing on the patient's emotional hurt from past experiences, which are the root of his or her anger, a shift from anger to hurt can occur. This exchange of emotions allows the patient to confront hurtful past memories and discharge the toxic anger.

It is very important that any anger that is uncovered be acknowledged as an aspect of the disorder and not be directed towards the doctor who is trying to help the patient resolve the negative pattern. The doctor will gently challenge toxic belief structures held by the patient until the patient begins to confront whatever issue is at the root of the anger.

When the patient becomes angry with the doctor, it is generally a condition known as "transference." If and when transference arises, the Qigong doctor can ask the patient, "Who do I remind you of right now?" or "When was the last time you felt this way?" Trace the patient's feelings as far back as possible. If the doctor gets angry with the patient, it is called "counter-transference." Both transference and counter-transference can involve any emotion (love, fear, anger, frustration).

Learning how and when to express anger is as important as not holding onto it for extended periods of time. Anger serves as a warning sign that personal boundaries are being violated, threatened, or wounded, or that injustices are being committed. Patients must be taught better communication skills so they need not resort to screaming or insulting others to protect themselves. Appropriate assertiveness skills must be learned and may require either psychotherapy or classes in assertiveness training.

Patients must also learn how to ask for what they need, without assuming that others already are aware of their needs. Without learning how to set appropriate boundaries, without the ability to say no to those who take advantage of them, they will either fall into old patterns of victimization and the accumulation of resentment, or alienate themselves from their friends, family or environment through unguarded candor when angry. Overall, the emotion of anger can manifest as either a destructive or constructive feeling:

- The unhealthy aspect of anger can cause rage and destructive patterns (both internally and externally).
- The healthy aspect of anger can cause constructive boundary setting and the righting of wrongs.

EXCITEMENT (XI) INJURES THE HEART: FIRE ELEMENT

The Chinese character for excitement or elation, "Xi" is depicted by the ideograph of a mouth positioned at the bottom of the character. Above the mouth is the ideograph of an ancient drum (with its skin stretched in the middle); and above the drum is a hand about to strike (Figure 55.6). It expresses the feeling of rhythmical ceremonies and excitation. The character gives the image of a hand beating a drum during a festival (this same character is used for music) and gives reference to the stimulation and excitation of the Qi and Blood.

The character "Xi" is different from the Chinese character used for joy: "Le." The character "Le" is depicted by the ideograph of a large temple drum, framed with bells or chimes on either side and mounted on a wooden stand (Figure 55.7). This size and purpose of this drum is different than the one mentioned in the character "Xi." It's sound is deeper and it is not made for excitation, but for spiritual correspondence with the immortals existing within the spiritual world. Because it is not the ideograph of one hand beating one drum (as in the character "Xi") but several instruments, the character for joy "Le" has the meaning or connotation of "Great" or "Royal" music. The character for joy "Le" is not considered one of the seven emotions, because "Le" is the joy of Man and the joy of Heaven and is considered the deeper harmony and unity of life. However, the lack of joy (Bu Le) is considered pathological.

THE YIN AND YANG ASPECTS OF EXCITEMENT

The Heart's acquired nature is one of feeling shock, nervousness and excitement. When the Heart's emotions are balanced, they can be experienced as joy, peace, tranquility, contentment, happiness, and pleasure. This warmth radiates through the body causing free and easy Qi circulation. Joy is communicated and felt throughout the body, mind, and soul.

ENERGETIC PATTERN OF EXCITEMENT

Elated feelings (Xi) make the body's Qi become soft and relaxed. This energetic pattern is expansive which then slows the movement of the

Qi. The Heart controls the Blood Vessels and stores the Shen, causing the Mind to be affected. The energy of excitement or elation bubbles from the center core of the body, rippling in all directions (Figure 55.8). While in this emotional state, the patient's face is full of color.

PATHOLOGICAL MANIFESTATIONS OF EXCITEMENT

The *Su Wen* states that normal excitement or elation (Xi) can cause the stimulation of the Yang, allowing the Ying Qi and Wei Qi to become loose, freely communicating and functioning together in harmony. However, excessive elation can seize the Heart, causing shock.

Excessive excitement and laughter can injure the Heart and scatter the spirit; this causes the Qi to become congested and the Heart to flutter erratically. When the Heart Qi becomes depleted, it can no longer control the Lungs, and the emotion of grief arises. When the Heart Qi becomes excess, hysteria results. Water extinguishes Fire, therefore the emotion of fear controls the emotion of excitement. By helping a hysterical patient to become aware of his or her underlying fears, the doctor can guide the patient into a sense of sobriety.

EXCITEMENT AFFECTING THE HEART

Pathological excitement and laughter are considered the perverse movement of the Fire Element. If the patient's Fire becomes uncontrollable, the Qi, which expands outward towards the periphery, will cause the patient to become hysterical. After Fire has exhausted the patient's life-force, it leaves the patient exhausted, dazed, and disenchanted. The Heart's negative nature is confusion, doubt, and greed; the positive nature is openness, peace, order and trust.

ENERGETIC HEALING WITH JOY

Joy in excess can lead to disharmony. Nervous laughter, or always playing the clown to gain acceptance and attention, can be extremely difficult to unlearn. Often professional help is needed to increase socialization skills and self-esteem:

- The unhealthy aspect of excitement can cause hysteria, or "Gallows humor" (laughing inappropriately at things that are not comical and are, in most instances, hurtful or sorrowful).

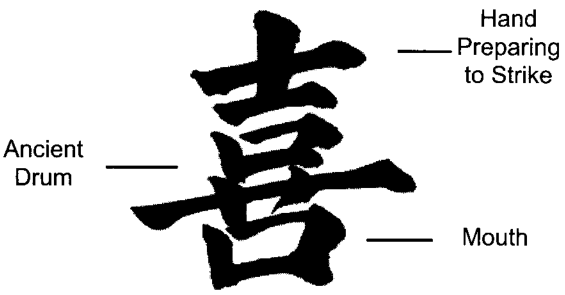


Figure 55.6. The Chinese Character for Excitement or Elation "Xi"

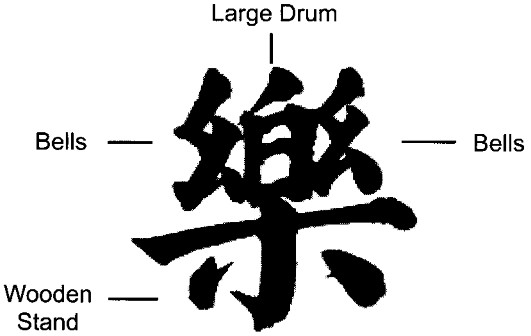


Figure 55.7. The Chinese Character for Joy "Le"

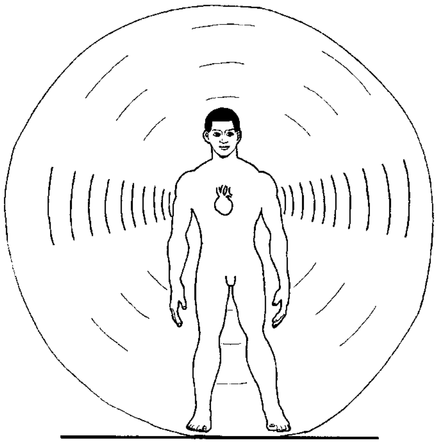


Figure 55.8. Excitement bubbles from the center of the body, rippling outward, causing the flow of Qi to disperse outward

- The healthy aspect of excitement is to bring happiness to the spirit and relax the Mind and body.

EXCESSIVE WORRY (SI) INJURES THE SPLEEN: EARTH ELEMENT

The Chinese character for thoughts, contemplations and worries, is translated as "Si." It is depicted by the ideograph of a Heart, located at the bottom of the character. The upper ideograph is a box representing the skull that encloses the Brain (Figure 55.9). The character "Si" represents the internal relationship between the feelings of the Heart and the Brain (Kidney Marrow). This relationship manifests through the permutation and free interpenetration of Yang (Heart Fire) and Yin (Kidney Water) Qi that allows for the formation of thoughts.

THE YIN AND YANG ASPECTS OF WORRY

The emotions associated with the Spleen correspond to the energy manifested by contemplation, excess thinking, anticipation, and worry. Too much worry and thought can produce Qi Stagnation. A stagnant condition can cause Spleen and Stomach disorders such as poor appetite, indigestion, nausea, ulcers, hiccups, belching, constipation, or diarrhea. Stagnation can also block the Shen, which is responsible for emotional and mental balance, and thus results in a lack of common sense. The Spleen's negative nature is one of suspicion, excess thinking, worry, remorse, regret, obsessiveness, self-doubt and self-centeredness; its positive nature is truthfulness and sincerity.

THE ENERGETIC PATTERN OF WORRY

When one is worried, the energy comes up from the Earth and congests in the Middle Dantian area, thus weakening the Wei Qi and causing nausea or loss of appetite (Figure 55.10).

PATHOLOGICAL MANIFESTATIONS OF WORRY

Normally, the emotion of worry can be used to initiate resolution. However, The *Su Wen* states that when there is obsessive thought, the energy of the Heart has a place to dwell and the spirits have a place to refer to. Therefore the True Qi remains rooted and does not circulate, becoming "knotted."

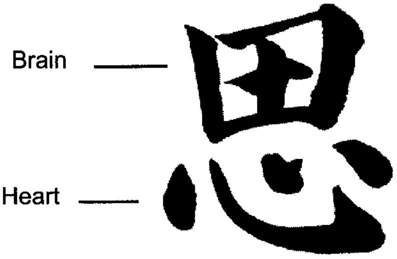


Figure 55.9. The Chinese Character for Worry "Si"

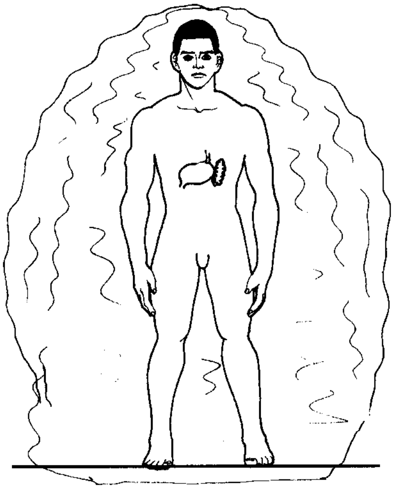


Figure 55.10. Worry binds Qi, causing Qi to stagnate

When the Spleen Qi becomes depleted, all four limbs lose their strength and the Five Yin Organs become unstable. When the Spleen Qi becomes Deficient, the body becomes swollen and the flow of urine and menses loses its smoothness.

WORRY AFFECTING THE SPLEEN

The Spleen stores the Yi, and the Yi stores ideas. The Spleen transfers short term memory to the Kidneys; the Kidneys later transfer the memories to the Heart, which is responsible for long term memory. In trauma victims, the Kidneys' role in transferring memories can also account for the loss of memories that are too traumatic to process, since these memories are transferred along with the energetic charge containing great fear.

ENERGETIC HEALING WITH WORRY

Worry and anxiety are normal reactions to change. When these emotions become pathological in intensity or duration, patients may need professional help in the form of medication (e.g., for obsessive compulsive disorders) and/or psychotherapy (e.g., in the case of generalized anxiety disorder and post-traumatic stress disorder).

- The unhealthy aspect of worry can cause great anxiety and obsessions.
- The healthy aspect of worry causes introspection and preparation, and it can be a motivating source for change.

Because the Wood Element controls the Earth Element, the emotion of anger controls worry.

SADNESS (BEI) AND GRIEF (AI) INJURES THE LUNGS: METAL ELEMENT

The Chinese character for sadness, "Bei" is depicted by the Heart ideograph underneath the character for the back (placed on top). It portrays a picture of a person who has turned his or her back on the true feelings of the Heart (Figure 55.11).

The Chinese character for grief, "Ai" is composed of the mouth ideograph (wailing, groaning, and lamenting) placed within the center of a character depicting someone dressed in a special garment for mourning (Figure 55.12). Pathological grief is considered the perverse movement of the Element Metal.

The emotion of sadness (Bei) is considered more internal; still connected but in opposition to or in denial of the true feeling within the Heart. The feeling that the character portrays is one of negation or refusal of something. Grief (Ai), however, is considered more external (as no Heart radical is present).

THE YIN AND YANG ASPECTS OF GRIEF

The Lungs' acquired nature is one of feeling sadness, melancholy, grief, sorrow, shame, anxiety, disappointment, guilt, cunningness, and pessimism. The Lungs' positive nature is generosity, righteousness, dignity, integrity, and social responsibility. In the Five Element Controlling Cycle, the Lungs (Metal) affect the Liver (Wood). Excessive sadness from the Lungs can cause the Liver Qi to stagnate the Blood (Metal Overcontrolling Wood), leading to possible intercostal and hypochondriac pain, and depression.

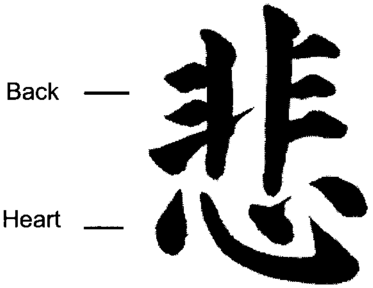


Figure 55.11. The Chinese Character for Sadness "Bei"

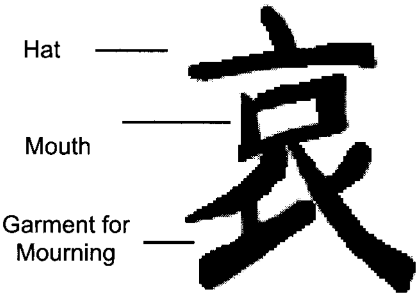


Figure 55.12. The Chinese Character for Grief "Ai"

The emotion of grief can be divided into Yin and Yang types. The Yang type of grief can burst out due to accumulated pressure, resulting in the upward flow of massive amounts of Qi, Blood, and Phlegm. The Yin type of grief implodes, remaining buried or held inside and thereby causing internal depression, hopelessness, and despair which generates blockages and stagnation.

THE ENERGETIC PATTERN OF GRIEF

The external energetic patterns of grief and sorrow have a heavy, constricting energy (Figure 55.13). The internal energetic manifestations of grief have a very thick and sticky energetic texture, with a denseness similar to that of gelatin.

PATHOLOGICAL MANIFESTATIONS OF SADNESS AND GRIEF

Normal sadness and grief causes Qi to release energetic obstructions and purge stagnations within the body. However, the *Su Wen* states that excessive sadness and grief (Bei Ai) can cause affliction. In that state of affliction, the Qi moves into the center of the vitality (the innermost part of life) and there is a drying up and interruption of the body's life force, causing one to lose hope.

When grief is experienced, its natural movement of condensation begins to compress the Heart, interfering with Blood circulation. This obstruction impedes both the respiratory flow of the Lungs, as well as the movement of the Body's Fluids. The Lungs store the Qi, the Qi stores the Po (Corporeal Soul). When the Lung Qi becomes depleted, shortness of breath can develop. When the Lung Qi becomes Excessive, the result is a feeling of pressure, tightness, or discomfort in the chest and difficulty breathing.

Long periods of extreme grief can also injure the Heart, Pericardium, and the Triple Burner Channels.

GRIEF AFFECTING OTHER ORGANS

Grief also disperses the Wei Qi, and thus injures the Lungs. Crying can lead to the release of toxic anger (that suppresses the feelings of sorrow) and grief. Depression and despair may also be manifestations of abnormal Liver Qi stagnation. When grief from the Lungs is excessive, the Spleen may be affected (this almost always happens after a major loss, such as a death in the family).

CONTROLLING THE EMOTION OF GRIEF

Because Fire melts Metal, the emotion of excitement controls grief. The grieving process is a very important part of healing; however, chronic grief can be extremely detrimental; and when it is extreme or prolonged, it can lead to spiritual oppression or possession. For example, if the survivor cannot accept the death of a loved one, he or she may prevent the departure of the loved one's spirit for many years on end. The patient may long for the Eternal Soul to remain and cling with unrelenting grief to the deceased's energy. This type of dependency deepens (rather than lessens) over time, as the survivor energetically opens more to receive the loved one's spiritual essence. In so doing, other Gui (spirits) are given the power to enter as well.

After the death of a loved one, the patient may consciously suppress any joy or pleasure. The patient may believe that to allow any relief to suffering is tantamount to a betrayal of the deceased. This belief structure must be addressed by the doctor and patient. Establishing a sense of empathy with the patient will provide a safe environment for the patient to release the emotion of grief. The doctor can work towards empowering the patient to recall times of joy, to learn (or remember) how to count his or her blessings, and to let go of sadness and grief.

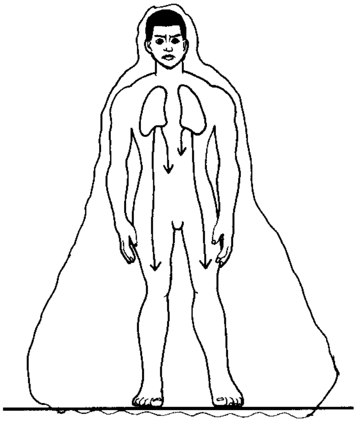


Figure 55.13. Grief causes Qi to become obstructed.

ANXIETY

Grief may lead to despair and anxiety. Because anxiety suppresses respiration, anxiety lowers the body's resistance to pathogenic factors by weakening the Wei Qi; anxiety also damages the Large Intestine, resulting in symptoms that range from constipation to ulcerative colitis.

GALLOWS HUMOR

Just as too much grief can cause inappropriate laughter or gallows humor; too much laughter can mask suppressed grief. Gallows humor is a syndrome where the patient laughs instead of grieving about hurtful past or current experiences. Gallows humor is a defense mechanism of the patient's denial. Grief and humor are examples of opposites (Yin and Yang) transforming into each other.

SUPPRESSION OF GRIEF

The primary concern for a grieving patient (pertaining to the death of a loved one) is that the patient may be using grief to suppress other unresolved emotions such as: fear, guilt, loneliness, or worry, described as follows:

1. Fear of forgetting the deceased's voice, appearance, etc. may be due to feelings of guilt over not having expressed enough love towards the person when it was possible to do so.
2. Guilt over any expressed feelings of joy or happiness may seem morally wrong because they cannot be shared by the departed.
3. Guilt and remorse over too many hurtful words expressed (or too many things left unsaid) to the departed.
4. Guilt and remorse over never having had the chance to really say good-bye (as with victims of accidents and sudden death) may become all consuming.
5. Loneliness from the loss of a friendship.
6. Worry that loss of income and security may cause financial difficulties or health problems may cause the patient to cling to the past.

To assist the patient to heal from these damaging beliefs, the doctor prescribes creative visualizations, such as the following:

- Imagine, see, and feel yourself and your loved one clothed in your spiritual bodies. Embrace and express your feelings and thoughts knowing that these will be heard and received. Listen to your loved one's answer.
- Ask forgiveness for any cruel remarks or failures to be as loving as you wished you could have been. Visualize your loved one accepting the request for forgiveness; embrace with love, and release him/her to be with God with your blessings.

In cases where the patient could not attend the funeral, have the patient imagine the funeral and perform a ritual closure (e.g., lighting a candle at home and saying a prayer).

Finally, encourage the patient to give him or herself permission to experience some joy in life and to go on living, while honoring the past and living in the present.

ENERGETIC HEALING WITH GRIEF

Grief and sorrow are necessary at times to motivate patients to change. The old self must periodically die to make room for new experiences and learning. Risking sorrow is part of the process of bonding and maturing. Chronic sadness, however, is often a sign of imbalance, indicating insufficient rest or recreation and too much work or stress.

- The unhealthy aspect of sorrow can lead to self-pity, victimization and dissociation.
- The healthy aspect of sorrow can disperse grief, awaken a remorseful responsibility for change and relieve distress.

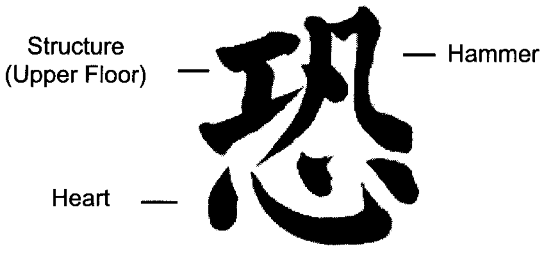


Figure 55.14. The Chinese Character for Fear "Kong"

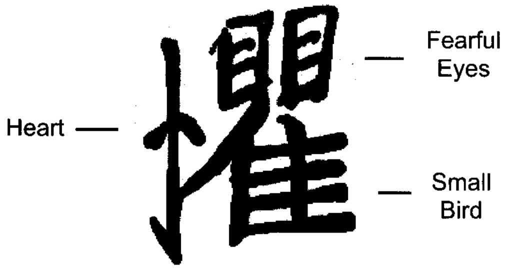


Figure 55.15. The Chinese Character for Fright "Ju"

FEAR (KONG JU) AND FRIGHT (JING) INJURE THE KIDNEYS: WATER ELEMENT

In China, the characters "Kong Ju" are a common used to express the emotion of fear. The Chinese character for fear "Kong" is depicted by the Heart ideograph (on the bottom) underneath two other characters. The character placed on the upper left represents a structure (or upper floor) that is receiving the repeated strikes by the small blows of a hammer (the character placed on the upper right). Together, these three characters represent the increased Heart beat caused by fear or dread (Figure 55.14).

The second Chinese character for fear "Ju" is depicted by an ideograph of a small bird opening its eyes in fear, anxiety, and dread (Figure 55.15). The character "Ju" is depicted by the Heart ideograph on the left side. On the right upper side are two eyes, on the right lower side is the ideograph for a little bird. Together, these three characters represent a frightened little bird looking out for danger.

The original Chinese character for fright, "Jing" is divided into several ideographs: The upper left is the ideograph for a ram's horn (traditionally indicating the ability to freeze and remain motionless). The middle left ideograph represents the restraining of one's mouth and standing quietly. The upper right ideograph represents a hand holding a rod, representing authority; and the bottom ideograph is the character for horse, depicting the nervous excitement of its skittish nature. Together, the ideographs for "Jing" mean to be startled with fright (Figure 55.16).

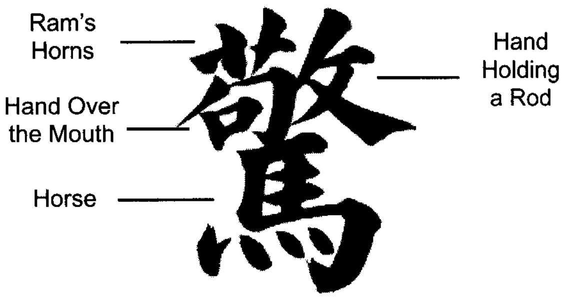


Figure 55.16. The Chinese Character for Fright "Jing"

THE YIN AND YANG ASPECTS OF FEAR

The Kidneys' acquired nature is one of feeling loneliness, insecurity, paranoia, fear and panic. The Kidneys' positive nature is clear perception, rationality, wisdom, self-understanding, and self-confidence. Fear can cause loss of Urinary Bladder control, weakened knees, renal failure, and permanent damage to the Kidneys. It can also injure the Heart, affecting the speech, eyes, and the Shen.

THE ENERGETIC PATTERN OF FEAR

The energetic pattern of fear is very Cold; it implodes into the center of the body, drawing all the energies inward and downward. Fear travels from the eyes down the front of the body into the groin (Figure 55.17). There are generally five physical reactions to fear: faint, fight, freeze, flee, or fumble.

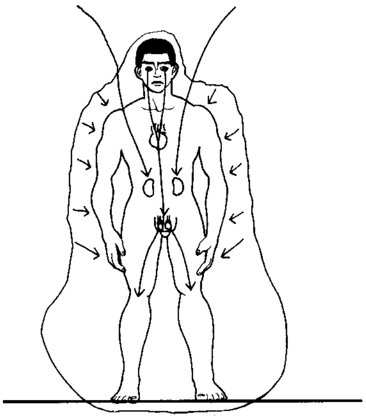


Figure 55.17. Fear causes Qi to move inward and downward

PATHOLOGICAL MANIFESTATIONS OF FEAR AND FRIGHT

Normal fear causes the individual to be cautious and to initiate protection for the sake of security. However, the *Su Wen* states that Excessive fear causes the Essence to withdraw, the Upper Burner to "close" the Qi to leave and not circulate, and the Lower Burner to swell.

The emotion of fright (Jing) is distinguishable from fear (Kong Ju) by the sudden unexpected shock to the system. When there is fright (Jing), the Qi of the Heart is in disorder; the "emperor" no longer has a secure palace, and the Five Agents no longer have a place to settle. Fright startles the Shen, which then scatters the Qi and injures the Heart. Persistent fright causes damage to the Kidney Qi and results in a negative cycle of chronic fear.

FEAR AFFECTING THE KIDNEYS

The Kidneys store the Jing, the Jing stores the Zhi (actions that the mind expresses). Pathological fear is considered the perverse movement of the Water Element. Fear is the unrestrained sinking and uncontrolled descent of Water Qi. When the Shen of the Heart is no longer supported by the Kidneys' Jing, the Shen leaves its residence. This results in the emotional release of panic. If the Heart Fire becomes weak, the Kidney Water rapidly draws downward and freezes. Insecurity, hesitation, immobility, and paralysis ensue. If the Heart Fire becomes Deficient, it cannot radiate warmth, causing the patient to crouch and hide.

When fear injures the Kidneys, it can also affect the Liver, causing muscle spasms, trembling, and disruption of the menses cycle. When the Gall Bladder is affected, decision-making becomes more difficult.

If the Kidney Yin is Deficient, there can be ringing in the ears, dizziness, night sweats, and nocturnal emissions. If the Kidney Yang is Deficient, there can be lumbar weakness, weak knees, shortness of breath, Cold limbs, impotency, and edema. The pathological feelings associated with the Kidneys are fear, paranoia, and panic.

ENERGETIC HEALING WITH FEAR

Fear, like anger, serves as a warning sign. Fear informs an individual as to when he or she is in danger, so that appropriate measures can be taken to insure safety and survival. Some individuals do not recognize the danger signals until it is too late to avoid falling victim to unscrupulous people. Some may require counseling and instruction in how to establish healthy relationships and how to identify individuals who are potential abusers before it becomes too late:

- The unhealthy aspect of fear can cause disabling panic and paranoia.
- The healthy aspect of fear can conjure an increased awareness of the need for self-protection.

Because Earth absorbs Water, contemplation controls fear. Therefore, the doctor can help the patient control fear through visualization and meditation. The purpose of the visualization is to resolve and reprogram the patient's thinking patterns.

HEALING WITH THE FIVE ELEMENT EMOTIONAL CYCLES

In ancient China, one way of dealing with emotional disharmony was to categorize and treat the dysfunction according to Five Element theory. This system observed the human psyche as being affected by the patient's Hun and Po via two emotional cycles: the Five Element Creative Cycle and the Five Element Reversing Cycle.

The chart shown in Figures 55.11 through 54.14 summarize the Five Elements and their associated emotions and spiritual states. The cycles serve a functional importance for emotional transitions. The elements can be arranged in a number of ways. For clinical purposes, the main emphasis is placed on observing the Creative, Reversing, Controlling, and Insulting emotional patterns, all of which are inherent in the patient's psyche.

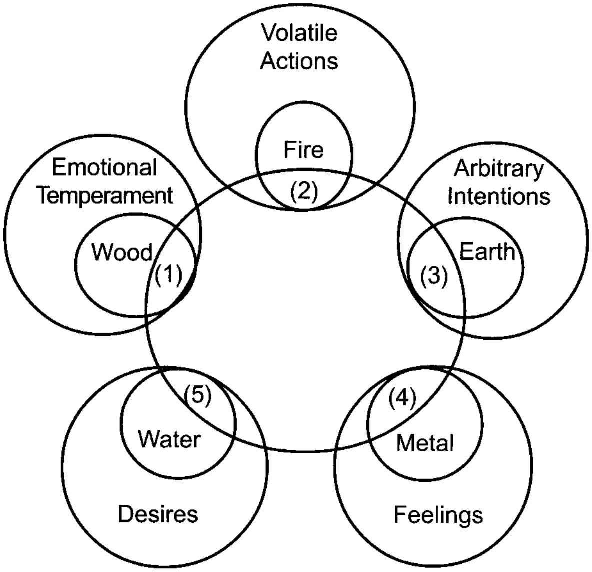


Figure 55.18. The Five Element Creative Cycle of Emotional Disharmony, as Influenced by the Po

THE FIVE ELEMENT CREATIVE CYCLE

The Five Element Creative cycle is categorized as Acquired and Postnatal. Essentially, the Elements in the Creative Cycle generate each other in a clockwise direction. Emotionally, this energetic cycle is considered antagonistic and is believed to be influenced by the patient's Po. The environment and the patient's Five Element Internal Organ characteristics also influence emotional transformations of the Five Element Creative Cycle. The Creative Cycle is described as follows (Figure 55.18):

1. **Wood Element:** Emotional Temperaments (irritation, anger and rage)
2. **Fire Element:** Volatile Actions (shouting, swearing, and aggressive behavior)
3. **Earth Element:** Arbitrary Intentions (unrestrained actions)

4. **Metal Element:** Feelings (sadness, despair)
5. **Water Element:** Desires (sensual escape)

In terms of clinical observation, it was believed that an agitated patient would transform his or her energetic, emotional, and mental states according to the destructive pattern of the Acquired Five Element Creative Cycle. The energetic transformation of dysfunctional emotions is described as follows:

- Emotional Temperaments are stored in the patient's Liver (Wood organ) and produce Volatile Actions stored within the patient's Heart (Fire organ)
- Volatile Actions are stored within the patient's Heart (Fire organ) and produce Arbitrary Intentions stored within the patient's Spleen (Earth organ)
- Arbitrary Intentions are stored within the patient's Spleen (Earth organ) and produce Feelings stored within the patient's Lungs (Metal organ)
- Feelings are stored within the patient's Lungs (Metal organ) and produce Desires stored within the patient's Kidneys (Water organ)
- Desires are stored within the patient's Kidneys (Water organ) and produce Emotional Temperament stored within the patient's Liver (Wood organ)

THE FIVE ELEMENT REVERSING CYCLE

The Five Element Reversing cycle can be spiritually healing and transformational. This cycle is believed to be Congenital and Prenatal in nature, and is influenced by the patient's Hun. The classic order, as characterized by the Reversing Cycle, is as follows (Figure 55.19):

1. **Wood Element:** Spiritual Essence (love, compassion, acceptance)
2. **Water Element:** Real Knowledge (self understanding, enlightenment)
3. **Metal Element:** True Sense (integrity, dignity, righteousness)
4. **Earth Element:** True Intent (honesty, acceptance, truthfulness)
5. **Fire Element:** Clear Consciousness (peace, order, security)

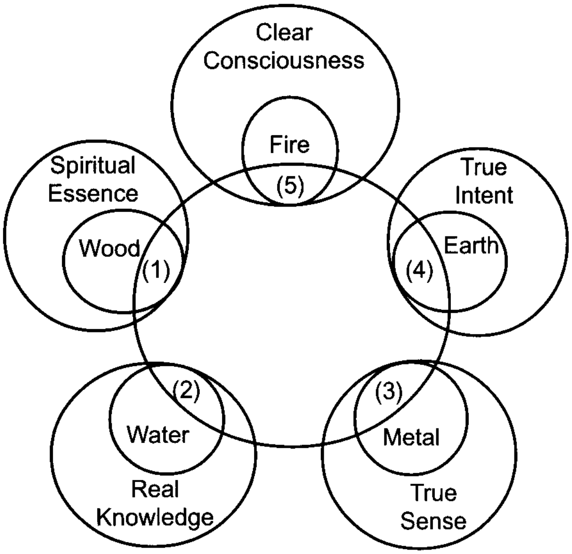


Figure 55.19. The Five Element Reversing Cycle of Emotional Patterns, as influenced by the Hun

As can be observed in the clinic, patients transform their energetic, emotional, and mental states through the Reversing Cycle. This emotional transition was believed to be active within a state of divine awareness. The energetic template goes as follows:

- Spiritual Essence is stored within the patient's Liver (Wood organ) and produces Real Knowledge stored within the patient's Kidneys (Water organ)
- Real Knowledge is stored within the patient's Kidneys (Water organ) and produces True Sense stored within the patient's Lungs (Metal organ)
- True Sense is stored within the patient's Lungs (Metal organ) and produces True Intent stored within the patient's Spleen (Earth organ)
- True Intent is stored within the patient's Spleen (Earth organ) and produces Clear Consciousness stored within the patient's Heart (Fire organ)
- Clear Consciousness is stored within the patient's Heart (Fire organ) and produces Essence stored within the patient's Liver (Wood organ)

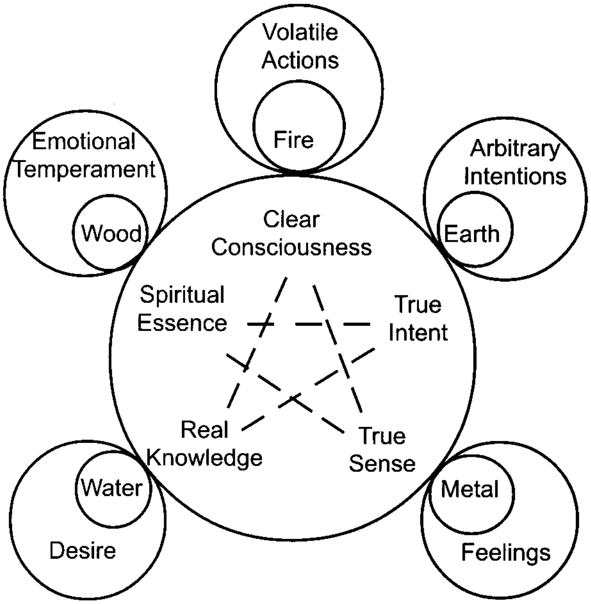

Volatile Actions
Fire
Emotional Temperament
Wood
Arbitrary Intentions
Earth
Clear Consciousness
Spiritual Essence
True Intent
Real Knowledge
True Sense
Water
Desire
Metal
Feelings

Figure 55.20. The Five Element Controlling Cycle of Emotional Disharmony

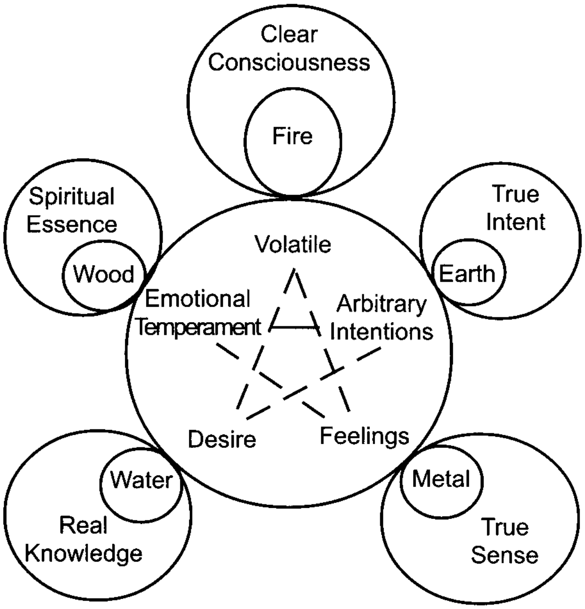

Clear Consciousness
Fire
Spiritual Essence
Wood
True Intent
Earth
Volatile
Emotional Temperament
Arbitrary Intentions
Desire
Feelings
Water
Real Knowledge
Metal
True Sense

Figure 55.21. The Five Element Insulting Cycle of Emotional Transitions

THE FIVE ELEMENT CONTROLLING CYCLE

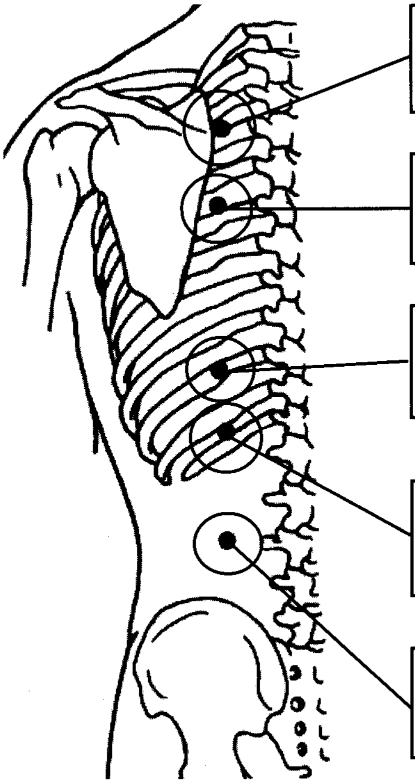
The emotionally destructive Five Element Controlling Cycle produces the degenerative emotional dysfunctions created from the acquired emotional states (Figure 55.20). The energetic degenerative transformations of the Controlling Cycle are as follows:

- Emotional Temperaments are stored within the patient's Liver (Wood organ). They overcome the True Intent stored within the patient's Spleen (Earth organ), which then degenerates into Arbitrary Intentions.
- Arbitrary Intentions are stored within the patient's Spleen (Earth organ). They overcome Real Knowledge stored within the patient's Kidneys (Water organ), which then degenerates into Desires.
- Desires are stored within the patient's Kidneys (Water organ). They overcome Clear Consciousness stored within the patient's Heart (Fire organ), which then degenerates into a Volatile and unstable spirit.
- Volatile Actions are stored within the patient's Heart (Fire organ). They overcome True Sense stored within the patient's Lungs (Metal organ), which then degenerates into Feelings.
- Feelings are stored within the patient's Lungs (Metal organ). They overcome Spiritual Essence stored within the patient's Liver (Wood organ), which then degenerates into Emotional Temperament.

THE FIVE ELEMENT INSULTING CYCLE

In reversing the direction of the Controlling Cycle, the patient generates what is known as the Insulting Cycle (Figure 55.21). In Five Element Psychology, the Insulting Cycle is used to overcome the emotional dysfunctions created from the acquired emotional states. The patient is encouraged to meditate on the emotional transitions and patterns as established through the Five Element Insulting Cycle. The energetic transformations of the Insulting Cycle are as follows:

- Spiritual Essence is stored within the patient's Liver (Wood organ). It overcomes the Feelings stored within the patient's Lungs (Metal organ) and returns them back into True Sense
- True Sense is stored within the patient's Lungs



Shen of the patient's Lung (UB-13):
The stimulation of this point can initiate a release of trapped emotions such as sadness, grief, sorrow and despair

Shen of the patient's Heart (UB-15):
The stimulation of this point can initiate a release of trapped emotions such as nervous laughter

Shen of the patient's Liver (UB-18):
The stimulation of this point can initiate a release of trapped emotions such as irritation, frustration, anger and depression

Shen of the patient's Spleen (UB-20):
The stimulation of this point can initiate a release of trapped emotions such as worry, remorse, regret and self-doubt

Shen of the patient's Kidneys (UB-23):
The stimulation of this point can initiate a release of trapped emotions such as fear, panic and loneliness

Figure 55.22. Accessing the Five Yin Organ's Jing Shen Through the Back Shu Points

(Metal organ). It overcomes the Volatile Actions stored within the patient's Heart (Fire organ) and returns them back into Clear Consciousness.

- Clear Consciousness is stored within the patient's Heart (Fire organ). It overcomes the Desires stored within the patient's Kidneys (Water organ) and returns them back into Real Knowledge.
- Real Knowledge is stored within the patient's Kidneys (Water organ). It overcomes the Arbitrary Intentions stored within the patient's Spleen (Earth organ) and returns them back into True Intent.
- True Intent is stored within the patient's Spleen (Earth organ). It overcomes the Emotional Temperament stored within the patient's Liver (Wood organ) and returns them back into Spiritual Essence.

USING THE BACK SHU POINTS TO TREAT THE FIVE ELEMENTS

Some Medical Qigong clinics initiate emotional transformation and release by stimulating the back Shu points (located on the patient's Urinary Bladder Channel). These points are sometimes referred to as the Urinary Bladder's "Correspondence Points," as the name of each point suggests direct access into a particular internal organ. Through Qi emission into one of the following five points, the Qigong doctor can access and directly affect the Shen of the patient's Five Yin Organs (Figure 55.22):

- **Shen of the patient's Lungs (UB-13):** The stimulation of UB-13 point can initiate a release of trapped emotions such as sadness, grief, sorrow, and despair
- **Shen of the patient's Heart (UB-15):** The stimulation of UB-15 point can initiate a re-

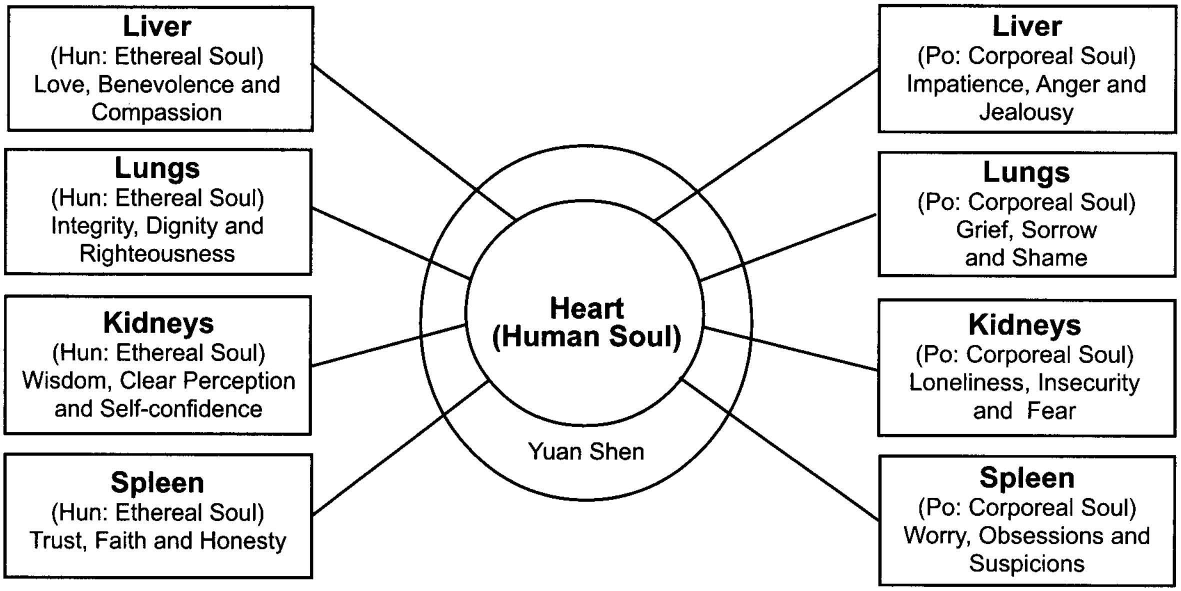

Liver
(Hun: Ethereal Soul)
Love, Benevolence and Compassion
Lungs
(Hun: Ethereal Soul)
Integrity, Dignity and Righteousness
Kidneys
(Hun: Ethereal Soul)
Wisdom, Clear Perception and Self-confidence
Spleen
(Hun: Ethereal Soul)
Trust, Faith and Honesty
Heart
(Human Soul)
Yuan Shen
Liver
(Po: Corporeal Soul)
Impatience, Anger and Jealousy
Lungs
(Po: Corporeal Soul)
Grief, Sorrow and Shame
Kidneys
(Po: Corporeal Soul)
Loneliness, Insecurity and Fear
Spleen
(Po: Corporeal Soul)
Worry, Obsessions and Suspicions

Figure 55.23. The Hun and Po's Influence on the Yuan Shen

lease of trapped emotions such as nervous laughter

- **Shen of the patient's Liver (UB-18):** The stimulation of UB-18 point can initiate a release of trapped emotions such as irritation, frustration, anger, and depression
- **Shen of the patient's Spleen (UB-20):** The stimulation of UB-20 point can initiate a release of trapped emotions such as worry, remorse, regret, and self-doubt
- **Shen of the patient's Kidneys (UB-23):** The stimulation of UB-23 point can initiate a release of trapped emotions such as fear, panic, and loneliness

In one Medical Qigong system, it is believed that the width of chronically held tension existing along the patient's Urinary Bladder Channel corresponds to the number of years that have elapsed since the initial core emotional trauma was initiated. The wider the band of tension, the longer the time elapsed.

Hold these specific points until the patient's energy shifts and the trapped energy is released. When treating these specific Back Shu point areas, it is normal for the patient to experience physical sensations such as shaking or jerking the body when the Qigong doctor facilitates an energetic release.

HEALING EMOTIONAL TRAUMA

To heal and release pathogenic emotions, patients will generally go through five-stages of emotional detoxifying. Through this process, the patients will feel, experience, and release the emotional trauma that initiated their emotionally induced disease. This is a natural progression in the process of Medical Qigong therapy and healing.

Each of the Five Yin Organs has an emotional and spiritual influence on the patient's Yuan Shen (Original Spirit). This energetic influence is initiated by the effect of the Hun and Po on the patient's spiritual and mental states, as pertaining to each of the specific internal organs' constitution. This energetic influence can cause the patient to experience several layers of emotional discharge as he or she progresses through the various healing stages (Figure 55.23).

THE FIVE YIN ORGANS' PROGRAMMING OF THE ORIGINAL MEMORY

Medical Qigong therapy acknowledges that the memory of an original trauma involves an overlapping relationship of the energetic functions of the Five Yin Organs. Each organ has a specific role in maintaining the traumatic memory (Figure 55.24).

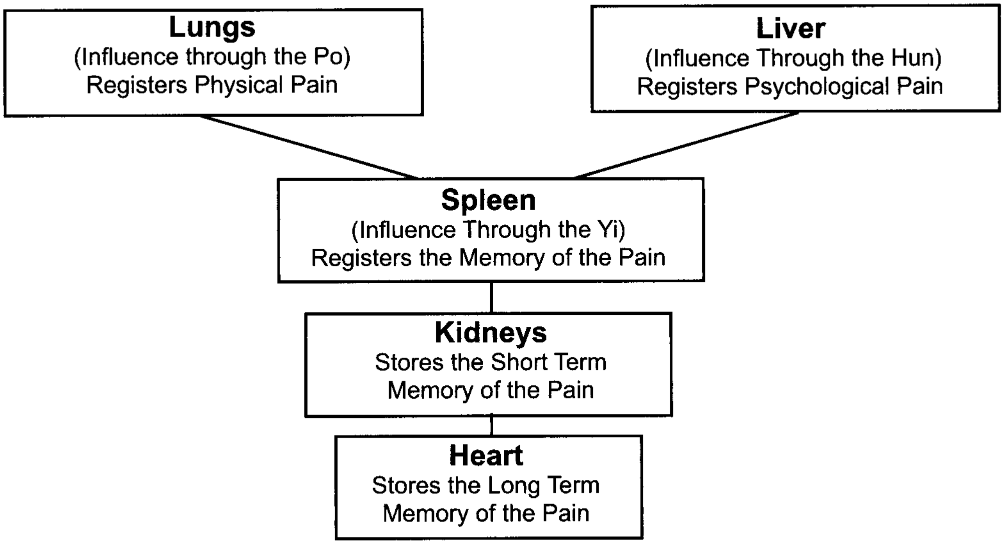

Lungs
(Influence through the Po)
Registers Physical Pain
Liver
(Influence Through the Hun)
Registers Psychological Pain
Spleen
(Influence Through the Yi)
Registers the Memory of the Pain
Kidneys
Stores the Short Term
Memory of the Pain
Heart
Stores the Long Term
Memory of the Pain

Figure 55.24. Each organ has a specific role in maintaining a traumatic memory.

- The Lungs, through the influence of the Po, are responsible for registering the physical pain of the experience. The Po regulate the patient's somatic experience, changes in the patient's respiration, and weeping and crying.
- The Liver, through the influence of the Hun, is responsible for registering the psychological pain of the experience. The Hun influence the patient's adrenaline, eye dilation or restriction, and cause the patient's spirit to leave the body.
- The Spleen is responsible for registering the memory of the pain through the influence of the Yi. A person with well-developed Yi has total recall of events experienced in the past and is able to memorize things easily. A patient with an Excess of Yi can be obsessed with the past, while a patient with Deficient Yi can be absent-minded and suffer memory loss. All thoughts and ideas surrounding the trauma will eventually be transformed and transported to the Kidneys.
- The Kidneys are responsible for storing the short term memory of the experience.
- The Heart is responsible for storing the long term memory of past experiences.

Although all physical pain is registered by the Po, and all psychological pain is registered by the Hun, only the memory of the pain is registered by the Yi.

FIVE LEVELS OF FEELING AND THEIR GOVERNING ORGANS

To complete their initial healing, the patients go through five stages of emotional resolution. These stages allow the patients to progress through and detoxify each of their Five Yin Organs. The Five Yin Organs store the patients' emotional history in their tissues. Each of the Five Yin Organs also affects different functions and parts of the body (Figure 55.25).

1. **The Heart:** The Heart governs the emotions dealing with the final stages of healing (peace and forgiveness). The Heart stores the "Virtues" of order, peace, contentment, tranquility and boundary setting to foster social harmony, as well as the positive emotions of joy and pleasure. The Heart's spiritual energy is connected to the Shen (Congenital and Acquired Spirit).

   The Heart also stores the negative attitudes and emotions dealing with shock, nervousness, and excitement (hysteria). These emo-

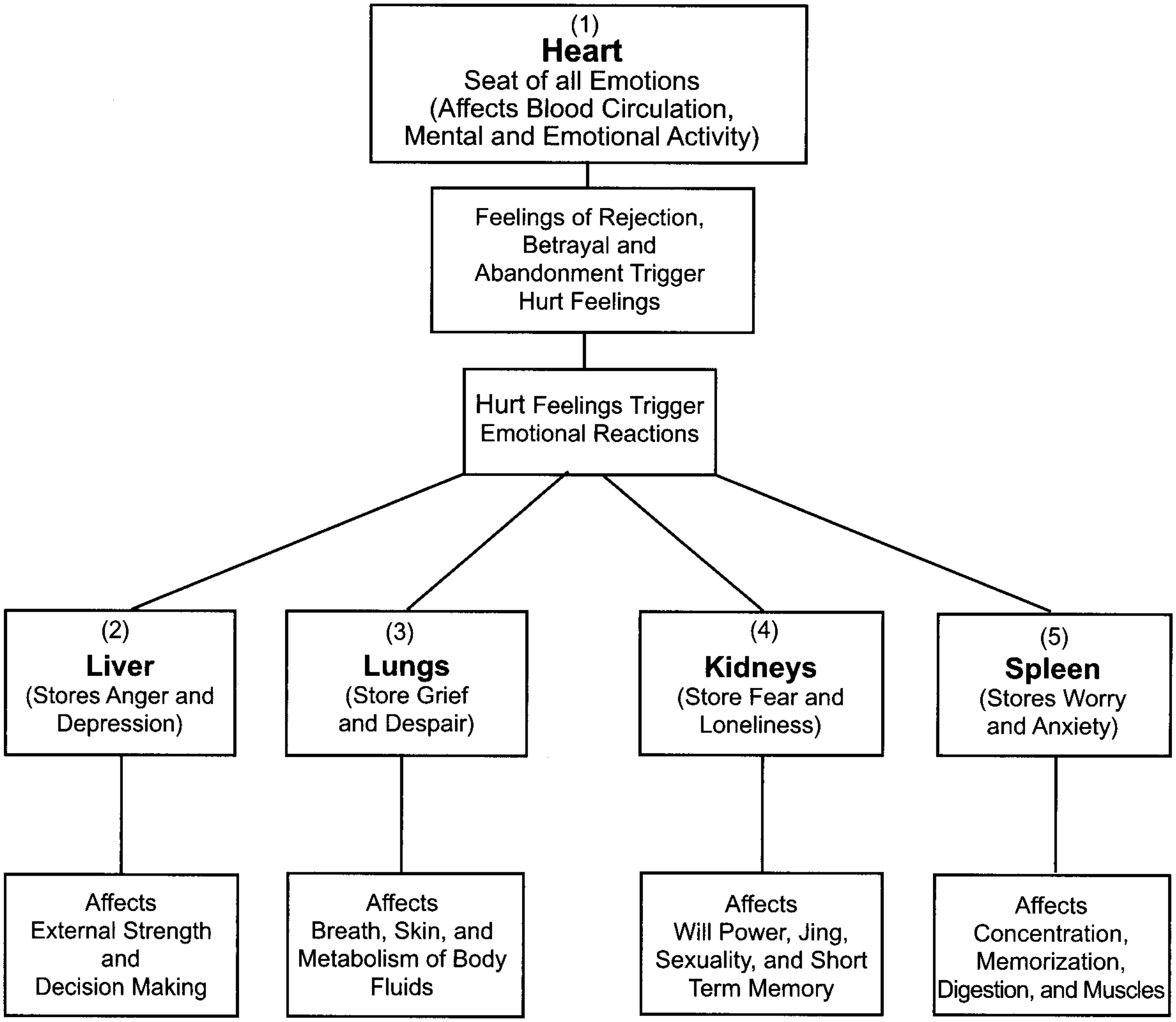

(1)
Heart
Seat of all Emotions
(Affects Blood Circulation, Mental and Emotional Activity)
Feelings of Rejection, Betrayal and Abandonment Trigger Hurt Feelings
Hurt Feelings Trigger Emotional Reactions
(2)
Liver
(Stores Anger and Depression)
(3)
Lungs
(Store Grief and Despair)
(4)
Kidneys
(Store Fear and Loneliness)
(5)
Spleen
(Stores Worry and Anxiety)
Affects External Strength and Decision Making
Affects Breath, Skin, and Metabolism of Body Fluids
Affects Will Power, Jing, Sexuality, and Short Term Memory
Affects Concentration, Memorization, Digestion, and Muscles

Figure 55.25. Diagram of Five Elemental Emotional Transitions

tions and mental states affect the patient's energetic channel flow, as well as the patient's blood vessels, circulation, complexion, perspiration, mental and emotional activity, long term memory, and the Small Intestine.

2. **The Liver:** The Liver stores the "Virtues" of kindness, patience and unselfishness, as well as the positive emotions of love, benevolence and compassion. The Liver's spiritual energy is connected to the Hun (Ethereal Soul).

   The Liver also stores the negative attitudes and emotions of irritability, impatience, frustration, rudeness, stubbornness, anger, rage, blame, resentment, jealousy, and depression (anger turned inwards). These emotions and mental states affect the flow of Qi in the channels, influencing the patient's tendons, ligaments, nails, small muscles, peripheral nerves, external strength, the iris of the eyes, vision, tears, the Gall Bladder, bile, decision making, the external genitalia, and the Hun (Three Ethereal Souls).

3. **The Lungs:** The Lungs store the "Virtues" of

integrity, dignity and social responsibility, as well as the positive emotions of righteousness and generosity. The Lung's spiritual energy is connected to the Po (Corporeal Souls).

The Lungs also store the negative attitudes and emotions of grief, sorrow, sadness, shame, disappointment, self-pity, guilt, anxiety and despair. These emotions and mental states affect the flow of Qi in the channels, as well as the patient's breath, skin, Large Intestine, mucous membranes, the metabolism of the Body Fluids, body hair, and smell.

4. **The Kidneys:** The Kidneys store the "Virtues" of wisdom, rationality and clear perception, as well as the positive emotions of self-understanding and self-confidence. The Kidney's spiritual energy is connected to the Zhi (Will Power).

   The Kidneys also store the negative attitudes and emotions of loneliness, insecurity, fear, paranoia, terror, panic, and horror. These emotions and mental states affect the patient's energetic channel flow, as well as the Jing, Bones, Brain, Bone Marrow, inner ear, hearing, head hair, pubic hair, spinal cord, cerebrospinal fluid, ovaries, testes, anus and urethra, sexual fluid, reproduction, and short term memory.

5. **The Spleen:** The Spleen governs the emotions dealing with conflict resolution and responsibility. The Spleen stores the "Virtues" of trust, faith and truthfulness, as well as the positive emotions honesty, openness and acceptance. The Spleen's spiritual energy is connected to the Yi (intention-thoughts and ideas).

   The Spleen also stores the negative attitudes and emotions of worry, remorse, and regret which can create obsessions, suspicions, self-doubt and self-centeredness. These emotions and mental states affect the flow of Qi within the channels, as well as the patient's muscles, lymph, saliva secretions, mouth, lips, sense of taste, Stomach, digestion, concentration, and the ability to memorize.

STAGES OF EMOTIONAL HISTORY AND RESOLUTION

After the patient understands the five levels of feeling and how they influence their respective organs, the Qigong doctor can assist patients in the cognitive restructuring of their disease-causing belief structures. This emotional re-patterning is initiated through the unveiling of several stages of painful emotional history that affect the energetic healing abilities within the patient's body.

It is important for the Qigong doctor to remember that all physical matter is energy that has been activated and focused by consciousness. In this way, the patient's perceptions actually create the physical presence of the disease. Since all matter and energy is unified, all matter down to the smallest subatomic particle has awareness, makes choices, and communicates simultaneously with all other matter in the universe. Choices are initiated in the patient's body through the active fields of environmental and universal energy.

Understanding these subatomic communications allows the Qigong doctor to assist the patient in discharging toxic energy trapped and stored within the tissues. The experience of the emotional trauma, and its destructive emotional energetic patterning, is clinically explained and described in the following stages (Figure 55.26):

1. The patient is hurt (physically, mentally, emotionally, and/or spiritually). The patient receives the original trauma through either an aggressive, direct attack (being struck, screamed at, belittled, or shamed), or by a passive, indirect attack (being abandoned, rejected, ignored, betrayed, and shamed). In this stage of development, the patient's trusting connection to life is violated.
2. The patient feels the pain and registers the hurt, and then naturally expresses this trauma in an outburst of emotion (screaming, crying, laughing, groaning, etc.). In this stage the patient recognizes the wounding.
3. The patient seeks attention and looks for a human emotional response, seeking validation and self-affirmation. If the patient does not seek

and receive attention for processing the trauma, or if the individual is not free to express his or her real feelings, healing will not take place.

4. The patient's hurt remains unresolved and becomes an active history. At this point in the transition, it is important that the patient feel the hurt, understand the circumstances surrounding the hurt, then discharge the pain. If the patient's hurt does not become completely released from the body, it becomes stored within the patient's tissues. Thus, the patient's hurt becomes internalized, and the emotions of unexpressed anger, fear, pain, and shame begin to accumulate in the body. The trauma remains as an active charge of unexpressed emotional energy.
5. The patient's whole body stores distressful emotional memories. This distress gets restimulated in the present (through various trigger mechanisms), and alters or blocks the patient's flow of energy and thinking.
6. The patient learns defense mechanisms to survive. The patient develops strong defense mechanisms instead of healing from the emotional wounds (known as a pathological recovery). At this point, in order to ensure survival and maintain at least the semblance of a normal, functional life, the patient's denial system is reinforced and kept active to protect the patient from any further hurt.
7. A dynamic polarity arises that seems to take on a life of its own. The patient swings back and forth between overcontrolling emotions and loosing control over them completely. The patient becomes obsessed with the painful feelings, either hiding from them or becoming overwhelmed by them. The patient then chooses either one of two options:

- To become isolated, emotionally removed and distant, or
- To become needy, co-dependent and hungry for attention

8. The patient develops addictions to continually hide from the pain. The patient's actions become based on the unhealed feelings resulting in four overlapping ways to hide:

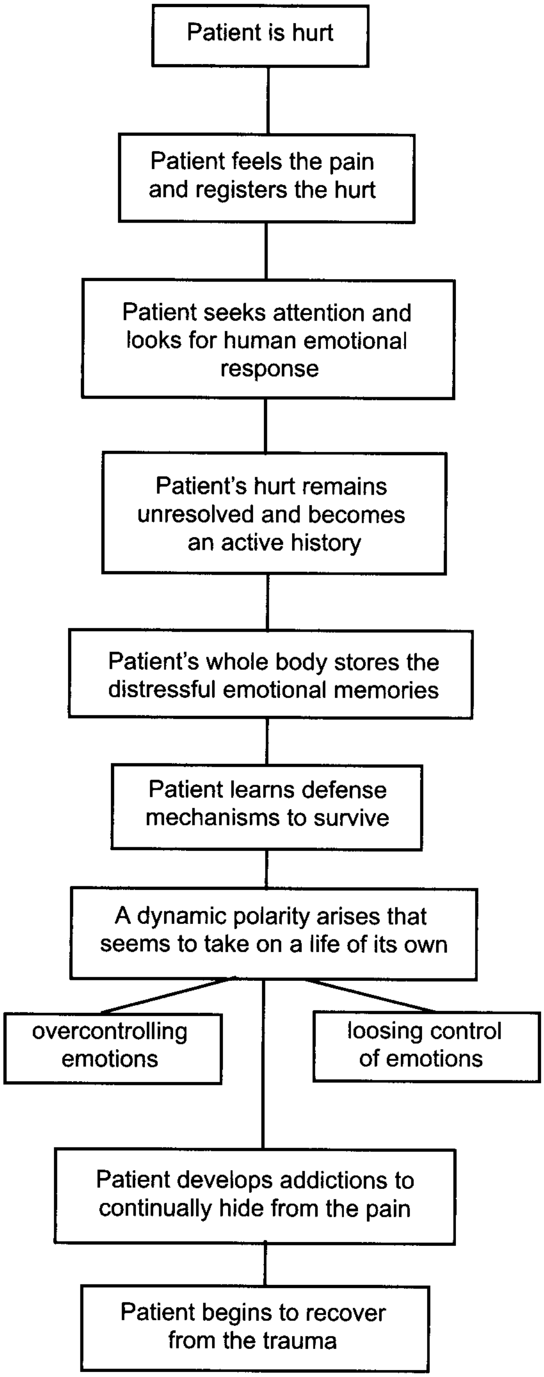

Patient is hurt
Patient feels the pain and registers the hurt
Patient seeks attention and looks for human emotional response
Patient's hurt remains unresolved and becomes an active history
Patient's whole body stores the distressful emotional memories
Patient learns defense mechanisms to survive
A dynamic polarity arises that seems to take on a life of its own
overcontrolling emotions
loosing control of emotions
Patient develops addictions to continually hide from the pain
Patient begins to recover from the trauma

Figure 55.26. Stages of Emotional History and Resolution

- **Physically:** Through sports, excessive exercise, food, sleeping, overworking, or sex.
- **Mentally:** Through compulsive behavior, excess studying, or being a work-aholic.
- **Emotionally:** Through either chronic rage, grief, obsessive worrying, and chronic fear, or through a compulsive search for love, joy, and excitement (sex/love addiction).
- **Spiritually:** Through religious fanaticism and various types of extreme spirituality.

9. The patient begins to recover from the trauma. To heal and recover, the patient must cease concentrating on the pain and redirect his or her full attention towards setting healthy boundaries and positive affirmations. This is initiated through the influence of the patient's Pericardium.

   The Pericardium is responsible for setting the emotional boundaries for the Heart, and it has a powerful influence on the patient's mental and emotional states, governing energetic circulation, sexuality, and intimacy. In ancient times, the purpose of the Pericardium was viewed as that of a "Minister of Council" designed to protect the "Emperor" (Heart) and to create feelings of security, joy, happiness, and pleasure. The Pericardium energetically functions by intercepting strong emotions that may overwhelm the Heart and placing them in the courtyard (solar plexus area) until the Heart is ready to deal with such matters (Figure 55.27).

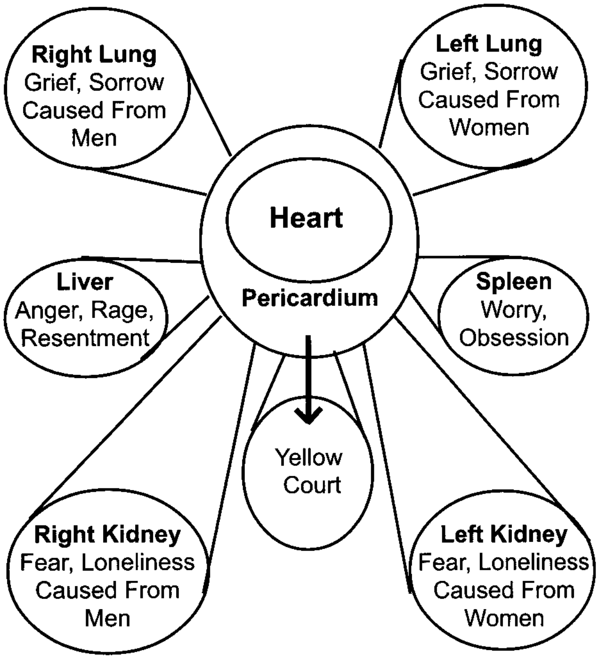

Right Lung
Grief, Sorrow Caused From Men
Left Lung
Grief, Sorrow Caused From Women
Heart
Pericardium
Liver
Anger, Rage, Resentment
Spleen
Worry, Obsession
Yellow Court
Right Kidney
Fear, Loneliness Caused From Men
Left Kidney
Fear, Loneliness Caused From Women

Figure 55.27. The Pericardium (Pc) Organ Establishes Emotional Boundaries

- Patients with Excess Pericardium Qi will have boundaries that are too solid and immovable (i.e., they won't allow for any meaningful interaction with others). The patient will emotionally push individuals away, being armored and feeling no need for emotional connection. These patients tend to de disassociated from other people and their environment. These patients do not need to learn to set strong boundaries, however, they do need to learn how to "drop their armor," begin to trust, and allow their boundary system to become more permeable.
- Patient with Deficient Pericardium Qi will emotionally have very weak boundary systems, and will allow the Heart to be constantly emotionally connecting, falling in love, and bonding with other individuals, even when it is not appropriate (i.e., being promiscuous). These patients tend to be co-dependent and easily fall into addiction.

Patients' boundary systems need to be flexible in order for them to be healthy. Patients must learn when to open and when to close their boundary system, and not constantly shut everything out (people, relationships, responsibilities, etc.) or let everyone and everything in.

WOUNDING AND CLOSING THE SPIRIT

The body's Yuan Shen is the main expression of the Eternal Soul as it moves from its inactive state to a state of dynamic activity. The Yuan Shen is the medium or active environment of the Eternal Soul. The Yuan Shen also expresses its energetic influence through a continual interchange between the personal-self and the higher-self through the act of breathing. The Eternal Soul expresses itself specifically through the Yuan Shen, and the Yuan Shen

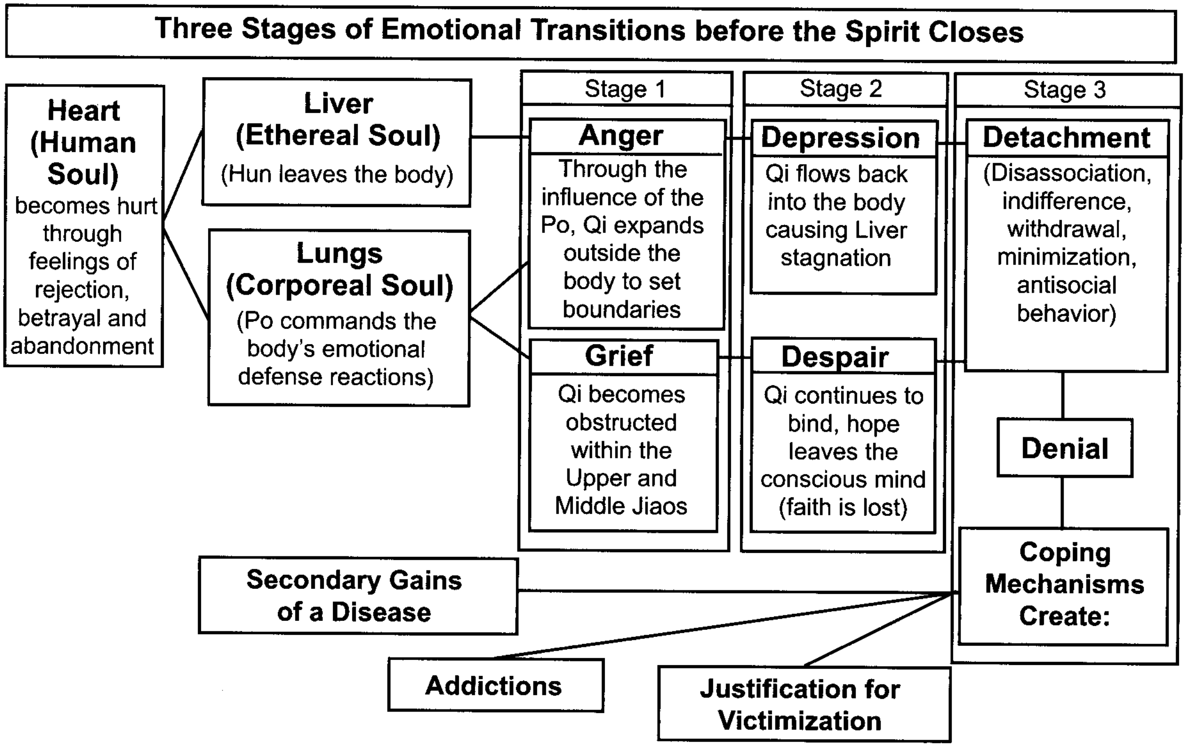

Three Stages of Emotional Transitions before the Spirit Closes
Heart (Human Soul) becomes hurt through feelings of rejection, betrayal and abandonment
Liver (Ethereal Soul) (Hun leaves the body)
Lungs (Corporeal Soul) (Po commands the body's emotional defense reactions)
Stage 1
Anger
Through the influence of the Po, Qi expands outside the body to set boundaries
Grief
Qi becomes obstructed within the Upper and Middle Jiaos
Stage 2
Depression
Qi flows back into the body causing Liver stagnation
Despair
Qi continues to bind, hope leaves the conscious mind (faith is lost)
Stage 3
Detachment
(Disassociation, indifference, withdrawal, minimization, antisocial behavior)
Denial
Coping Mechanisms Create:
Secondary Gains of a Disease
Addictions
Justification for Victimization

Figure 55.28. There are three stages of emotional transition the patient must experience before the Shen closes and the denial system engages. After these stages are experienced, the patient's defense mechanisms take over

manifests itself through the physical body.

If a person's Yuan Shen becomes wounded (feels attacked, violated, taken for granted, etc.), it begins to close itself off from its environment. When the Yuan Shen "closes," the emotions begin to shut down, and the Hun wander. Depending upon the patient's patterns, this entire process can occur within seconds. Once the Hun wander, the acquired (analytical) Shen Zhi and surviving Seven Corporeal Souls (Po) take over the body, and the patient responds like a machine (i.e., the patient can still think and function; reflexes remain intact, but base emotions concerning self-preservation predominate, void of interpersonal feelings). Patients whose Shen have "closed" cannot make emotional attachments, and they live in a state of perpetual hunger. These patients go through three stages of isolation before their spirit leaves (Figure 55.28).

STAGE ONE: ANGER AND GRIEF

Once a patient has been hurt (before his or her spirit begins to "close"), his or her natural survival energy immediately affects the Liver and Lungs, causing emotional reactions that are a natural response to feeling attacked. Hurt, sadness, and anger are natural responses to feelings of rejection, betrayal, and abandonment. These emotions reflect a spiritual, emotional, and mental protest to feeling insignificant, excluded, and disempowered.

1. The patient's congenital emotions of kindness and compassion, stored within the Liver, instantaneously shut down as the Liver Qi expands violently outward. This energetic reaction gives way to releasing the patient's acquired feelings of anger and rage stored within the Liver. The energy of anger and rage is projected outward to protect the patient's emotional boundaries. If the patient has deep-seated emotional problems, however, the energy can

also implode inward, creating self-hate.

2. If this protective emotional reaction is not effective in obtaining the needed results (being heard, honored, valued, etc.), the patient's energetic field rebounds inward affecting the Lungs. Once the congenital emotions of integrity and dignity stored within the patient's Lungs become affected, the Lung Qi becomes obstructed; and the acquired emotions of grief and sorrow are released to acknowledge the feelings of pain. The energy of grief and sorrow is encapsulated internally to encase the patient's wounded spirit.

When the Eternal Soul becomes wounded, the first two stages in "closing" the Yuan Shen are caused by the patient trying to repress feelings of anger (stored within the Liver) and sadness and grief (stored within the Lungs). This reaction is incurred because the Liver stores the body's Three Ethereal Souls (Hun), while the Lungs store the body's Seven Corporeal Souls (Po). These two emotions are expressions of the patient's natural protest against the lack of love that his or her Yuan Shen (which encompasses or contains both the Hun and Po) is experiencing .

STAGE TWO: ANGER AND GRIEF TRANSFORM INTO DEPRESSION AND DESPAIR

As the patient begins to lose hope, the Shen begins to "close" causing two reactions:

1. The patient's Liver Qi becomes obstructed and stagnant. This in turn transforms the emotion of anger into depression.
2. At the same time the patient's Lung Qi transforms grief into despair.

The patient slowly begins to feel helpless and empty inside. Because of the increased depression and despair, the patient becomes physically, mentally, emotionally, energetically, and spiritually tired; thus giving in to feelings of insignificance, unfulfillment, and loss of control over his or her life.

STAGE THREE: DEPRESSION AND DESPAIR TRANSFORM INTO INDIFFERENCE - DETACHMENT

In the final stage, the patient has lost all hope of resolution, and gives up entirely. The Shen "closes" down, and the Hun wander. The patient feels emotionally detached from people, the surrounding environment, and him or herself. The patient wanders around "dead to the world," isolated, internally unfilled, and alone. This creates what is known as a "depersonalization disorder."

A depersonalization disorder involves persistent, recurring episodes of depersonalization, characterized by a feeling of detachment or estrangement from one's self. The individual may feel as if he or she is living in a dream or movie and responds to life like a robot. They may also have the sensation of being an outside observer to their own mental processes, body, or specific parts of the body. This feeling is often accompanied by sensory anesthesia, a lack of affective response, and a feeling of lack of control over their own actions, including speech.

Voluntarily induced episodes of depersonalization or derealization that are meditative, or cultural trance practices, should not be confused with this involuntary disorder. It is believed that approximately 50% of the population may experience a single, brief episode of depersonalization, usually precipitated by severe stress. Approximately one-third of individuals exposed to life-threatening danger incur a brief episode of depersonalization. Depersonalization episodes may be accompanied by visual distortions, such as the shape or size of objects, and other people may appear unfamiliar or mechanical. Other common associated features include: anxiety, depression, obsessions, somatic concerns, and time distortion. Depersonalization and derealization are some of the symptoms of panic disorders (not due to drugs or medication), which are usually caused by long-standing anxiety and stress. Panic disorder can also be brought on by emphysema and asthma due to difficulty in breathing.

MASKS AND EMOTIONAL DEFENSES OF THE PATIENT'S COPING MECHANISMS

To armor the ego, individuals resort to what Sigmund Freud labeled as "ego defense mechanisms." There are nine strategies, and with the exception of the "sublimation," they serve to mask the core self. The nine defense mechanisms and their strategies are: Repression, Displacement, Projection, Intellectualization, Regression, Fixation, Denial, Reaction-Formation, and Sublimation. These stages are described as follows:

1. **Repression:** This is the pushing down of unwanted ideas and emotions into the unconscious.
2. **Displacement:** This is the shifting of impulses aroused by one person or situation onto a safe target.
3. **Projection:** This is the attribution of unacceptable impulses within oneself to other people.
4. **Intellectualization:** This is an elaborate rationalization to justify a naked impulse.
5. **Regression:** This is the return to an earlier childhood stage of behavior to reduce the demands on the ego.
6. **Fixation:** This has the same result as Regression, but the person becomes fixated at a particular stage of mental and emotional development.
7. **Denial:** This is a conscious refusal of an impulse-evoking fact, feeling, or memory.
8. **Reaction-Formation:** This is the conversion of one feeling into its opposite, typically seen with love turning into hate.
9. **Sublimation:** This is the channeling of unacceptable impulses into acceptable, refined social forms and is the only defense mechanism considered to be a healthy reaction.

The ego mediates between the "id" (i.e., the primordial survival drives and impulses) and the "super ego." The super ego consists of the ideals and conscience of the individual.

HEALING THE YUAN SHEN AND COMING OUT OF DENIAL

The first stage of healing the wounded spirit is to open the patient's Yuan Shen by giving him or her hope and encouragement. Hope helps the patient's perspective to be more positive and restores meaning to life. Once the patient has "closed" his or her Yuan Shen, it cannot be opened through argument or logic. Instead the Qigong doctor must use a gentle, soft tone of voice expressing compassion and high regard for the patient. The patient must feel honored and valued by the doctor to feel safe enough to release the hurtful and negative emotions. Praise must be used carefully and gradually, since some patients may be, as yet, unable to accept a higher concept of themselves. Too much praise may cause the patient to feel "mocked" or "lied to", because his or her very low self-esteem can refuse to accept praise. This type of healing only happens when the patient's spirit is engaged, stimulating the inner emotions and not just the intellect.

Once the patient's Yuan Shen begins to "open," it is important for the doctor to increase the patient's hope for interpersonal relationships. This is initiated by using silent mental affirmation or by prescribing positive affirmations in conjunction with vivid visualizations. The patient's imagination can re-engage his or her feelings and return them to the body's organs and tissues. Instilling hope and giving encouragement allows the doctor's influence on the patient to be increased.

After performing Qigong exercises and meditations which release the patient's pent-up toxic emotions, the patient begins to shed layers of his or her denial, and awaken to genuine spontaneous emotions and feelings (Figure 55.29). This transition can be very painful at first. I usually tell the patients that the transition is similar to having their arm frozen and then thawed.

Imagine if the arm is placed into ice cold water, and left there. The first thing the body would feel is shock, followed by pain. As the feelings slowly begin to leave, the pain begins to diminish, and the arm becomes numb. As the mind shifts its attention away from the feelings in the arm, it begins to establish a denial system, ignoring, minimizing, or suppressing the condition in which the arm has been placed. When first removing the arm from the ice water, the tissues are still numb. After a while, however, as the numbness begins to wear off, feelings begin to return to that particular area of the body, and pain is felt. The body is no longer in shock and is now feeling the pain and the memory of the past experience.

Our lives are the same way in regards to physical, mental, emotional, and spiritual pain. While experiencing life, we are subject to constant

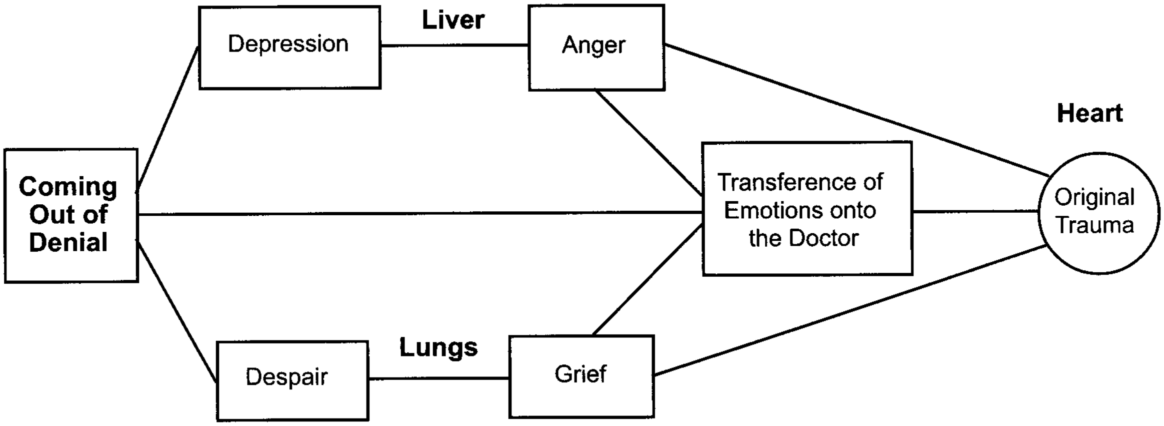


Figure 55.29. After coming out of denial, the patient will begin to experience depression and despair, followed by the emotions of anger and grief. At this point, there is a great likelihood that the patient will use transference, and focus the blame for the hurt and pain that he or she is experiencing onto the treating doctor.

trauma on all four levels of existence. Through an instinctive ability, we adapt and learn to become numb to our true feelings in order to survive. When we begin to awaken, we are suddenly thrust into shock, then pain, as we begin to face the source and cause of our trauma.

From a Traditional Chinese Medicine perspective, pain is a means by which the body communicates its needs to the mind. In cases of chronic pain, the patient generally learns to divert awareness away from the area of pain through distracting thoughts and emotions. This helps the patient to cope with the pain, but also interferes with the healing process. If the patient reduces conscious awareness of the painful area(s) in the body, the mind-body connection becomes blocked, which slows or prevents healing. The initial clarification of the "Message" regarding the disturbance can cause both a sensation of increased pain and an activation of the healing process.

As the patient's Shen begins to "open," it is important for the Qigong doctor to take the time to energetically and emotionally travel with the patient back into the memories of the past to encounter the precise moment in which the patient's Hun left the body. The choice to return the emotional spirit back into the body must come from the patient's desire to retrieve his or her original feelings, no matter how painful the process. The patient must be ready to reexperience and release these feelings. It is important that the patient's "adult observer" be present to retrieve these painful memories. The "adult observer" refers to the patient's ability to suspend his or her judgemental attitude towards him or herself and to observe the events that are being released with compassion (as if they were happening to a friend to whom loving support can be given). This allows the patient to experience true healing with the help of a compassionate companion (him or herself).

Tears often come as the memory of the original trauma releases from the patient's body or returns back into the patient's mind. Many patients notice that after these experiences their dreams change significantly, becoming more vivid. Also, their life environment and their relationships tend to transform.

TRANSFERENCE AND DISPLACED EMOTIONS

After coming out of denial, the patient will begin to experience depression and despair, followed by the emotions of anger and grief. At this point, there is a great likelihood that the patient will use transference, and will focus the blame for the hurt and pain that he or she is experiencing onto the treating doctor.

If transference occurs, it is important for the

Qigong doctor to accept the patient's emotional condition and not take the accusations personally. The doctor should ask the patient to remember the youngest age that he or she remembers feeling these emotions and at whom were these feelings directed. It is through this process that the doctor will be able to redirect the patient's displaced emotions and be able to access the emotional experience of the original trauma, initiating true healing.

HEALING THROUGH FORGIVENESS

In the process of healing and forgiveness, the emotions of anger and resentment have traversed to reach through to the deeper levels of original hurt, sadness and grief. Only after reaching this deeper level and working through the pain, can the patient begin the process of letting go of the anger, blame, and resentments that protect them from feeling the full impact of the original trauma. Forgiveness begins only after the anger and crying ends. There are three stages of forgiveness: Forgiving Oneself, Accepting the Situation, and Forgiving the Perpetrator. These stages are described as follows:

1. **The Forgiving Oneself Stage:** This step deals with the energy involved in healing oneself, and is divided into two stages:
   - The first stage is forgiving oneself for allowing the hurt to occur in the first place (even if the patient had no choice in being victimized).
   - The second stage is forgiving oneself for holding on to the anger and pain for so many years.
2. **The Accepting the Situation Stage:** This step deals with releasing the energetic emotional charge within the environment, or the unwanted consequences connected to the original trauma (e.g., forgiving the accident, injury, handicap, illness, trauma) within the patient.
3. **The Forgiving the Perpetrator Stage:** This step is the most difficult final step. Many factors can interfere with this process, such as the patient's fear of re-abuse or continued abuse if forgiveness is genuinely given. Another major factor is the negative, toxic, external energy projected by the abuser upon the patient, sometimes over many years. This energy is absorbed by the patient over time and often leads to the patient identifying with the abuser. The fear of being or becoming just like the abuser can be overwhelming. Anger at the abuser may seem to be the only thing standing between the abuser and the patient; and allowing any feelings of love, compassion, or understanding may appear to be an acceptance of "evil," not only within the abuser, but within the patient's own self. An acceptance of a dark side within each of us is necessary to forgive the abuser. Often victims of abuse cannot tolerate the idea that they are anything like their abuser. Only the conscious mind working in concert with the patient's spirit can reintegrate this essential part of the self that has been utterly rejected and denied.

   Children who have experienced abuse may find it difficult to accept anger as a natural, integral part of themselves without which they cannot feel whole. Thus, forgiveness of the abuser requires restructuring of belief systems and the acceptance of one's own dark side, as well as the abuser's.

   It is important for patients to understand that perpetrators of abuse are in a state of denial of their own shame and imperfection; thus they inflict pain and suffering onto anyone present. Some perpetrators focus on one family member as a recipient for their pain. Often times, the chosen victim reminds the perpetrator of his or her younger innocent self; thus all the accumulated self-hate is projected onto this one person through no fault of the victim. The resemblance may be slight physical similarities or a singled out personality trait that triggers the abuser's anger. The one common factor among abusers is their inability to see their victims for who they really are.

   Abusers make no effort to know the victim, to really see the whole person; instead they see a distorting mirror which reflects their own image back to them, magnifying their own flaws and fears.

Through conscious intent and creative subconscious intuition, it is possible for the patient to come to an understanding that the "evil" he or she experienced stemmed not from the "devil," but from ignorance and pain.

When patients experience extreme abuse, or prolonged abuse, they may lose the ability to distinguish the difference between what is acceptable and what is not acceptable.

Through setting boundaries and affirming their own self-worth, patients who have suffered abuse will be able to release years of toxic emotions stored within their tissues. This can initiate health and healing on every level of their being (physical, mental, emotional, and spiritual).

The true healing requires acquiring the ability to see anew (as a little child), to re-awaken to the amazing diversity of life. These skills sometimes require teaching the patient and may necessitate referring the person to a professional, especially if the patient suffers from a character disorder (e.g., borderline personality disorder, schizo-affective disorder, and so on).

TREATMENTS AND PRESCRIPTIONS

Most meditations are difficult for patients with psycho-emotional disorders due to several factors. One factor is the difficulty in maintaining focused attention, another factor is that many of these patients find it hard to retain the memory of specific Medical Qigong prescriptions. The success or failure of the treatment can also depend on the severity of the disorder.

PULLING OUT THE PAIN MEDITATION

The Pulling Out the Pain Meditation uses part of the guided imagery implemented in Soul Retrieval (see Volume 2, Chapter 19). It releases and transforms the patient's conscious feelings and helps to change or remove the Personal Subconscious toxic holding patterns.

After the meditation, patients should feel as if they have been cleansed and purified of toxic emotional debris. This is, however, only the first level. Patients can only release and transform the surfacing emotions one level at a time. Like peeling an onion, the patients must continue to work through each level until they reach their core issues. These core issues surround the suppressed feelings of hurt and pain.

In this meditation, the doctor instructs and guides patients through this meditation by matching the rhythm of the words to the patients' exhalations. Patients draw their painful memories and traumas out from their bodies in the form of dark smoke. They then separate the distilled wisdom and knowledge from this dark cloud, reabsorbing healing light into every pore and cell in their bodies. The dark cloud then is released with the help of an imagined divine being who severs the energetic cord(s) that still attach the patients to their pain and suffering. The doctor helps to complete the severance by clapping his or her hands as the patients visualize the "Sword of Truth" (held by this divine being) severing the dark energetic cord(s). The sword of truth represents the patients' intent to regain their power by letting go of attachment to their illness. This attachment created very real energetic cords that bound the patients to their painful memories and toxic emotions. Severing these cords symbolizes the end of the patients' investment in their disease and the beginning of true healing. All the patients' pain and despair is released as the black cloud ascends into the Heavens and into the hands of a higher power, in accordance with the belief structure of the patients. As the cloud reaches the first wave of love and compassion emanating from their higher power, a mighty explosion transmutes the black despair and pain into divine healing light. The doctor then assists the patients to accept this healing, loving light back into their bodies to experience, perhaps for the first time in their lives, true forgiveness and a state of grace.

The Medical Qigong doctor can utilize this particular meditation to target, energetically purge, and dissolve a specific cancer tumor within the patient's body. This energetic Purgation technique is initiated by first having the patient focus and root his or her mind into the tumor. Then, the patient will begin to imagine that an energetic portal is opening on the outside surface of his or her skin, directly in front of the tumor. Next, the patient will follow the meditation listed below, beginning from #3.

The Pulling out the Pain Meditation is described as follows:

1. Begin by sitting comfortably in a chair, with both feet on the floor, hands resting on the thighs, eyes closed, tongue on the upper palette. Breathe naturally and deeply, through the Lower Dantian.
2. Focus attention on the Yellow Court area below the diaphragm where painful memories and traumas are stored. Imagine opening up this area to release the toxic energy out the body as a stream of dark steam releasing from a cooking pot.
3. As the dark steam flows out of the body, imagine releasing feelings and memories of guilt, anger, rage, humiliation, abandonment, degradation, rejection, insecurity, and sorrow. These toxic emotions have, until now, prevented you from healing by creating a distrust of yourself and others.
4. Focus your attention on this energetic cloud and begin separating the pain and hurtful memories from the knowledge and wisdom gathered from these experiences. Visualize this knowledge and wisdom in the form of golden, white, and silver light energy gathering on the right side of the room. Continue to drain the dark cloud of misery and pain, now occupying the left side of the room, until you have extracted all the new insights from it. As you do so, you notice the dark cloud becoming heavier and darker.
5. Focus on the right side of the room. Through your intention, begin to inhale and imagine this bright, illuminating energy flowing back into your body. Absorb this knowledge and wisdom gathered from past experiences, void of any feelings of hurt, pain, or judgement, into every cell of your body. This distilled knowledge and wisdom empowers you to heal from your wounds on a physical, mental, emotional, and spiritual level.
6. Focus your attention on the dark black cloud containing all your pain and suffering. Imagine a divine being, righteous and holy, holding a "Sword of Truth" standing by your side ready to sever the dark energetic cords still connecting your physical body to this dark cloud of despair. The sword descends and severs the cords (the doctor claps his or her hands at this moment).
7. The cloud of darkness begins to ascend through the ceiling, floating through the sky into space. Far in the distance you begin to perceive divine, emanating waves of compassion, love, and mercy descending towards the Earth. One of the waves touches the ascending dark cloud of hurt and pain, exploding it into a brilliant light. The cloud is immediately transmuted into fluorescent crystal blue drops of light. This pure, clean energy descends from the Heavens like a gentle rain. Breathe in this crystal blue healing energy, let it penetrate deeply into every pore, every tissue and cell, saturating your body completely. Feel the light cleansing, healing, and radiating throughout your being.

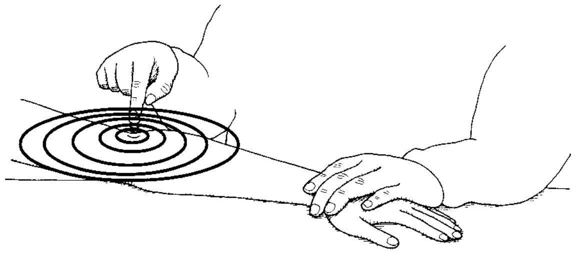


Figure 55.30. In Jing Point Therapy, the Qigong doctor extends his or her intention deep into the patient's tissues to stimulate the energy flow and draw the anxious emotions away from the patient's Heart.

JING POINT THERAPY

The following Channel Point treatment are used in China to alleviate the patient's emotional distress.

CHANNEL POINT MEDITATIONS

In China, Channel Point meditation is used in conjunction with the Massage Tapping method for treating patients with conditions such as anxiety, phobia, and addiction (Figure 55.30). In acupuncture, 135 of the original 365 acupuncture points are used to treat mental, emotional, energetic, and spiritual disharmonies.

The cause of fear and anxiety is the disruption to the body's energy system from emotional trauma. When a patient is focusing on a particular anxiety or fear, the Shen becomes disrupted and the energetic harmony of the body becomes unbalanced. This energetic imbalance causes certain physical reactions within the patient (abnormal breathing, erratic pulse, etc.), and results in pathological behaviors.

CHANNEL POINT THERAPY

This type of guided Tapping Meditation therapy is used in several clinics in China for the treatment of emotional anxiety and phobia. It not only reduces and disperses the patient's emotional trauma, but also causes an energetic reprogramming within the patient's psychophysical dynamics. International Institute of Medical Qigong graduate J. Michael Wood, M.M.Q., has successfully used this particular method in his clinical practice to treat patients with severe emotional trauma, including Post Traumatic Stress Disorder (PTSD), severe depression, and hysteria.

TREATMENT

The initial tapping method in conjunction with vivid imagination and positive affirmation (in the form of Mantras), will disperse the charged energy away from the patient's Heart, thereby calming the Shen. The spontaneous dispersing of the emotional charge stored within the patient's tissues releases all feelings of stress and anxiety. This particular therapy can be initiated either by the treating Medical Qigong doctor, or by guiding the patient in order to stimulate the specific points on his or her own body.

1. To begin the guided treatment therapy, the doctor will ask the patient on a scale of 1 to 10, what is the intensity (energetic charge) of the specific emotional issue they are currently addressing.
2. Next, the doctor will encourage the patient to focus attention on the specific fears or anxieties involved. It is important that the patient feel and experience a maximum emotional charge of distress.
3. When the patient reaches maximum emotional distress, the doctor will ask the patient to take three deep breaths (while still focusing on the specific emotional issue). This allows the patient the ability to intensify the energetic charge by drawing it out of the Subconscious Mind and placing it into the Conscious Mind.
4. The Qigong doctor will now have the patient repeat the following Mantra: "Song, Kong, Tong, Bing, Chuan, Yi." It is important to note that, in cases of energetic oppression, this specific Mantra can be used in order to dissipate and disperse the oppression.
   - **Song:** Relax
   - **Kong:** Open to the Divine
   - **Tong:** Embody the Divine
   - **Bing:** Discharge the emotion and disperse the energetic charge that supported and maintained the emotional issue
   - **Chuan Yi:** Reorganize, discharge the Qi, and fill the body with the Divine Pattern
5. While the patient is repeating the Mantra, the doctor calls out specific channel points for the patient to tap. The Qigong doctor may also repeat the Mantra with the patient, while simultaneously tapping on the patient's Baihui and upper Taiji Pole area in order to help them experience the effect of the specific sound resonance of each repeated word.
   - Begin at the Baihui Point and top of the Taiji Pole area, tapping it from 3 to 9 times always ending with the mind focused onto the Lower Dantian. The doctor will ask the patient to take three deep breaths (while still focusing on the specific emotional issue).
   - Sometimes the patient is given a different mantra (e.g., such beliefs as "I accept this fear" or "I am being healed") to repeat while tapping to discharge the emotionally charged Qi.
   - The treatment continues for five to ten minutes, with the patient focusing on feeling the distress as fully as possible, until all the trapped emotion has been discharged.
6. Then, the doctor will again ask the patient on a scale of 1 to 10, what the intensity (energetic charge) is of the specific emotional issue they are currently addressing.
   - If there is any charge left within the patient's body, they are to repeat the process until the charge is completely dispersed.

TREATMENT MODIFICATION

This treatment method can also be modified and used to heal congenital or ancestral patterns. In order to perform this task, have the patient begin as follows:

1. Start by having the patient imagine seeing the energetic cord that is responsible for the emotional connection to the associated parent. Sometimes this energetic cord will also extend to the patient's grandparent as well.
2. Have the patient continue to expand their energetic field until they encompass the associated parent (and if need be, the associated grandparent).
3. Then, as the patient begins to tap, have them feel the energetic vibrations ripple through their Taiji Pole and resonate through the associated parent (and if need be, the associated grandparent).
4. Have the patient repeat the exercise until they feel an energetic shift, and completely release of the energetic cord.

COMMON POINTS CHOSEN FOR STIMULATION

Some energetic points commonly chosen for treating emotional anxiety and phobia are described as follows:

- Baihui (GV-20, top of the head)
- Yintang (Third Eye area)
- Middle Dantian (CV-17, Heart area)
- Lower Dantian (CV-6, below the navel)

These specific points are used to draw the energetic charge away from the Heart and into the extremities. This action facilitates the calming of the patient's Shen. It is important to have the patient tap on each of the four points for three to nine times, and always end with the mind focused onto the Lower Dantian (Figure 55.31).

DURING AND AFTER THE TREATMENT

During this treatment, the Qigong doctor may experience three distinct energetic shifts occurring in his or her body while assisting the patient through specific exercise meditations. These energetic experiences are quite normal and should not alarm the doctor. The three energetic experiences are described as follows:

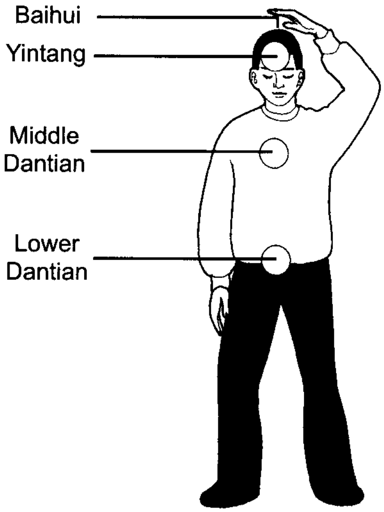


Figure 55.31. Four of the most common areas used for Tapping.

1. A feeling of tingling which descends down the doctor's opposite arm. For example, if the right hand is tapping the patient's head, the doctor will feel a tingling sensation descending his or her left arm.
2. The doctor may observe (through inner vision) the dark energy surrounding the patient's emotional issue discharge from the patient's body and dissipate downward into the Earth.
3. One indication that the exercise meditation has been successful is that after completing several repetitions, the patient has forgotten why he or she was performing the Mantra. This lapse in memory occurs because the patient has become so filled with divine light, that he or she has spiritually and emotionally removed themselves from the specific cares of the material world.

TREATING MENTAL QI DEVIATIONS WITH THE WINDOWS OF HEAVEN POINTS

If we observe the human body as a figure "8" pattern, with the head being the upper portion and the torso being the lower portion, the neck would represent the area where the two circles meet. The points and orifices of the head, face and neck are like great windows in which Qi and Shen move.

In ancient China, the trunk of the body was considered the receptor of the energy of Earth and the realm of the physical, while the head was considered the receptor of the energy of Heaven and the realm of the spirit. The neck, being the junction between Heaven and Earth, is where all of the classic "window" points are located.

With the exception of Lu-3 (upper arm) and Pc-1 (chest), all of the ten Windows of Heaven points are located on the neck itself, and seven of the ten points have the word Tian (Heaven) as part of their name.

Over the last quarter century, the Chinese have used the Windows of Heaven points to treat psychological disorders such as depression and phobias. In the Qigong clinic, we look for three indications before prescribing the Windows to the Heaven points; these indications are described as follows:

1. According to the Nei Jing, the Windows of Heaven points are used when the Yang Qi is unable to ascend to the patient's head. The result is that the patient will have physical symptoms in the head or Heart (i.e., loss of hearing, feeling pain, inflammation, Excess Heat, or Stagnant Heat).
2. The second indication is that there is something missing in the Heavenly aspect of the patient's spiritual life. When the patient becomes stuck in negative patterns or is spiritually disconnected from his or her life-purpose, these particular points can be used to open a window of hope by bringing into the patient's body the illuminating light from Heaven.

In these cases, the patient's disconnection from emotions and spiritual insight is due to the chronic negative patterns that block the descent of Heavenly light.

3. The third indication is a constant attitude of despondency by the patient. This behavior is not in accordance with his or her own values and beliefs, but the patient cannot control this pattern. Some patients know that something is amiss but cannot discern the source of the problem.

The Windows of Heaven points induce a hypnagogic state (a transitional state between asleep and being awake) that can allow some patients to experience out-of-body projection and past life regressions.

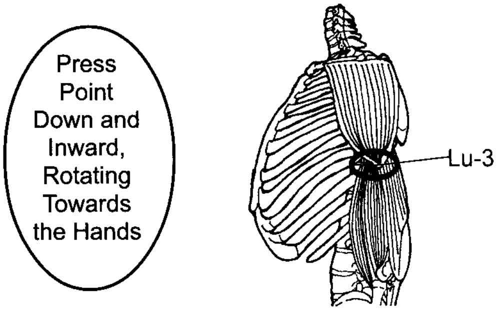

Press Point Down and Inward, Rotating Towards the Hands

Figure 55.32. Tian Fu (Heaven's Residence

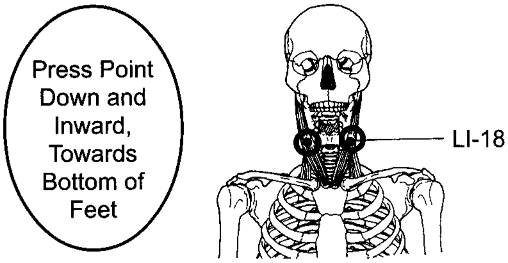

Press Point Down and Inward, Towards Bottom of Feet

Figure 55.33. Fu Tu (Support the Prominence)

TREATMENT

When treating patients with the Windows of Heaven points, the Qigong doctor should use slow, gentle pressure on the skin to dip into the tissues, and then proceed with pure intention. The ten Windows of the Sky points are described as follows:

1. **Tian Fu (Heaven's Residence), Lu-3:** This point is sometimes called the Celestial Palace (Figure 55.32). The word Heaven represents divinity, clarity of vision, and the sense of the spirit. This point has a powerful psychological effect on all emotional problems deriving from Lung Qi disharmonies (e.g., depression, despair, claustrophobia, agoraphobia, mental confusion, and forgetfulness).

   Treatment: Roll the arms towards the outside of the patient's body and softly compress the tissues surrounding the Lu-3 points, dilating the arm Yin channels. The rolling action of the arms should cause the patient's chest to slightly arch upward, allowing trapped emotions from the chest, Heart, Lungs, and Yellow Court to disperse. Focus the attention on directing the energy from the chest, Heart, Lungs, and Yellow Court to flow down the arms and away from the torso. This action will allow any trapped Turbid Qi to be released from the torso out through the patient's hands, and into the energetic vortex underneath the table.

2. **Fu Tu (Support the Prominence), LI-18:** This point is also known as Support and Rush Out (Figure 55.33). It is used on patients who feel out of touch with their own inner strength. This point relieves coughing, resolves Phlegm, and disperses masses (cysts and tumors) in the neck area. It is also used to treat a patient's inability to speak.

   Treatment: Pull upwards on the patient's occipital ridge towards the top of the head while simultaneously compressing the LI-18 points located on each side of the neck downwards. Feel the Qi and Shen melt from the LI-18 points through the tissues, and flow out the patient's body via the feet.

3. **Tian You (Heaven's Opening), TB-16:** This point can be used to calm the patient of anxieties and to soothe Heart palpitations (Figure 55.34). This point is also used for dizziness, sudden deafness, and diminished visual acuity.

   Treatment: Pull upwards on the TB-16 points, and feel the Qi and Shen move towards the outside of the patient's occipital ridge. Imagine and feel all of the patient's cranial sutures separating and filling with the divine light from the Taiji Pole. Imagine and feel that the divine light is now extending from the patient's head and shining outward into the treatment room, like a lighthouse.

4. **Tian Zhu (Heaven's Pillar), UB-10:** This is a Sea of Qi point. It is used to clear the brain, open the orifices, brighten the patient's eyes, and remove obstructions from the channels (Figure 55.35). The energy that moves and is located at these points has to do with the patient's will, ambition, and inner fortitude. Energetic dysfunction located at the Heaven's Pillar may manifest as deep sadness or anxiety and be related to a lack of inner strength or will. This point is also used when the patient's feet are unable to support the body.

   Treatment: While supporting the UB-10 points, pull upwards on the patient's occipital ridge, causing a slight traction to occur from the feet to the top of the head. Imagine a vibrant, dark blue liquid Qi flowing into the patient's head and filling the Sea of Marrow. After several breaths, imagine the Sea of Marrow overflowing through the brain, spinal column, Kidneys, bones, and all three Wei Qi fields.

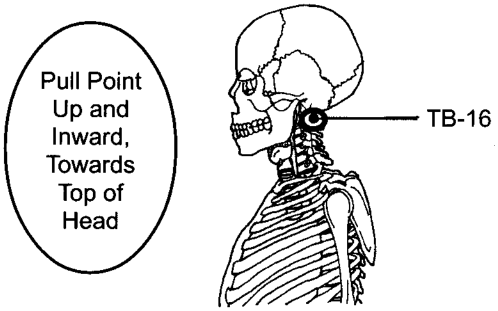


Figure 55.34. Tian You (Heaven's Opening)

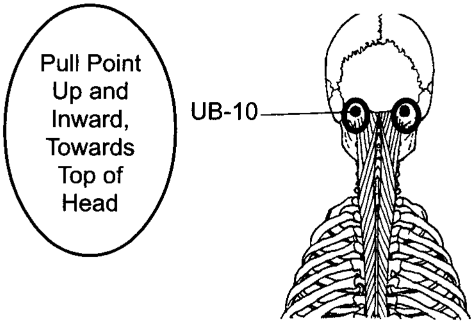


Figure 55.35. Tian Zhu (Heaven's Pillar)

5. **Ren Ying (Man's Welcome), St-9:** This is a Sea of Qi point. The ancient Chinese associated this area of the body with Man in the triad of Heaven, Man, and Earth. This point is known as a place where energy is being welcomed into the body (Figure 55.36). It is a very sedating point for both Qi and Blood, and it can be used to either raise or reduce blood pressure. Energetically opening this point allows the patient to become receptive to nurturing energy (Ying Qi). This point is also used to

disperse Lung Qi and Regulate Qi.

Treatment: Continue to apply slight pressure on the patient's occipital ridge, while simultaneously compressing the St-9 points downward towards the bottom of the patient's feet. The doctor should be gentle and only treat one side at a time.

It is important to keep the flow of Qi and Shen directed downwards towards the bottoms of the feet and not into the throat. Always avoid applying direct pressure into the patient's throat, as this action may adversely affect the patient's cardiopulmonary system and is contraindicated for this treatment protocol.

6. **Tian Tu (Heaven's Rushing Out), CV-22:** This point is also known as the Celestial Chimney, and it is an area where the internal energy and spirit leave the body through sound (Figure 55.37). Heaven's Rushing Out is related to emotional and spiritual expression, and is relevant when the patient's spiritual self (i.e., the individual's life purpose) is not being supported by physical actions (his or her code of conduct). In other words, the patient's behavior is not in alignment with the patient's life purpose. This point can also be used to regulate the Lungs, stimulate the descending action of the Lung Qi, clear Heat, and resolve Phlegm.

Treatment: Slightly compress and roll the clavicles downward towards the treatment table, allowing the collar bones to slightly arch the patient's chest upwards towards the sky. Then, compress the CV-22 point and manubrium bone downward, towards the patient's feet. Imagine and feel the manubrium compressing into the sternum, keep a constant pressure moving downward, away from the throat. While compressing the manubrium bone, begin to apply the vibrating technique, focusing your attention on the patient's feet. Then, suddenly release the compression and allow the Qi to rush backwards towards the head, allowing the vibration to move throughout the patient's entire body.

It is important to apply pressure towards the feet and not compress the manubrium into the chest cavity. The action of Compression and Release (see Volume 3, Chapter 38) at the CV-22 point and manubrium area allows trapped Qi and Shen to free itself from the patient's chest, Heart, Lungs, and Yellow Court areas. Always avoid applying direct pressure into the patient's CV-22 point and manubrium area, as this action may adversely affect the patient's cardiopulmonary system and is contraindicated for this treatment protocol.

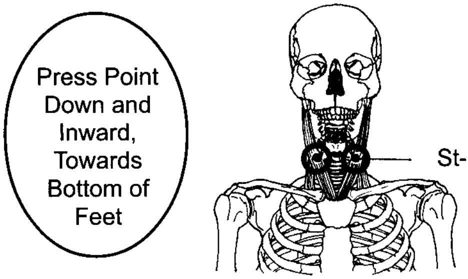


Figure 55.36. Ren Ying (Man's Welcome)

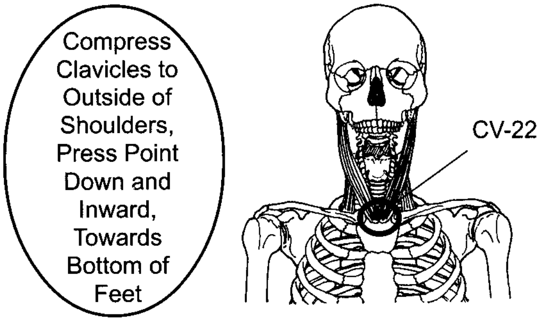

Compress Clavicles to Outside of Shoulders, Press Point Down and Inward, Towards Bottom of Feet
CV-22

Figure 55.37. Tian Tu (Heaven's Rushing Out)

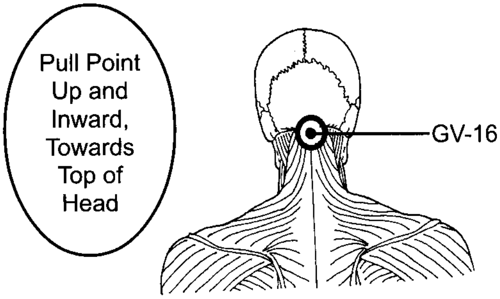


Figure 55.38. Feng Fu (Wind's Palace)

7. **Feng Fu (Wind's Palace), GV-16:** This is a Sea of Marrow point and is also a very good point for strengthening the body's Wei Qi (Figure

55.38). This point connects directly to the brain and is used to eliminate Wind, clear the mind, open the sensory orifices, and benefit the energetic function of the brain (e.g., for treating convulsions, epilepsy, or palsy).

Treatment: While supporting the GV-16 point, pull upwards on the patient's occipital ridge, causing a slight traction to occur from the feet to the top of the head. Imagine and feel the intracranial Qi begin to spiral upwards from the GV-16 point, forming two energetic vortices within the patient's brain. Direct each energetic vortex to simultaneously spiral through each half of the patient's brain, exiting through the Yintang (Third Eye) point via the Bright Hall, located inside the head, between the eyebrows.

8. **Tian Chuang (Heaven's Window), SI-16:** This point is used to open a window to Heaven, especially in patients who need help in perceiving how to change a negative behavior pattern into a productive and harmonious one (Figure 55.39). This point is used for dispersing the Liver's Qi and for eliminating buzzing, pain, or deafness of the ears.

   Treatment: Using the "flat" surface (fingerprint area) of the fingers, slightly pull upwards on both SI-16 and SI-17 points. Imagine and feel the energy moving towards the top of the head, allowing the Qi from both palms to increase the energetic flow into the Crystal Chamber, located in the center of the patient's Upper Dantian. Direct the energy from the Crystal Chamber to exit the patient's body through the Yintang (Third Eye) point via the Bright Hall, located inside the head, between the eyebrows (see Volume 1, Chapter 5). Both SI-16 and SI-17 are treated simultaneously.

9. **Tian Rong (Heaven's Appearance), SI-17:** This point is also known as the Celestial Countenance (Figure 55.40). This point is where the Small Intestine's Channel Qi is received by, and enters into, the Heaven's Body Chamber (the head or skull). It can be used to produce a strong movement of energy from the head downward into the body.

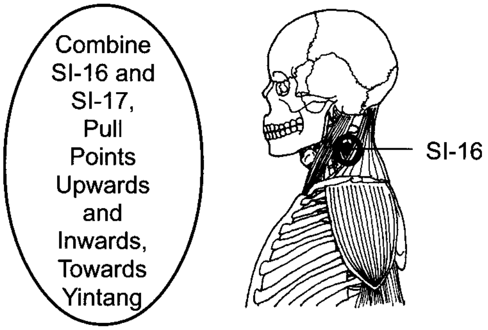

Combine SI-16 and SI-17, Pull Points Upwards and Inwards, Towards Yintang
SI-16

Figure 55.39. Tian Chuang (Heaven's Window)

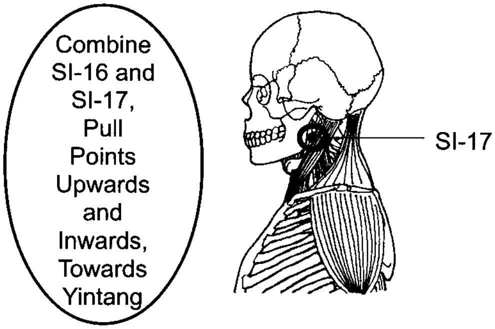

Combine SI-16 and SI-17, Pull Points Upwards and Inwards, Towards Yintang
SI-17

Figure 55.40. Tian Rong (Heaven's Appearance)

   This point is used in spiritual emergencies, when patients have lost their connection with Earth energy, and remain emotionally and spiritually disassociated, oblivious of reality. It is often used in cases of addictions, once the patient has become conscious of the addiction. This point is also used in order to expel excess Fire and remove obstructions from the patient's channels.

   Treatment: Using the "flat" surface (fingerprint area) of the fingers, slightly pull upwards on both SI-16 and SI-17 points. Imagine and feel the energy moving towards the top of the head, allowing the Qi from both palms to increase the energetic flow into the Crystal Chamber, located in the center of the patient's Upper Dantian. Direct the energy from the Crystal Chamber to exit the patient's body through the Yintang (Third Eye) point via the Bright Hall, located inside the head, between the eyebrows (see Volume 1, Chapter 5). Both SI-16 and SI-17 are treated simultaneously.

10. **Tian Chi (Heaven's Pond), Pc-1:** This point is also known as the Celestial Pool. The term "pond" represents a source, resource, or reservoir of energy for the spirit. This point influences the area where the Shen gathers or pools in the chest region (Figure 55.41). It is capable of enhancing the transition from normal consciousness to feelings of being submerged in a sea of energy.

    It affects the Heart and Pericardium, which govern the Shen, and whose symbolic home is Heaven. The doctor uses this point to remove the patient's street armor, and to begin the process of opening the patient's Heart protector at its source. This point is also used to disperse the Lungs' Qi, expand and relax the chest, regulate Qi, and clear Heat.

    Note: Because of the proximity of the breast tissue, the Tian Quan (Heavenly Spring) points (Pc-2) are sometimes used in women instead of the Heaven's Pond points. The Heavenly Spring point is located two inches below the armpit, on the anterior aspect of the arm, between the two heads of the biceps brachii muscle (Figure 55.42).

    Treatment: Roll the arms towards the outside of the patient's body and softly compress the tissues surrounding the Pc-1 points, dilating the arm Yin channels. The rolling action of the arms should cause the patient's chest to slightly arch upward, allowing clean energy to fill the patient's chest, Heart, Lungs, and Yellow Court. Focus the attention on directing the energy from the chest, Heart, Lungs, and Yellow Court to flow down the arms and away from the torso. This action will allow any residual trapped Qi to be released from the torso out through the patient's hands, into the energetic vortex underneath the table.

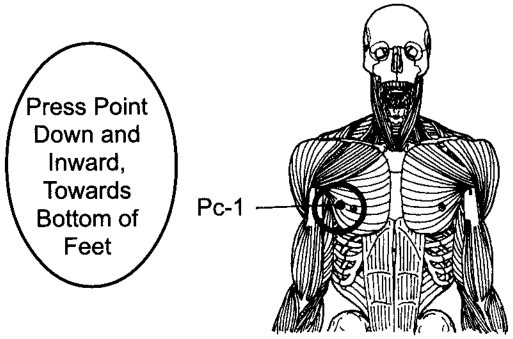

Press Point Down and Inward, Towards Bottom of Feet

Figure 55.41. Tian Chi (Heaven's Pond)

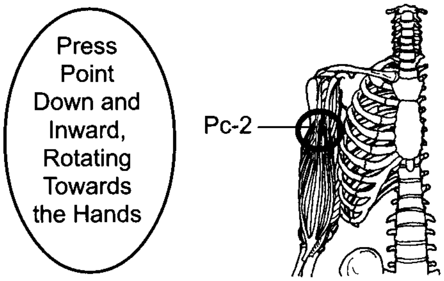

Press Point Down and Inward, Rotating Towards the Hands

Figure 55.42. Tian Quan (Heavenly Spring)

TREATING PSYCHO-EMOTIONAL DISORDERS RELATED TO STRESS

It is important for the patient to realize that conflict is a natural aspect of life. If there were no tension or conflict in an individual's life, he or she would cease to emotionally and spiritually evolve. Conflict produces a strain on the initial patterning and programming of the ego mind (Shen Zhi), and as the individual's spiritual mind (Yuan Shen) seeks balance, the conflict resolution initiated by the Hun causes the individual to seek the higher spiritual experiences and divine lesson learned, in order to overcome the gross animal reactions of the Po. This leads the individual to a higher spiritual growth and evolution.

However, when an individual is overcome by emotional conflict to the point that he or she is unable to resolve the initial hurts from the past, certain Medical Qigong prescription exercises can be introduced in order to escalate the healing process. The following prescriptions are examples used in order to assist the patient in dealing with long term suppressed anger and grief. For additional prescriptions used to treat emotional problems see Volume 2, Chapter 20.

TREATING EXCESS LIVER FIRE AND THE REPRESSION OF ANGER

One of the most common problems observed in the clinic is Excess Liver Fire. One of the many causes of Excess Liver Fire is the repression of anger and an alienation of the spiritual components of the Hun. When anger is suppressed, its volatile Heat will sometimes drain the Kidney Yin (Water). Excess Liver Fire can be related to a Deficiency of the Kidney Yin energy; Excess Liver Fire can also emanate from pathogenic Heat toxins in the body. When Qigong doctors reduce the Excess Liver Fire, they must also increase the patient's supply of Kidney Yin (Water) Qi.

If the Liver's Yin becomes Deficient, the body's Qi will not be able to keep the patient's Internal Fire from rising. This causes the Yang to rise to the patient's head and the Blood to become Deficient. The patient becomes irritable as the Liver's Yang begins to rise. This in turn, can cause high blood pressure, which is associated with such problems as headaches, dizziness, insomnia, tinnitus, and migraine headaches.

Deficient Liver Yin, if unchecked, can turn into Liver Fire, which heats the patient's Blood. Chronic Heat consumes the Blood, leading to Blood Deficiency. Unchecked Deficient Liver Yin and Blood results in shaking and trembling. If the Liver Wind mixes with the patient's Phlegm, it can block the patient's channels, resulting in paralysis, aphasia, memory problems, and eventually stroke.

The method of treatment is chosen according to the patient's syndromes:

1. For patients that are sensitive to energy, use Medical Qigong therapy while the patient is lying supine:
   - Purge and disperse Qi from the patient's Liver.
   - Pull pathogenic Qi out the patient's Liver Channels.
   - Tonify the patient's Kidneys through the Lower Dantian.
   - Give Liver purging and Kidney tonification prescriptions and homework.
2. For patients that are not sensitive to energy, use Tui Na and An Mo in conjunction with Medical Qigong therapy while the patient is lying prone:
   - Purge and reduce the Fire in the patient's Governing Vessel and Urinary Bladder Channels.
   - Start at the Mingmen and dredge the patient's Liver Fire, end at the sacrum, using a counterclockwise circler rotation to reduce the Liver's Qi.
   - Give Liver Purging and Kidney Tonification prescriptions and homework.

MODIFICATIONS FOR LIVER FIRE INVADING THE SPLEEN AND STOMACH

If the Liver Fire attacks the Stomach, resulting in vomiting and migraine headaches, have the patient lie supine. The Liver's Fire can travel transversely along the hypochondrium area. To treat the patient, proceed as follows:

- Gently rock and shake the patient from the center of the thorax down to the Kidneys.
- Lead and disperse the Heat out from the patient's torso.
- Pull the Stomach Qi down and out the patient's feet.
- Tonify the patient's Kidneys by using Jing Point therapy on the following points: St-36, GB-34, Sp-6, Lv-3, and Kd-1 on both sides of the body.

TREATING STAGNANT LIVER QI AND RELEASING LIVER FIRE

Beating the Bag and Shouting is the most common Medical Qigong homework given to patients with Excessive Liver Fire. The exercise of Beating the Bag and Shouting is best comprehended when examining the function and flow of Liver Qi. When striking the bag and shouting, the shaking movements of the body will:

- facilitate an energetic discharge from the Liver organ
- alleviate pressure stored within the Liver organ itself (detoxifying suppressed feelings)
- purge the body of Excess Liver Heat

It is important for the patients to understand that when shouting and striking the surface of the bag (focusing their intention deep into the bag's center), they are releasing deep seated pathogenic anger and rage. This is why it is prohibited for patients to substitute such things as pillows, a bed, etc., for the bag. If a patient takes a pillow and pounds it, for example, screaming and shouting to release the aggression, he or she is releasing and discharging pathogenic Qi into the pillow. If, after releasing this Toxic Qi into the pillow, it is returned to the bed for the patient to sleep on, he or she will reabsorb the discharged energy. To avoid this occurrence, patients are encouraged to set aside a space where they can safely discharge internal pathogenic Qi (preferably outdoors). This is similar to isolating and storing garbage away from living quarters.

While striking the bag, in addition to feelings of anger and rage, sometimes the patient may start crying or experience overwhelming feelings of grief and despair. This is a normal emotional reaction that disperses toxic or repressed feelings. It sometimes occurs while discharging Stagnant Liver Qi, because the Lungs, which store the emotion of grief, have the function of keeping the Liver organ in check, in accordance with the Five Elemental Controlling Cycle.

To perform this exercise, all the patient needs is a wooden dowel (1–1.5 inches in diameter and three feet long), a large bag of rice from the grocery store, and some duct tape. Completely encase the bag of rice with the duct tape to prevent spilling. Place the bag on a table or other hard surface, level with the Lower Dantian. Hold the dowel in both hands and strike the bag. Focus on the Liver Qi traveling up the back, down the arms, and through the wooden dowel.

BEATING THE BAG

When striking, with each impact imagine the body releasing Toxic Liver Qi into the bag. It is important for the patient to exhale completely from the lower abdomen when shouting and striking the bag. Begin by shouting the Healing Sound "Ha" to stimulate and Purge Qi Stagnation from the Heart. After striking the bag for several minutes or until the Heart Qi has become accessible, then change the Mantra to the "No" sound (Figure 55.43). These specific words can be used to help the patient to facilitate complete emotional discharging, while also re-establishing a patient's broken energetic and emotional boundary system. For the same reason that a pillow is not used again for sleep, the rice should not be fed to anyone after releasing toxic emotions into it. Striking the Bag should be performed for 10–15 minutes to achieve maximum benefit.

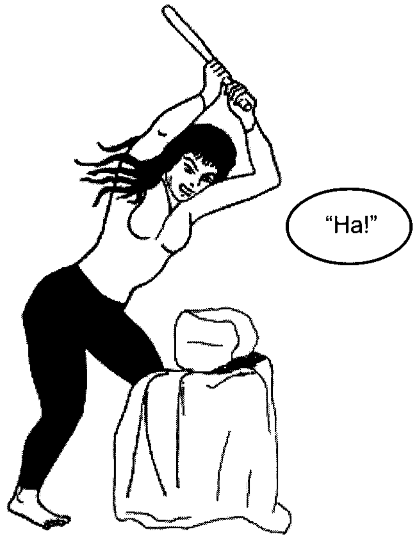


Figure 55.43. Beating the Bag: Striking the Bag is used to purge Liver Qi Stagnation and discharge anger and rage from the body.

ENDING THE EXERCISE

Afterwards patients may feel euphoric and/or exhausted due to the heightened endorphin release in the tissues. If the patient still feels angry, he or she should try writing the rest of the rage on paper, which is then discarded.

To end the exercise, patients should sit for five minutes in quiet solitude. It is important for the patient to reflect on any emotional memories which have been released and brought back into consciousness. The patient may then begin sharing these feelings and memories with the doctor, and commence the process work for healing the unexpressed emotions.

Some patients may become absolutely horrified at themselves for becoming so angry during bag beating that they feel terrified afterwards; especially if so much rage was built up that it seemed there was no end to it. Often patients are forced to stop due to overwhelming fatigue, aches, and pain caused by this purging exercise. If the patient allows the rage to build and never completely processes it, this may cause the patient to feel that without the anger he or she would literally cease to exist, or that he or she is innately evil. The patient may feel that he or she "is" the anger, and that the exercise is making it worse, and may strive to control the anger even more than before.

CONTRAINDICATIONS

Some patients will get so angry that they terminate treatments with the Qigong doctor without processing anything. This unprocessed rage can be extremely dangerous, especially if the patient has a history of abuse. Many people are completely unaware of how much anger they have suppressed. Some patients are like bottomless wells, especially patients with borderline personality disorder. Patients with this disorder should never be given this exercise, as it could lead to self-mutilation. Refer such patients to a psychotherapist.

In our culture, women are not allowed to express anger, much less rage. If the patient has ever been assaulted, or witnessed a loved one being abused, he or she may believe that he or she is just like the abuser, that he or she has been lying to him or herself about not being bad, and may become suicidal. The Qigong doctor should never prescribe this exercise unless he or she fully understands the complexity of the patient's circumstances. Some patients require a period of time, in a safe place, with supervision to help them deal with such intense emotions.

Other possible reactions might be that the patient goes into stronger denial of the rage, blames the Qigong doctor for causing him or her to lash out at another person, or blames the doctor for causing the rage. The Qigong doctor must make sure there is sufficient time for the patient to process all of the reactions aroused. The patient must not feel hurried or pressed.

ANGER MANAGEMENT

With some patients it is best to have them journal the anger, not in a diary, but on sheets of paper. One form this can take is to have the patient write letters to the person, or persons, with whom they are angry. They continue writing until all the anger has been discharged. They are not to mail the letters, or give them to the addressee, or show them to anyone (including the Qigong doctor). In writing the letter, they allow themselves to fully express the anger without judging themselves.

Additionally, the patient is encouraged to use a No. 2 lead pencil and a piece of paper to journal with, and not to use a computer. The wooden quality of the pencil makes it easier for the individual to "paint" his or her feelings, gathered from deep within the various moods and "colors" of the internal organs.

GUIDELINES

- The patient should not be concerned about grammar, foul language, and the like, when journaling. No matter how trivial the upsetting incident was, it should be written down.
- The flow of consciousness is initiated and continued until the end of the letter. No event (no matter how silly or insignificant it may seem) that comes to mind should remain unexpressed.
- When finished, the letter is to be torn, or safely burned in a healing ritual and let go (e.g., light some incense or candles, then blow them out after the paper has been incinerated). Symbolically the patient must let go of the anger permanently, hence the letter is destroyed in a ritualistic act.

Only later, as the patient continues to practice this purging technique, and slowly gains control of the emotions, can the angry letters be kept for a few days and re-read. In rereading the letters the patient engages his or her discriminating, judging faculties (i.e., "Was I right to get upset over this incident? Did I over-react? What did this incident remind me of from my childhood?").

This is a safe and powerful method of discharging anger from the patient's body. The patient is encouraged and allowed to express everything he or she thinks while writing. It is nonthreatening, and allows the patient to come to understand him or herself better.

PURGING THE FIVE YIN ORGANS

As emotions begin to surface during Medical Qigong treatments, sometimes the patient will transfer his or her feelings on to the doctor. In order to assist the patient is finding resolution for these past painful memories, the Qigong doctor is encouraged to direct the patient through an exercise that purges the past emotional energies stored within his or her Five Yin Organs. The Five Yin Organ Purging exercise is described as follows:

- Begin by asking the patient, "when is the youngest you remember feeling this way, and who was it at?" This is an important question because it not only acknowledges the patient's innermost feels of anger, betrayal, or abandonment, but also redirects the misplaced emotional charge back to its original source, and away from the Medical Qigong doctor.
- Next, the doctor will direct the patient to address the trapped turbid emotional energy of the Liver by having him or her write out any feelings of anger, blame, and resentment that were felt during the specific age of the original trauma. It is important that the patient reflect and express the feelings from the original age and not from an older perspective gathered years later.
- Next, the doctor will direct the patient to address the trapped turbid emotional energy of the Lungs by having him or her write out any feelings of grief, sorrow and shame surround that particular incident. Again, the emphasis should be placed on the feelings experienced and felt during the specific time and age of the original trauma.
- Then, the doctor will direct the patient to address the trapped turbid emotional energy of the Kidneys by having him or her write out any feelings of fear and insecurity surrounding that particular incident. Again, the emphasis should be placed on the feelings experienced and felt during the specific time and age of the original trauma.
- Next, the doctor will direct the patient to address the trapped turbid emotional energy of the Spleen by having him or her write out any feelings of remorse, regret, and responsibility surround that particular incident. In this stage, the patient begins to take responsibility for holding on to the trapped energy for all these years, and for being at the effect of an incident which occurred long ago. This is a time of decision. The patient has every right to hold on to the traumatic memory and feeling, but doing so will not allow the patient to heal and can instead cause the patient to remain emotionally stagnant. However, the patient has every right to release the energetic charge and heal.
- Finally, the doctor will direct the patient to address the emotional energy of the Heart by having the patient write out his or her feelings of love and forgiveness. First for themselves, then for the incident, and finally for the person who hurt them. This allows the patient to remove all roots of emotional attachment, and to completely heal.

Keep in mind that this process will generally take some time, and it is important to allow all of the feelings to be released. In serious cases, the Medical Qigong doctor is encouraged to refer the patient to a psychotherapist.

TREATING STAGNANT LUNG QI AND THE REPRESSION OF GRIEF

The Lungs dominate the Qi and respiration. A common problem observed in the clinic is stagnant Qi within the Lungs due to the toxic buildup of sorrow, grief, and worry. Sadness and sorrow can cause a Deficiency of Lung Qi, while worry can cause the Qi in the chest to stagnate. Stagnant Lung Qi can be directly or indirectly related to the suppression of emotional issues.

The right Lung is considered more Yang than the left Lung; therefore, it tends to reflect any unresolved or suppressed emotional conflicts experienced within the father-child relationship (or other main male figures in the patient's childhood). These unresolved emotional issues tend to shape the nature of subsequent conflicts experienced in other male relationships. These ongoing emotional reactions provide a further opportunity to express, process, and resolve unhealthy patterns.

The left Lung is considered more Yin and thus reflects emotional issues stemming from the mother-child relationship (or the main female figure in childhood). The left Lung may likewise manifest issues in subsequent female relationships.

Generally, cysts, tumors, or cancer originating in these corresponding regions can reflect the emotional history. Based on these emotional patternings, the method of treatment for Lung diseases (that are internally induced) is chosen according to the patient's syndromes in relationship to the root of the original trauma. After determining the specific Lung which manifests the patient's pathogenic condition, the Qigong doctor proceeds as follows:

1. For patients that are sensitive to energy, use Medical Qigong therapy while the patient is supine:
   - Disperse Qi over the patient's throat and Lungs.
   - Purge pathogenic Qi out the channel of the afflicted Lung.
   - Tonify the patient's Spleen and Kidneys.
   - Prescribe Homework.
2. For patient's that are not sensitive to energy, use Medical Qigong therapy in conjunction with An Mo Therapy while the patient is supine:
   - Disperse Qi over the patient's throat and Lung area.
   - Purge pathogenic Qi out the channel of the afflicted Lung.
   - Dredge Fire from the patient's Liver.
   - Tonify the patient's Spleen and Kidneys.
   - Prescribe Homework.

DETOXIFYING STAGNANT LUNG QI

The most common homework prescription given to patients with stagnant Lung Qi is the Dry Crying exercise. The concept of "dry crying" is best understood if we look back to when we were young children. When children cry, they generally release their emotions through their entire bodies (creating a full body resonance). They shake and undulate from the middle of the body, allowing the pain to resonate outwards. When children reach puberty, they learn (through parental or peer pressure) to suppress their feelings, and to restrain full body resonance, by tensing the muscles in the throat. The constant pressure from society, parents, and peers results in self-conscious feelings and shame regarding the loss of control over the emotions. The following exercise allows the patient to experience full body resonation and to release deeply suppressed emotions by stimulating the psoas muscles.

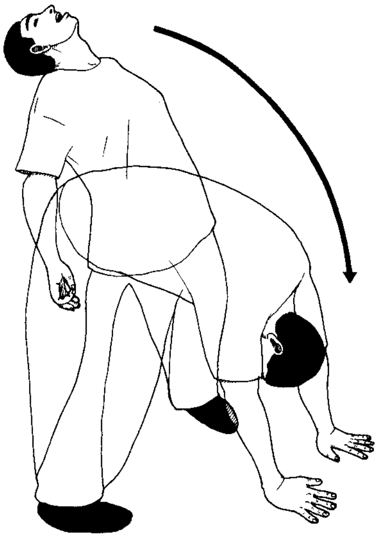


Figure 55.44. Dry Crying Exercise

The psoas muscles are located in the lower back and Mingmen area. They articulate from the transverse process of the lower lumbar vertebra. These muscles travel near the center of the abdomen down to the inner thigh. These particular muscles are associated with storing and releasing powerful emotions. As the psoas muscles stretch, the body begins to resonate and shake from the pelvic cavity upward. This action returns patients back to a pre-adolescent state of energy release, allowing them to detoxify deep seated grief from within the tissues.

DRY CRYING EXERCISE #1

- Begin the exercise from a standing position. Stand with the feet flat on the ground, more than shoulders width apart; have the toes pointing inward and the knees comfortably bent (Figure 55.44).
- With each hand, touch the thumb to the index finger to form a circle. This connection will open the upper respiratory tract and allow the Lung Qi to circulate with the Qi of the Large Intestine organ and channels.

- Relax the arms, letting them hang naturally behind the shoulders. This further dilates the Lung channels, allowing more Qi to flow away from the center torso. If the patient is experiencing spinal discomfort, he or she may choose to place the fists on the small of their back, just below the Kidney area, or on the hips
- Close the anal sphincter, and breath naturally from the abdomen.
- Tilt the head backwards, open the mouth, and relax the jaw. The breath should be allowed to flow freely through the trachea into the Lungs and should also be directed down into the lower perineum. The sound of the deep breathing should imitate the respiratory patterns of crying.
- Allow the upper body to bow and lean backwards (without straining the spine), stretching the psoas muscles.

Practice this posture for several times within a fifteen minute time span, concentrating on relaxing the body, and allowing it to resonate.

ENDING THE EXERCISE

It is extremely important to touch the ground in order to complete the exercise. This action prevents the uprooted toxic emotions from causing Qi stagnations in the throat and chest area.

- After holding the posture for the prescribed amount of time, slowly lean forward and tilt the chin down. Bend the knees and keep them well flexed. Allow the arms to continue to hang naturally. Slowly lean forward until the hands touch the floor.
- Imagine Qi, flowing like water, from the torso out the arms, cleansing the body, sending the pathogenic Qi deep into the center of the Earth.

CONTRAINDICATIONS

Patients should avoid the Dry Crying exercise if they have previously injured their back or neck. For patients who have difficulty with the stretching of the cervical or lumbar vertebrae, it is recommended that they wear a cervical collar or lumbar support to prevent injury to the spine.

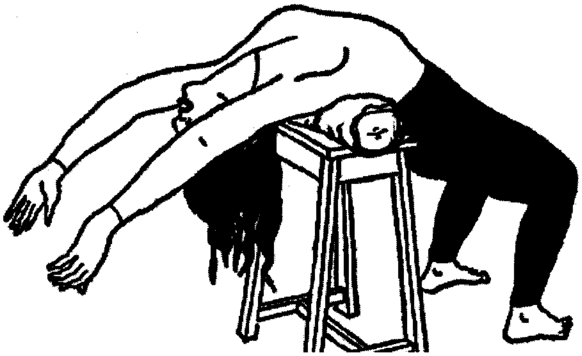


Figure 55.45. Modified Dry Crying Exercise

DRY CRYING EXERCISE #2

If the standing stretch is too difficult, the Dry Crying exercise can be modified to allow the patient to either sit comfortably on the edge of a chair while leaning backwards, or to lay across an incline table with their arms stretched outward. Either modified posture allows for the stretching of solar plexus and Lung tissue areas and facilitates the release of trapped emotions from the Lungs and psoas muscles.

- To perform the exercise from a modified lying position, begin with both feet flat on the ground, more than shoulders' width apart; have the toes slightly pointing inward and the knees comfortably bent (Figure 55.45).
- The patient should arch his or her middle back over a supported base using a firm cushion as an additional support for the spine.
- Allow the arms to extend and hang downward. This allows the weight of the arms to stretch the ribs, intercostal muscles, diaphragm, Lungs, and psoas muscles allowing the inner fascia to vibrate.
- After holding the posture for the prescribed amount of time, slowly lean forward and tilt the chin down. Bend the knees and keep them well flexed. Allow the arms to continue to hang naturally. Slowly lean forward until the hands touch the floor.
- Imagine Qi flowing like water from the torso out the arms, cleansing the body, sending the pathogenic Qi deep into the center of the Earth.

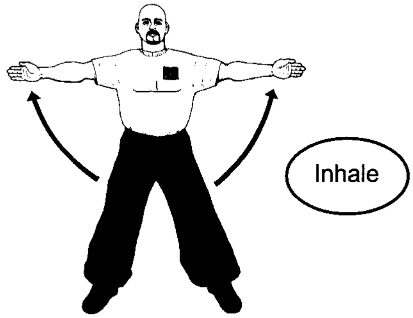


Figure 55. 46. Old Man and Tide Pool (1)

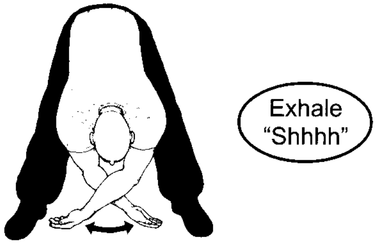


Figure 55. 47. Old Man and Tide Pool (2)

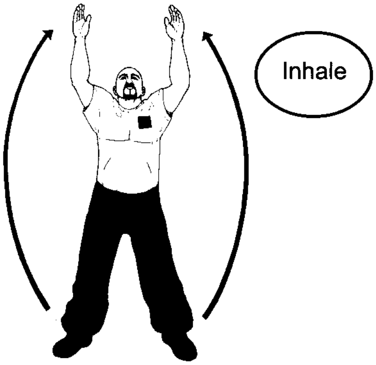


Figure 55. 48. Old Man and Tide Pool (3)

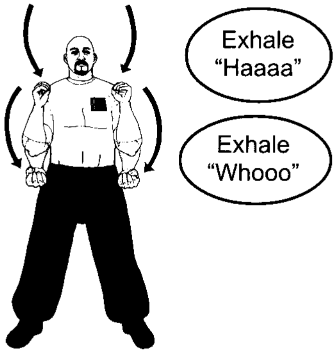


Figure 55. 49. Old Man and Tide Pool (4)

CONTRAINDICATIONS

Patients should avoid this particular exercise if they have previously injured their back or neck. For patients who have difficulty with the stretching of the cervical or lumbar vertebrae, it is recommended that they wear a cervical collar or lumbar support to prevent injury to the spine.

OLD MAN SEARCHING FOR THE REFLECTION OF THE MOON AT THE BOTTOM OF TIDE POOL

This particular exercise was introduced in Chapter 42, and it has a powerful effect in releasing suppressed deep seated emotions. Practice this healing sound prescription as follows to purge the suppressed toxic emotions stored within the internal organs:

1. Begin the "Old Man Searching for the Reflection of the Moon at the Bottom of Tide Pool" exercise prescription from a standing posture. Both feet are facing forward, shoulders width apart. Inhale and imagine divine healing light filling the Lungs. While inhaling, separate and stretch both arms to the sides of the body, forming the shape of a "T" (Figure 55.46).
2. Lean over and begin to exhale, making the "Sh-h-h-h-h" sound. While exhaling, imagine Toxic Qi from both Lungs flowing down each arm and pouring into the ground. Both arms should swing from one side to the other, criss-crossing while making the purging sound (Figure 55.47).
3. Return to an upright position while inhaling and imagining divine healing light filling the chest (especially the Heart, Liver, and Spleen areas). When inhaling, look upward and raise the hands over the head (Figure 55.48).
4. When exhaling, both hands should descend to shoulder level, making soft fists (as if gently holding two sparrows). Focus the mind's intention on the center of the chest and imagine the Toxic Qi releasing from the Heart while making the "Haa-a-a-a" sound. Exhale only half of your breath. Next, exhale the second half of your breath while imagining Toxic Qi

releasing from the Liver and Spleen and making the "Who-o-o-o" sound. While exhaling, move both hands down to the hips while keeping the fists soft (Figure 55.49). Repeat the last two steps (3. and 4.) three times. This equals one set. Practice 36 sets to complete the exercise. It should take about 25 minutes.

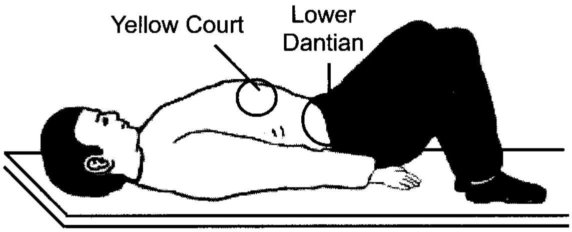


Figure 55.50. The patient is positioned on the treatment table in an Inverted Lying Posture

PURGING THE PATIENT'S YELLOW COURT

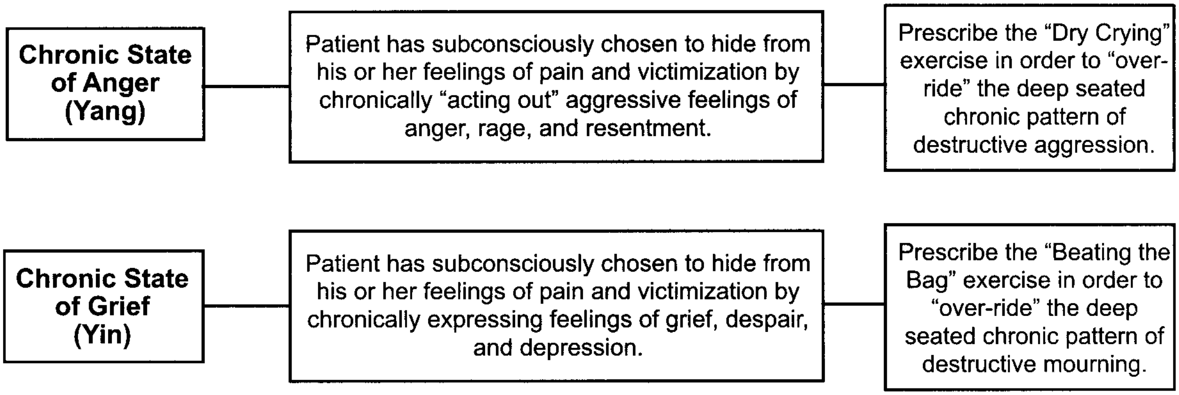
This particular Medical Qigong technique utilizes the Deep Exhalation Breathing Method and is classically called the "Magistrates calling the Emperor to Task." It allows all of the stored emotional experiences within the Yellow Court to be brought to the Heart's attention.

The patient should be in a supine position, with knees pointed upward, feet flat, arms by his or her sides, mouth open, and jaw relaxed. Have the patient inhale deeply into the Lower Dantian (Figure 55.50). As the patient exhales, the doctor lightly compresses the patient's Lower Dantian with his right palm, until a deep groaning sound begins to resonate from the patient's thorax. With the left hand placed on the patient's back (Shen Dao area), the doctor will move his right palm onto the patient's Yellow Court area. The doctor will begin to circulate the energy from the patient's Yellow Court into the Shendao, filling up the patient's Heart with energy. The doctor then moves this energy back into the patient's Yellow Court. This process continues until the patient's suppressed emotions surface and are released.

Note: Always use opposite breath compression; if for example, the patient naturally breathes slowly - use fast compression, if the patient naturally breathes quickly - use slow compression. Also, it is important to first purge and release the Lungs, Heart, Liver, and Spleen before attempting to access the patient's Yellow Court.

THEORY OF COUNTER-REPROGRAMMING

The Chinese theory of counter-reprogramming is a classic example of the energetic approach of "treating a Yang condition with a Yin application and treating Yin condition with a Yang application (Figure 55.51)." For example, patients who display chronic anger patterns (a Yang condition) are sometimes not encouraged to practice the "Beat the Bag"



Chronic State of Anger (Yang)

Patient has subconsciously chosen to hide from his or her feelings of pain and victimization by chronically "acting out" aggressive feelings of anger, rage, and resentment.

Prescribe the "Dry Crying" exercise in order to "over-ride" the deep seated chronic pattern of destructive aggression.

Chronic State of Grief (Yin)

Patient has subconsciously chosen to hide from his or her feelings of pain and victimization by chronically expressing feelings of grief, despair, and depression.

Prescribe the "Beating the Bag" exercise in order to "over-ride" the deep seated chronic pattern of destructive mourning.

Figure 55.51. Using the Chinese theory of counter-reprogramming to initiate progress in a patient who is "stuck" in a chronic emotional state.

exercise prescription. In certain individuals, expressing the emotions of anger and rage come easily. Therefore, in cases pertaining to these type of aggressive individuals, the Qigong doctor is encouraged to direct the patient to practice the "Dry Crying" exercise prescription (a Yin application) instead. This will allow the patient the ability to uncover and expose the hidden emotions underlying their chronic state of anger.

Likewise, patients who display chronic grief patterns (a Yin condition) are sometimes not encouraged to practice the "Dry Crying" prescription. In certain individuals, expressing the emotions of grief and sorrow come easily. Therefore, in cases pertaining to these type of passive individuals, the Qigong doctor is encouraged to direct the patient to practice the "Beat the Bag" exercise prescription (a Yang application) instead. This will allow the patient the ability to uncover and expose the hidden emotions underlying their chronic state of grief.

JING SHEN DISORDERS

For centuries, Traditional Chinese Medicine has recognized the fact that psycho-emotional states, energy, and physical health are intertwined. In the *Huang Di Nei Jing*, the emperor's medical adviser, Qi Bo, outlined the internal factors (emotions) as primary causes of disease. In China, psycho-emotional problems are commonly called "Jing Shen Disorders," and are differentiated into patterns of Obstructed Shen, Unsettled Shen, and Weakened Shen (Figure 55.52). These specific Shen Disorders are described as follows:

1. **Obstructed Shen:** This condition is due to the Shen becoming obstructed with Phlegm, or in mild cases, becoming obstructed by Qi or Blood. Symptoms are characterized by confused thinking, clouding of the mind, and in severe cases, complete loss of touch with reality. Degrees of severity range from very mild disorders to severe schizophrenia or mania.
2. **Unsettled Shen:** This condition is due to the Shen becoming unsettled from Blood or Yin Deficiency (in mild cases), Qi stagnation, Blood Stasis, Fire, Empty Heat, Phlegm Fire, or Internal Wind. Symptoms are characterized by agitation, restlessness, and anxiety.

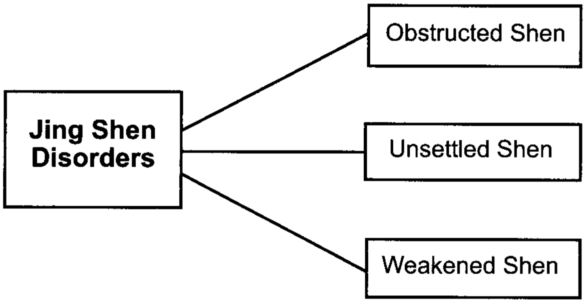


Figure 55.52. Jing Shen Disorders

3. **Weakened Shen:** This condition is due to Deficiency of Qi, Yang, Blood, or Yin. Symptoms are characterized by depression, mental exhaustion, and melancholy (dysthymia).

TREATMENT PRINCIPLES FOR JING SHEN DISORDERS

Within the context of Traditional Chinese Medicine, Medical Qigong therapy is useful for treating many types of Jing Shen disorders. Qi emission therapy can be used to calm the patients' Shen, as well as accelerate the patients' recovery time.

There is a considerable degree of overlap among Jing Shen disorder symptoms. Therefore, the treatment principle must be based on a clear distinction between excess and deficiency, as well as an understanding of the cause (root) and manifestation (branch) of the symptoms. The main treatment principles are as follows:

1. Nourish the Heart and calm the Shen to treat Shen weakness due to Qi, Yin, Yang, Blood, or Body Fluid Deficiency.
2. Purge the Excess, move stagnation, and calm the Shen to treat Shen obstruction or Shen agitation (unsettled Shen) due to Excess conditions of Qi, Blood, Phlegm, and/or Fire stagnation.
3. Purge the Excess, nourish the Heart, and calm the Shen to treat Shen obstruction due to Yin Deficiency with Empty Heat.
4. Resolve the Phlegm, open the Heart's orifices, and calm the Shen to treat Shen obstruction due to Phlegm or Phlegm Fire.
5. Sink and calm the Shen to treat unsettled Shen due to rising Qi.

The term "calm the Shen" is used to describe the treatment principles in all psycho-emotional disorders. It should be understood to mean not only calming the mind (as in anxiety), but also lifting the patient's mood (as in depression) and clearing the mind (as in schizophrenia or mania).

YIN AND YANG SHEN DISTURBANCES

All Shen disturbances correspond to emotional energetic dysfunctions. Generally, Shen disturbances can be divided into two categories: Yin Disturbances (caused from Cold Phlegm Misting the Heart), and Yang Disturbances (caused either from Blazing Heart Fire, or from Phlegm Fire Agitating the Heart). Both Yin and Yang Shen Disturbances pathologically affect the patient's thoughts and emotions. These two categories are described as follows (Figure 55.53):

Shen Disturbances	
Yin	**Yang**
Qi is compressed.	Qi is expanded.
Patient is depressed, withdrawn.	Patient is manic, expressive, impulsive, volatile.
Patient is too quiet.	Patient is too loud.
Patient avoids feelings.	Patient inappropriately expresses feelings.
Patient is too introverted.	Patient is too extroverted.

Figure 55.53. Shen Disturbances

- **Yin Shen Disturbances (Cold Phlegm Misting the Heart):** This is a Yin Excess pattern in which the Heart is obstructed by Phlegm. However, in this pattern, the Phlegm is associated more with signs of Cold rather than with signs of Heat. The pattern of Cold Phlegm Misting the Heart is generally seen either in children (causing mental retardation or speech difficulties) or in adults (generally after an attack of Wind Stroke, when the Wind associated with the Phlegm causes aphasia, paralysis, and coma). The pathological patterns of Cold Phlegm Misting the Heart are reflected in Yin (inward) manifestations; symptoms can manifest as aphasia, depression, muttering to oneself, staring at the walls, lethargic stupor, rattling sound in the throat, and sudden loss of consciousness.

  In Yin Shen Disturbances, the patient's energy compresses inward. These patients have a tendency to avoid feelings, becoming quiet, withdrawn, and depressed. They also tend towards an introverted personality and posture.
- **Yang Shen Disturbances (Blazing Heart Fire):** This is an Yang Excess pattern of Full Heat in the Heart. It can arise from patterns of Deficient Heart Yin, or it can form during a severe fever from an invasion of the Pericardium by pathological Heat. It can also originate from chronic emotional problems that lead to long term Qi stagnation, which turns into Fire and disturbs the patient's Shen. The patterns of Heart Fire are associated with mental depression. Symptoms can manifest as irritability, restlessness, insomnia, feelings of Heat, flushed face, tongue ulcers, bitter taste in the mouth, thirst, palpitations, dark urine, or Blood in the urine.

  In Yang Shen Disturbances, the patients' energy expands outward. These patients have a tendency to express their feelings, are loud, impulsive, volatile, and manic. They also tend to be extroverted in personality and posture.
- **Yang Shen Disturbances (Phlegm Fire Agitating the Heart):** This is a Yang Excess pattern with origins similar to those of Heart Fire. However, in the pattern of Phlegm Fire Agitating the Heart, the pathogenic Fire and Phlegm obstruct the patient's Heart orifices and disturb the Shen, resulting in violent behavior and insanity. The main manifestations are derived from dysfunctions of the Heart, or from pathological patterns derived from Spleen Qi Deficiency (allowing Phlegm to accumulate). The

Internal Heat can form during fevers caused from External Heat invading the Pericardium, or it can form as a result of chronic emotional problems that lead to long term Qi stagnation, which turns into Fire and disturbs the patient's Shen. The Excess consumption of Hot greasy foods creates both Heat and Phlegm and can add to the patient's disorder.

The pathological patterns of Phlegm Fire Agitating the Heart are reflected in Yang (outward) manifestations; symptoms can manifest as palpitations, mental restlessness, confusion, agitation, violent behavior (shouting or hitting people), uncontrolled laughter or crying, mental depression, talking to oneself, aphasia, and coma (Figure 55.54).

Type of Phlegm	Cold Phlegm Misting Heart	Phlegm Fire Agitating Heart
Yin and Yang	Yin, Cold Signs, Slow Pulse, White Tongue Coat	Yang, Heat Signs, Rapid Pulse, Yellow Tongue Coat
Mental Signs	Introverted, Depressed, Staring at Walls	Extroverted, Laughing & Crying, Incoherent Talking
Disease Patterns	Wind Stroke, Depressive Psychosis	Violent Insanity, Manic Psychosis

Figure 55.54. Difference Between Cold Phlegm Misting the Heart and Phlegm Fire Agitating the Heart

TREATMENT PRINCIPLES FOR YIN AND YANG SHEN DISTURBANCES

When treating patients with Shen disturbances, after the Qigong doctor has categorized the patient's emotional and thought dysfunctions into Yin and Yang Shen Disturbances, he or she will proceed as follows:

1. **Treating Yin Shen Disturbances:** When treating patients with a Yin Shen disturbance, it is important for the Qigong doctor to redirect the patient's Shen towards accomplishing specific actions and using spiritual mantras and affirmations in order to gain inner strength and confidence.
2. **Treating Yang Shen Disturbances:** When treating patients with a Yang Shen disturbance, it is important for the Qigong doctor to redirect the Shen towards the impact of the patients' actions on themselves, their environment, and the people in their lives. This new "reality check" assists patients in setting new parameters for their actions and their lives. A sudden awakening to the responsibility of personal actions will generally send the patient into emotional shock. Therefore, the Qigong doctor will encourage the patient to practice emotional "rooting" meditations in order to stabilize the patient's Shen during this transition.

One treatment technique commonly used in the clinic to calm and restore harmony in the patient's Shen (due to a Deficient condition) is for the Qigong doctor to extend Qi into the patient's Middle Dantian and Yellow Court areas. Once this area has been sufficiently balanced, the doctor then ends the treatment by rooting the patient's Qi into the Lower Dantian.

PRESCRIPTIONS AND HOMEWORK

When emotionally upset, energy literally rises upward, affecting the organs and releasing additional emotions stored within the tissues. To become free from these emotional reactions, patients must be taught to relax and release the energetic charges of the emotions. This will allow stagnant Qi to become energetically discharged from the body. By cultivating a healthy attitude and not holding or suppressing the emotions, the body will begin to seek its energetic balance naturally. This is initiated by having the patient sink his or her mind and breath deep into the Lower Dantian to rebalance the life-force energy.

Several of the most commonly recommended meditations used for the purpose of calming the patient's Shen are listed as follows:

1. **The Energy Melting Meditation:** This meditation is used to relax the body and reduce stress. It can also be used for dissolving bone spurs and osteoarthritis.

   Relax and imagine melting from the top of the head to the bottom of the feet, like ice melting into water and water flowing downward into the Earth. This image centers, grounds, and roots the mind.

If the patients are lying down, have them feel the upper layers of their body melting through the lower layers and into the Earth. Ice melts into water and pours into the Earth.

2. **The Sun and Moon Meditation:** This meditation is used to detoxify emotional stagnation and establish physical, emotional, and spiritual clarity.

   Begin from a sitting or Wuji posture. Inhale and exhale through the nose. Imagine that the Sun is suspended above the head over the left eye and the Moon is suspended above the head over the right eye. Feel their energetic presence over the Baihui point, at the top of the head. Imagine that the Sun (on the left side of the body) pours golden light, and the Moon (on the right side of the body) pours silver light. Both streams of light meet at the Baihui point on the top of the head, combining into white light energy. This white light energy pours into the body filling the entire body from the feet to the top of the head (like a pitcher of water filling a glass).

   Once the body is completely full, the energy begins to spill out of the pores. At first a thick, black, sticky energy pours out of the pores and flows down to the ground (Figure 55.55). This energy contains all the physical, mental, emotional, and spiritual toxins that are being released from the body. As more and more of these toxic substances leave the body, the flow of energy turns from black to gray, then from gray to white.

   Now feel the body radiate this white light energy outside the tissues, shining in all six directions (front, back, right, left, up, and down) and filling the entire room. After several minutes of purging and tonifying the body, relax the mind and focus your attention on to the Lower Dantian before ending the meditation.

3. **The Releasing Emotional Blockages and Energetic Armoring Meditation:** This meditation is used to dissolve emotional blockages from the internal organs. When these blockages are released, the emotions are restored to balance.

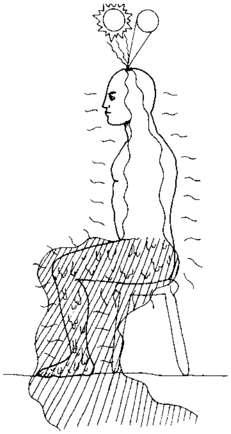


Figure 55.55. During the Sun and Moon Meditation imagine that white light energy is pouring down the body and purging toxins from the internal organs, releasing Toxic Qi out from the pores.

- Begin from a Wuji posture using the Natural Breathing method; inhale through the nose and exhale through the mouth.
- Direct your attention to your Liver. Every time you inhale, visualize and feel the emotions of kindness and compassion entering into your Liver. As you exhale, release any anger, rage, irritation, and jealousy. Repeat for 18 breaths.
- Direct your attention to your Heart. Every time you inhale, visualize and feel the emotions of joy, peace, contentment, peace, and tranquillity entering into your Heart. As you exhale, release any nervousness, anxiety, and excitement. Repeat for 18 breaths.
- Direct your attention to your Spleen. Every time you inhale, visualize and feel the emotions of trust, openness, and acceptance entering into your Spleen. As you exhale release any worry, remorse, regret, obsessiveness, and self-doubt. Repeat for 18 breaths.
- Direct your attention to your Lungs. Every time you inhale, visualize and feel the emotions of righteousness, dignity, and integrity entering into your Lungs. As you exhale release any grief, sorrow, and despair. Repeat for 18 breaths.
- Direct your attention to your Kidneys. Every time you inhale, visualize and feel the emo-

tions of self-confidence and inner strength entering into your Kidneys. As you exhale release any fear, insecurity, and loneliness. Repeat for 18 breaths.

- Finally, inhale, visualize, and feel the emotion of a full-bodied state of peace and love. As you exhale, ripple and resonate this feeling into the room, filling the surrounding energetic space with this emotional enlightenment. Repeat for 18 breaths.

MULTIPLE PERSONALITY DISORDER: DISSOCIATIVE IDENTITY DISORDER

Occasionally the Qigong doctor may encounter a patient with a multiple personality disorder. The condition of a multiple personality disorder is generally due to extreme sexual, physical, and emotional abuse during childhood; and in some cases, demon possession may also occur. This is a condition in which the patient has developed a split in his or her consciousness, resulting in the development of two or more distinct identities or personalities that recurrently take control of the patient's behavior and consciousness, one at a time.

It is believed that the original personality splinters during childhood (usually around the age of 6 or 7 years, but sometimes as early as 3), creating several different personalties, or personality states, that are disassociated from the patient's original whole personality. The different personalities created can number as few as two or upwards of one hundred. They are often referred to as alternate identities or simply 'alters.' These alters, in fact, often themselves give birth to more fractured alters, each with its own gender, age (corresponding to the age when the trauma occurred), and function (or role). Some alters may be very aggressive and protective; others will be more passive and submissive.

As the patient changes personalities (alters), the internal and external energetic fields likewise undergo changes. Each personality can differ in age and stage of development. In most cases, the personalities are usually unaware of the words, actions, and feelings of the other personalities, especially at the beginning of the treatment. Each personality can exhibit a different set of symptoms, as well as diseases. Sometimes one alter will have a unique medical conditions that none of the other alters have, even thought they inhabit the same body. One personality may have chronic asthma and allergies; but when switching to another personality, the patient may suddenly have healthy lungs but display nearsightedness or high blood pressure.

Usually one personality becomes a helper to the doctor, while another personality may be psychotic, indifferent, and so on. Some of the alters may have access to highly advanced transpersonal states of consciousness, i.e., a finely honed and active psychic realm which may have provided a haven or sanctuary during the abuse.

TYPES OF ALTERS

Over time, an alter's role in the patient's personality changes (Figure 55.56). There is a difference between an established personality which maintains both an internal and external role and just a fragment personality (e.g., one that washes the dishes only). Also, there will usually be a number of child personalities included, as well as adult personalities. The patient's past history of violence is the best indicator of whether there are dangerous alters. Some of the most prevalent personality types of alters are described as follows.

1. The first personality encountered by the doctor or psychologist is usually the patient's host personality, not the patient's original personality.
2. The demonic or spiritual personality type is generally found in very religiously oriented patients.
3. The persecutor personality type is generally responsible for the patient's attempts at self mutilation (a very common type syndrome with multiple personality disorder) or suicide. They tend to be children or teenagers. It is believed that these types of personalities are either interjections of the patient's original abuser, or have evolved from "helper" personalities.
4. The helper personality type is generally responsible for providing the patient with emotional support to counteract some of the self-destructive behavior of the patient's persecutors.

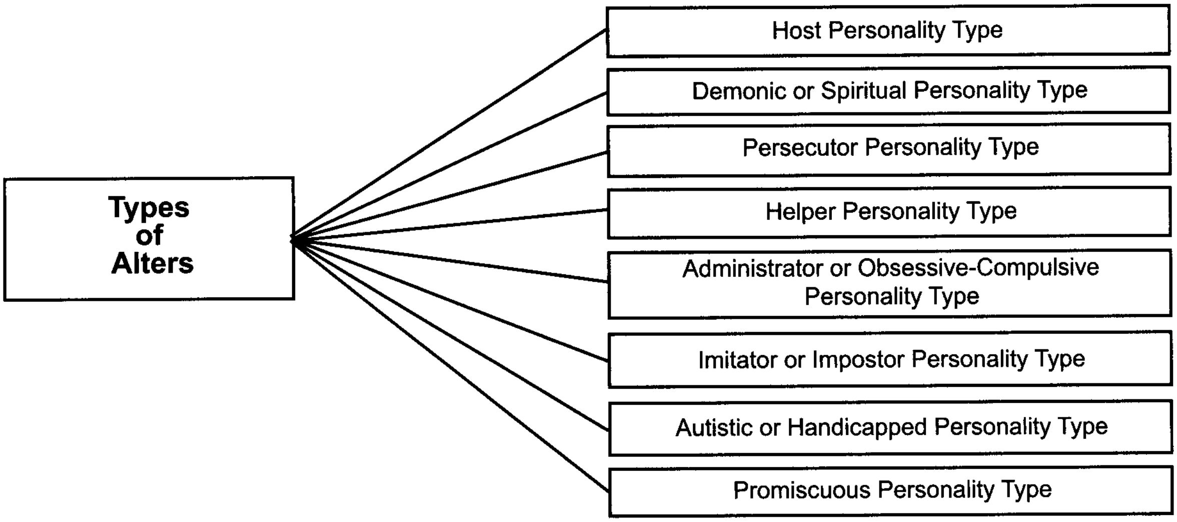

Types of Alters
Host Personality Type
Demonic or Spiritual Personality Type
Persecutor Personality Type
Helper Personality Type
Administrator or Obsessive-Compulsive Personality Type
Imitator or Impostor Personality Type
Autistic or Handicapped Personality Type
Promiscuous Personality Type

Figure 55.56. Types of Alters

5. The administrator or obsessive-compulsive personality type is often responsible for allowing the patient to earn a living. They generally appear cold and aloof.
6. The imitator or impostor personality type generally mimics other personalities and is responsible for handling certain situations that are difficult for the patient to bear.
7. The autistic or handicapped personality type generally emerges when the patient feels that he or she is under intense scrutiny or feels that he or she is being controlled or confined. They may manifest autistic or catatonic states or become functionally deaf or blind.
8. The promiscuous personality type is generally responsible for the patient's overactive or uncontrollable sexual urges.

While treating patients with multiple personality disorder, the therapeutic goal is usually to integrate all of the different personalities, merging them together through creative visualization (usually using hypnosis). This is achieved by having the patient imagine each personality and subset "alters" merge into one.

Some patients, however, opt to remain multiple, as merging incurs the "death" of others. In such cases, contracts are made with the different alters to keep each other informed of events occurring during their "coming out," and some of the more responsible personalities keep watch over the more self-destructive ones. Due to the complexity of treating multiple personality disorder and due to the high potential of suicide in multiple personality cases, it is recommended that the Qigong doctor refer these types of patients out to specialists who are familiar with such conditions and their recovery. Alters can be clinically viewed, both energetically and emotionally, as pieces of a splintered mirror (Figure 55.57).

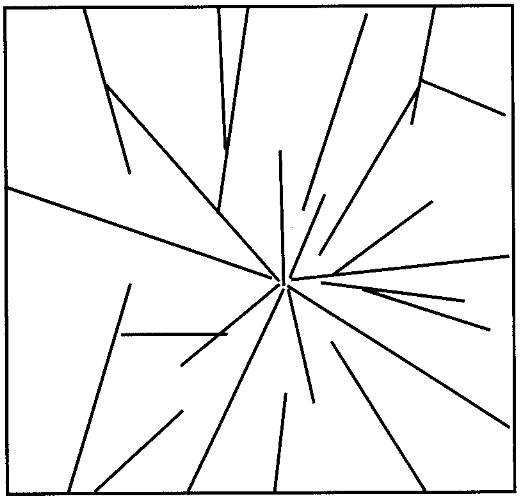


Figure 55.57. Alters are like pieces of a splintered mirror

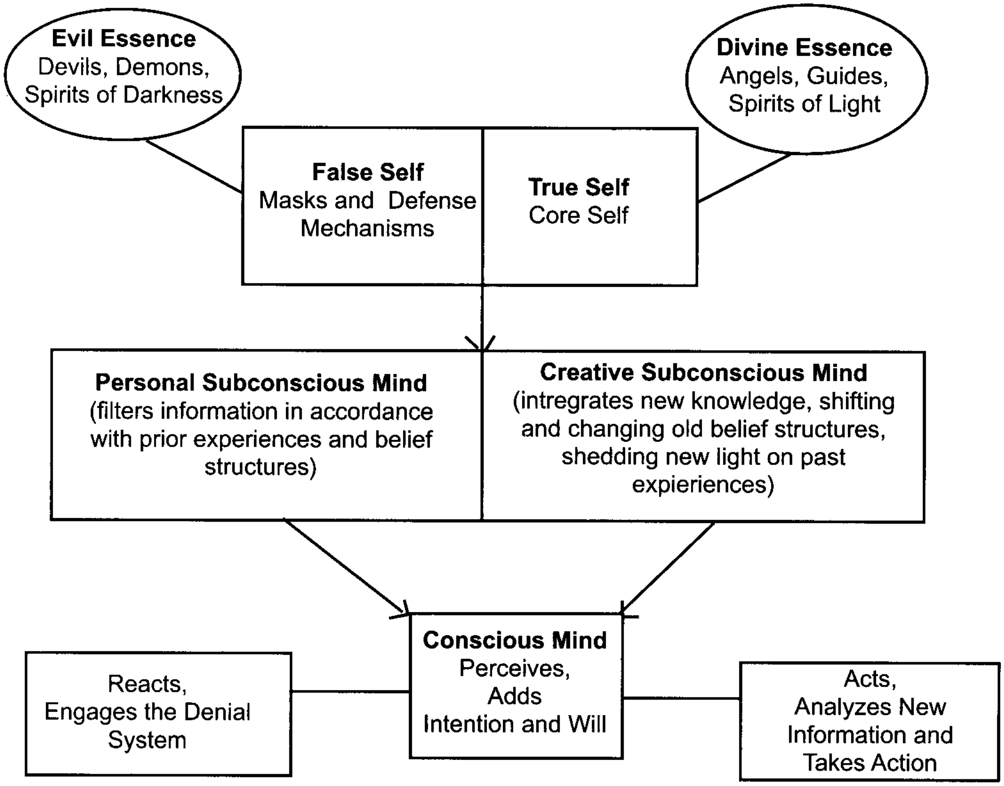

Evil Essence
Devils, Demons,
Spirits of Darkness
Divine Essence
Angels, Guides,
Spirits of Light
False Self
Masks and Defense
Mechanisms
True Self
Core Self
Personal Subconscious Mind
(filters information in accordance
with prior experiences and belief
structures)
Creative Subconscious Mind
(intregrates new knowledge, shifting
and changing old belief structures,
shedding new light on past
expieriences)
Reacts,
Engages the Denial
System
Conscious Mind
Perceives,
Adds
Intention and Will
Acts,
Analyzes New
Information and
Takes Action

Figure 55.58. All human beings are subject to divine and evil spiritual influences. These influences can affect the subconscious and conscious mind, as well as the sensory perceptions and physical performance.

OVERVIEW OF MULTIPLE PERSONALITY DISORDER

As mentioned before, once Qigong doctors' Shen have reached a high state of sensitivity, they are able to transcend their conscious perceptions to sense, observe, and communicate with the spiritual world (Figure 55.58). This ability to see disembodied spirits or ghosts is a normal part of Medical Qigong training and a natural part of energy observation.

These spiritual presences can be seen or felt for either brief moments in time (usually as a hovering image of light or a dark shadow) or for extended periods of time (an encounter). Some of these spiritual entities can also take the form of animals.

Some doctors view these energetic entities as either individuals who are astral-projecting (from the past, present, or future) or forms of energy that can either be ascended spirits of light (divine guides or angels) or fallen spirits of light (demons and hostile forces). In any case, encounters with such entities of the spiritual world should not startle or scare the Qigong doctor but be expected as a part of the existence of the spiritual domain.

A final important note to make is that, although demon possession is real, the location or type of the patient's disease has nothing to do with demonic possession. Demonic possession is related to the disassociation from the Yuan Shen and the absence, or suppression, of the patient's Hun. It is not caused by obstructed tissue formations or physical disease.

After helping the patient uncover severe emotional trauma, the Qigong doctor should assist the patient in "soul retrieval" meditations (see Volume 2, Chapter 19) in order to return the patient's Hun back into its residence (the patient's physical body) and to facilitate a strong re-connection to the Yuan Shen. During soul retrieval meditations, patients sometimes talk about viewing certain traumas from different visual perspectives, such as: watching the incident from above their body or watching from a different corner of the room. The reason for this change in visual perspective is due to the displacement of the patient's Hun once it leaves the body. Although the Hun are outside the body, they still observe, listen, and record. This accounts also for the numerous cases of Spirit Projection during surgery, as well as during near death experiences. Under anesthesia, many patients travel out-of-body and observe in fine detail what the doctors and nurses are saying and doing. They accurately recall the doctors' and nurses' conversations and the experience of viewing the operation from above the body. These experiences have become more documented in recent years partly due to modern techniques in resuscitation that have made such experiences more frequent. First hand accounts of out-of-body experiences abound in "near death experience" literature.

Similar experiences have been recounted by many physically and sexually abused patients, who, as children, learned to disassociate from the body and observe the abuse from the ceiling or corner of the room. In most cases, adults and children suppress these memories. However, in severe cases the patient's personality can fracture and become multiple.

PANIC ATTACKS, OBSESSIVE-COMPULSIVE DISORDERS, AND POST-TRAUMATIC STRESS DISORDERS

The following section is meant to introduce the Medical Qigong doctor to several dysfunctional emotional states the he or she may encounter while in the clinic. Patients suffering from the following types of emotional disorders should only be treated by a doctor who specializes in Medical Qigong Psychology, otherwise they should be referred to a mental health professional who specializes in these types of emotional disorders.

PANIC ATTACKS

Patients suffering from panic attacks, for example, often have no idea what stimulus may have caused the overwhelming terror that they feel. Quite often panic attacks increase in frequency, partly out of the anticipatory fears of having another one, and partly from fear spreading and generalizing.

For example, the first panic attack may have taken place in a restaurant, triggered by one of the five senses registering data (a smell or image for instance) similar to that which occurred during one of their traumatic memories. Henceforth, the individual may avoid this restaurant (or perhaps all restaurants) because new data has been added to the original trigger mechanism. New smells and images occurring during the attack may now stimulate the old memory of the trauma. Eventually, such a patient may become homebound, trying to limit him or herself to only safe places. The panic attacks can be generalized to agoraphobia (fear of places or situations from which escape might be difficult or embarrassing). Each panic attack requires more energy to suppress both the original trauma and all of the new traumas added to keep it from surfacing.

Outgoing, successful people can be transformed into anxiety-ridden hermits. They can also develop physical symptoms or turn to alcohol and drugs in attempts to cope. In less extreme mental and emotional imbalances, changes in skin colors, tone of voice, mannerisms, and nervous twitches may manifest. As the mind tries to suppress uncomfortable emotions, these unresolved feelings often manifest as physical symptoms.

OBSESSIVE-COMPULSIVE DISORDERS

In obsessive-compulsive disorder, the logical mind, failing to completely suppress an emotion, may develop frantic obsessive thinking patterns that seem to take on a life of their own. Some patients may obsess about dying, or seeking revenge; others may be completely obsessed about people, places, or things. They have no control over their repeating thoughts, and are aware of the unrealistic and unreasonable nature of these obsessions. Nevertheless, they are unable to stop themselves.

Obsessions often manifest with compulsive addictions such as washing the hands so often during the day that they are raw and bleeding, or pulling out the hair on their head, or folding and unfolding their clothing. Any ordinary daily activity may turn into a compulsion, requiring the patients to continue performing a meaningless action again and again.

POST-TRAUMATIC STRESS DISORDER

The extent of an individual's awareness is determined by the amount of energy he or she has available (e.g., energy that is not internally committed to suppressing or denying past experiences) at the time of the event. In times of danger, alertness normally increases and consciousness either expands or focuses more sharply until the danger has passed; or if an injury occurs (e.g., a car crash), consciousness and awareness may be lost.

Patients suffering from post-traumatic stress disorder may have flash backs, i.e., they can not stop having moments of releasing or re-living the original traumas again and again with full intensity.

In post-traumatic stress disorder, patients' symptoms are often disabling. They frequently suffer from chronic stress, and they are in a state of hyper-alertness. They have become skilled at disassociating from their body, as a means of escape. The Shen wanders and the patients may, or may not, be aware of where their spirit goes or what it experiences at these times. In extreme cases, the ego fractures, usually during early childhood, and a full blown identity disorder (multiple personality disorder) ensues.

OVERVIEW

Patients suffering from obsessive compulsive disorders, post-traumatic stress disorder, agoraphobia, panic attacks, or identity disorders should be referred for extra help to a mental health professional specializing in these disorders.

All emotions are triggered by sensory associations with pleasant and unpleasant past memories. In many cases, patients are completely unaware of the triggering mechanism initiated by smell, sight, taste, touch, or sound. To them, it seems that the trauma, or memory resurfaces from out of nowhere. This inability to pinpoint the trigger mechanism may indicate the progression of the patient's illness.

Ideally, the doctor can teach and encourage patients to get in touch with their bodies, and to learn how to achieve and maintain a balance between the physical, mental, and emotional planes. The doctor can also teach patients how to transform detrimental energy into a higher level of consciousness, a technique that can be used whenever the patients become aware of an unpleasant emotion. When patients learn how to channel their own energy in a more healthy way, the cycle of re-living the past can be broken. A negative emotion can be transmuted and expressed as a positive emotion; emotional energy can be converted to positive life-force energy.

UNDERSTANDING PAST-LIFE TRAUMA

Although seldom talked about, and much less understood, the clinical significance of past-life regression is quite important in the healing process of many patients. Psychiatrists Sigmund Freud and Carl G. Jung both believed that the patients' worst fears, pain, and traumas are buried deep within their unconscious mind. Sometimes the patients' emotional traumas are so deeply entrenched that they can only be expressed through the energetic presence of a different time-space reality. One metaphor used by patients to describe this other form of reality is through a "past-life trauma."

During Medical Qigong treatments, patients will sometimes describe traumas or situations that do not relate to present life experiences. These experiences might be explained through past life theories. There are six major theories used to explain past-life recall (Figure 55.59). These theories are described as follows:

1. Some Qigong doctors contend that these past-life memories are the projections of the patient's wounded ego that are used by the subconscious mind to assist the patient in dealing indirectly and symbolically with life's present painful experiences. These doctors further believe that the patient's past-life ex-

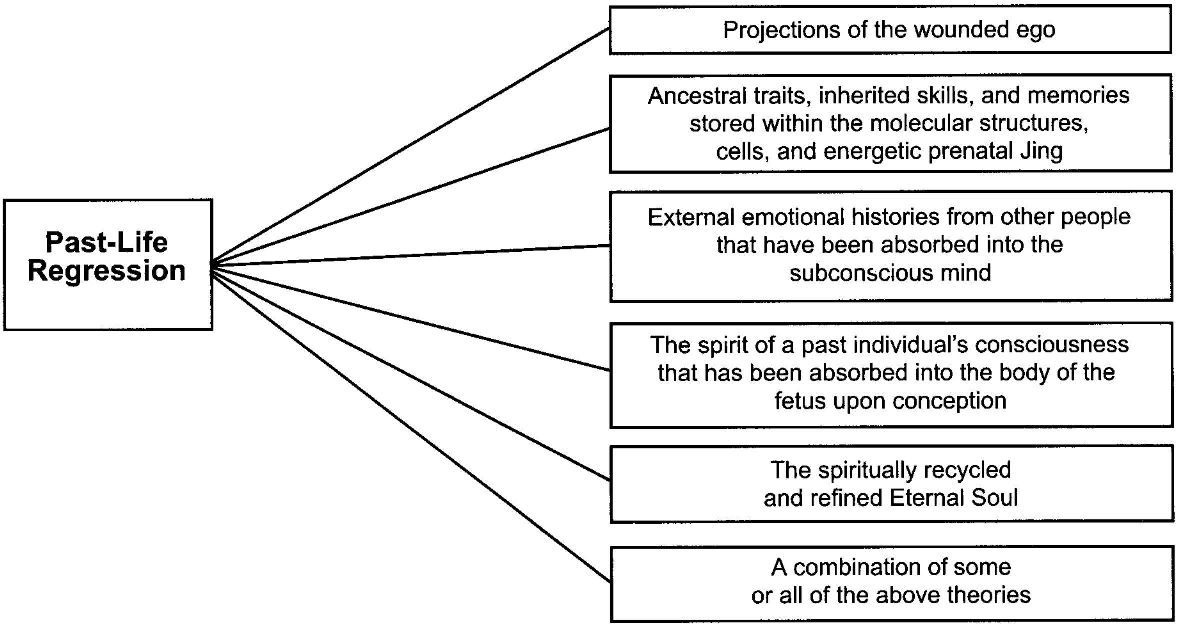

Past-Life Regression
Projections of the wounded ego
Ancestral traits, inherited skills, and memories stored within the molecular structures, cells, and energetic prenatal Jing
External emotional histories from other people that have been absorbed into the subconscious mind
The spirit of a past individual's consciousness that has been absorbed into the body of the fetus upon conception
The spiritually recycled and refined Eternal Soul
A combination of some or all of the above theories

Figure 55.59. The Six Major Theories of Past Life Regression

periences are nothing but a form of "cryptoamnesia." The events and experiences of the patient's life are registered in the subconscious; then, by hypnotic means, the patient "regresses" into a past-life experience which comes to the surface of his or her consciousness in the form of memories. These painful memories are sometimes consciously avoided by the patient, but accepting and integrating them is necessary in order for healing to take place.

2. Other doctors believe that these past-life phenomena are energetic impressions of the ancestral traits, inherited skills, and memories stored within the molecular structures, cells, and Prenatal Jing of the patient, and that these periodically surface from time to time and generation to generation.
3. Some doctors believe that apparent memories of past-life regressions, as well as of past-life traumas, are external emotional histories from other people that have been absorbed into the patient's subconscious mind. According to this theory, the patient responds like an energetic empath to sensations of telepathy registered by the patient's hypothalamic limbic system. These external memories are triggered when the patient accesses the knowledge of the Wuji.
4. Other doctors believe that the spirit of an individual's consciousness can be absorbed into the body of the fetus upon conception. This means that wherever a child is conceived, the environmental energy, as well as any native hovering spiritual entity, can be implanted into the forming energetic field of the fetus.
5. Other doctors believe that one's Eternal Soul is constantly being recycled and refined through generation after generation, constantly being reborn in order to evolve into a higher plane of consciousness.
6. Still other doctors believe that past-life memories can be a combination of some or all of the above theories.

Some patients feel that they experience spontaneous past-life recall through the treatment of Medical Qigong therapy. While receiving treatments or performing Medical Qigong prescriptions these patients may experience intuitive flashes or visions. Whether the patients' memories actually are of their own historical past lives or are reconstructions from subconscious material is a matter of controversy. The primary objective is for the doctor to accept the patients' reality, supporting them in this belief system to facilitate their healing process.

It is the doctor's responsibility to respect the patient's reality and not impose his or her own interpretations on everything the patient says. By accessing the knowledge of the Wuji, the doctor can assist the patient to connect and benefit from these past life recollections or "reconstructions" to facilitate the healing process. Ultimately, it does not matter whether the memories are reconstructions of subconscious material, true past life events, or even telepathic experiences. What is important is that these memories are processed and integrated to promote a better balance within the patient.

PAST-LIFE HEALING THERAPY

Clinically, past-life regression therapy has been effective in treating problems such as chronic fears and phobias, detrimental habits and cravings, suppressed hostility and guilt, depression, fear of death, sexual dysfunctions, chronic pains and headaches, as well as many other physical disorders. It is also used for understanding relationship problems, since the theory maintains that we often meet the same souls in different lives (and therefore in bodies) until the problems are worked out.

The Qigong doctor is not qualified to perform past-life regression therapy. This requires a specialist. The Qigong doctor can, however, facilitate healing by accepting the patient's experience and validating it to prepare the way for the healing process. In Medical Qigong therapy, the doctor accepts the patient's belief that the causes of his or her present physical or psychological problems can be traced to past-life traumas or death experiences. The healing of past-life memories is said to be achieved through the release of the energetic charge that is trapped in the patient's current body from an event that occurred in a former life. This energetic charge keeps the patient's emotions chained to the old feelings that are associated with the painful past-life experience. It is important for the Qigong doctor to realize that the same therapeutic benefits that are realized through the retrieval of current-life real memories can be achieved by allowing the patient to relate any images or impressions that do not directly stem from his or her present life experiences. Whether the event took place in recent times or not, the foundational base of the emotional trauma will often be rooted in feelings associated with rejection, betrayal, and abandonment. The psychological and physiological reactions to the patient's past-life memories, whether they be real or contrived, will have a profound effect on the patient's healing.

GLOSSARY OF TERMS

A

Abdominal Breathing - to breathe from the abdomen (expand with inhalation, contract with exhalation).

Acupuncture - one of the Four branches of Traditional Chinese Medicine, which involves treating patients through the use of needling, cupping, Bloodletting, moxa and magnets in order to stimulate energy flow.

Acupuncturist - a doctor of acupuncture therapy.

Acquired Essence - also called Postnatal Jing, is acquired energetic tissue substance, developed after birth.

Acquired Force - energy pertaining to the earth and surrounding environment.

Acquired Qi - also called Postnatal Qi, is the body's energy derived from food, air and drink, acquired after birth.

Acquired Rational Mind - also called Postnatal Mind, are thoughts and feelings derived from the acquired experiences of one's environment.

Acute - a rapid onset and short duration of a particular condition.

Adenoma - a neoplasm (abnormal formation of tissue) of glandular epithelium.

Adenocarcinoma - a malignant tumor arising from a glandular organ.

Affirmation - a word, phrase or sentence that is repeated frequently to influence, or change, a belief held deeply within the unconscious mind.

Agoraphobia - fear of places or situations from which escape might be difficult or embarrassing. Symptoms include panic like symptoms and a precondition towards panic attacks.

Akashic Records - a Sanskrit term used to describe the detailed knowledge of all the historical events of the world recorded within the "all-pervasive space of the universe" or "Wuji," also called the "knowledge of the infinite Void."

Alchemy - internal transformation of body and energy brought about by: Nei Dan (inner alchemy) through internal Qigong training, and Wai Dan (external alchemy) using herbal formulas.

Amenorrhea - the absence or suppression of menstruation.

Ancestral Channel - a term used to describe one of the Eight Extraordinary Vessels.

Ancestral Qi - energy inherited from both parents at the time of conception, responsible for innate talents and skills.

Ancestral Traits - pertaining to the ancestral spiritual influence which affects the patient's body. Ancestral traits are developed according to the geographic location at the time of conception.

Anemia - a reduction in the number of circulating red Blood cells.

Angina Pectoris - severe pain and a sensation of constriction about the Heart.

An Jing - see Hidden Power.

Ankylosing Spondylitis - inflammation of the vertebrae, giving rise to stiffness of the back and neck.

An Mo Therapy - a tissue manipulation therapy that focuses primarily on the treatment of internal organ disorders.

Anorexia - loss of appetite.

An Sound Resonation - hidden or inaudible sound resonation.

Antibody - any of the numerous proteins produced by the immune system that defend against antigens.

Anxiety - emotional distress, resulting in Heart palpitations, inability to concentrate, muscle tension causing muscle aches.

Aphasia - the absence or impairment of the ability to communicate through speech, writing, or signs, due to a dysfunction within the Brain center.

Aplastic Anemia - anemia caused by deficient red cell production, due to Bone marrow disorders.

Apoptosis - the disintegration of cells into membrane-bound particles that are then phagocytosed by other cells.

Archetypes - a term coined by the psychiatrist Carl G. Jung to describe the collective unconscious images and motifs (e.g., warrior, healer, priest, etc.). An inherited idea or mode of thought derived from the experiences of the race which is present in the unconscious of the individual.

Arrhythmia - an irregularity or loss of rhythm pertaining to the Heart.

Arteriosclerosis - term pertaining to a number of pathological conditions in which there is a thickening, hardening, and loss of elasticity of the artery walls.

Arthralgia - pain in the joints.

Arthritis - pain and inflammation of the joints, followed by progressive stiffness.

Arthropathy - pertaining to any joint disease.

Ascariasis - infestation of ascaris lumbicoides parasite (pinworm).

Ascending Qi - the action and flow of energy moving upward.

Ashi Points - also called "Trigger Points" are places on the body which are tender spots or painful areas near diseased or injured tissue.

Asthma - a disease caused by increased responsiveness of the tracheobronchial tree within the Lungs, due to various stimuli, causing severe difficulty in breathing.

Astral Body - also called the soul body, describes the energetic vehicle in which the eternal soul can journey outside of the physical body. The astral body is connected to the Middle Dantian by a silver "cord of life."

Astral Matter - the energetic substance located within the second field of the body's external Wei Qi and attributed to the emotional energy body.

Astral Plane - an energetic and spiritual plane of existence parallel to the physical plane.

Astral Travel - also called soul travel (or astral projection) describes the condition of the eternal soul journeying outside of the physical body, connected to the Middle Dantian by a silver "cord of life."

Astringent - any substance or agent that causes tissues to contract or that inhibits secretion of Body Fluids such as mucus or Blood.

Antigens - any substance able to provoke an immune response in the human body.

Atelectasis - pulmonary collapse.

Atrophic - pertaining to atrophy.

Atrophy Syndrome - a disorder characterized by flaccidity and weakness of the limbs and a progressive loss of strength and muscle tone.

Attention Deficit Disorder - a learning disorder manifesting through the following symptoms: habitual failure to pay attention, easily distractible, inability to organize, extreme impulsiveness, difficulty in studying, often accompanied by hyperactivity.

Aura - the energetic field which radiates light and circulates around the second field of the body's external Wei Qi

Aura Colors - the body's energetic luminous colors ranging from red, orange, yellow, green, blue, violet to white.

Auspicious Powers - the energy potential contained within the Five Yin Organs.

B

Ba Gan - eight diagnostic principles used in Traditional Chinese Medicine in order to differentiate symptoms.

Bai Dai - leukorrhea or white vaginal discharge.

Baihui Point (One Hundred Meetings) - the Governing Vessel point at the top of the head (GV-20).

Bellows Palm Technique - a palm technique in which the thumb and little finger compress and release like a bellows.

Bells Palsy - unilateral facial paralysis of sudden onset.

Benign - gentle or kindly, not aggressive, the opposite of malignant.

Bile - a secretion stored in the gall bladder released into the duodenum as a digestive juice.

Bio-Rhythm - three distinct cycles and energy flow that pertain to the body's physical, emotional and intellectual rhythms.

Bipolar Personality Disorder - formerly known as manic depressive personality disorder, a state of extreme euphoria or pervasive irritability, with racing thoughts, inability to sleep, and impulsive behavior (that may last for days or months), that alternate with morbid depression with suicidal ideation or attempts at suicide (see depression). During the manic phase there may be hallucinations.

Bird's Bridge - pertaining to the energetic connection between the tongue and the upper "hard" palate, behind the teeth.

Birth Energetic Patterns - pertaining to the energetic patterns developed according to the influence of the time and geographic location of the patient's birth.

Blended Originals (Hun Yuan) - the body's "internal combined energy" fused into the Lower Dantian area.

Bloated and Expanded Stagnation - stagnation with a characteristically expansive or bloated appearance, can be caused from an accumulation of phlegm and Body Fluids (in addition to Qi and Blood) in the adjacent tissue areas of the body.

Blood (Xue) - the dense fluid which nourishes the body, transmits Qi, and provides the material for the mind and emotions.

Blood Heat - a condition categorized by Heat and Blood signs (retching of Blood, expectoration of Blood, Bloody stool or urine, nosebleeds, and menstrual irregularities).

Bloodletting - a technique used in acupuncture therapy which entails pricking the skin to release and remove Blood Heat and Blood stagnation.

Blood Stagnation - the impairment or cessation of normal Blood flow.

Blood Stasis - the impairment or cessation of normal Blood flow.

Blood Vessels - the body's transportation system for Qi and Blood nutrition and regeneration. The Blood Vessels are one of the Eight Extraordinary Organs, its function is to moisten the body's tissues.

Body Fluids (Ye) - these are clear, light, and watery. They originate from food and drink and are transformed and separated by the Spleen (aided by the Kidneys) and dispersed by the Lungs and Triple Burners. (i.e., perspiration, tears, saliva, and mucus.)

Body Liquids (Jin)- these are a heavier, denser form of Body Fluids, compared to the Body Fluids (Ye). Their function is to nourish the joints, spine, Brain, and Bone marrow. They lubricate the orifices of the sensory organs.

Bone - the body's skeletal material related in essence to the Kidneys. The Bones are one of the Eight Extraordinary Organs, its function is to store the body's Marrow.

Bone Marrow - sustains and nurtures the Bones, composed of Kidney Jing (Essence) and Marrow. The Marrow is one of the Eight Extraordinary Organs.

Book of Commentaries - consisting of ten commentaries from Confucius and his disciples, pertaining to the study of the eight Trigrams, sixty-four hexagrams, and the Yi-Jing.

Book of Oracles - written by King Wen and the Duke of Zhou, pertaining to the study of the eight Trigrams, sixty-four hexagrams, and the Yi-Jing.

Borborygmus - a gurgling, rumbling sound heard over the Large Intestine, caused by the passing of gas through the liquid contents of the intestines.

Borderline Personality Disorder - a psychological disorder characterized by a pervasive pattern of intense, unstable relationships, and an unstable self-image. Such patients suffer from chronic feelings of emptiness stemming from abandonment issues. They exhibit self-destructive behavior and transient paranoia, or dissociative symptoms.

Brain - pertaining to the Sea of Marrow issuing from the Kidneys that collects within the cranium. The Brain is one of the Eight Extraordinary Organs.

Brain Tumor Point - Shihmien Point located on the heel of each foot.

Bronchial Asthma - asthma caused by a hypersensitivity to an allergen.

Bronchiectasis - chronic dilatation of a bronchus or bronchi, with a secondary infection (usually involving the lower portion of the Lungs).

Bronchitis - inflammation of mucous membrane of the bronchial tubes.

C

Caduceus - medical insignia picturing double snakes wrapping a winged staff.

Calculi - the plural of calculus or stones, usually composed of mineral salts.

Cancer (Carcinoma) - an obstruction of Qi and Blood circulation resulting in stagnation and the formation of a malignant tumor that tends to spread.

Carbuncle - a circumscribed inflammation of the skin and deeper tissues.

Carcinogens - any substance or agent that produces or increases the risk of developing cancer.

Carcinoma (Cancer or Tumor) - a malignant growth or tumor that occurs in the epithelial tissue (the outer surface or first layer of tissue that lines the body's cavities, as well as the principal tubes and passageways leading to the exterior of the body)

Catatonic - totally withdrawn, almost unconscious, frozen and unable to move.

Celestial Stems - see Ten Celestial Stems.

Center Core - pertaining to either the core of light within the Taiji Pole which joins the body's three Dantians through the center of the body, or the True Self (the essence of a person's spirit).

Cerebral Embolism - a condition which occurs when an embolus (bubble of air, or piece of a thrombus) detaches from a thrombus and obstructs a cerebral artery.

Cerebral Hemorrhage - bleeding caused from a rupture of a sclerosed or diseased vessel in the Brain.

Cerebral Thrombosis - an obstruction of a cerebral artery by a thrombus (Blood clot).

Cerebro-Vascular Accident (CVA) - in the clinic, conditions referred to as stroke (or Windstroke) include cerebral hemorrhage, cerebral thrombosis, cerebral embolism, and cerebrovascular spasm. These four conditions are termed in Western Medicine as "Cerebro-Vascular Accident."

Cervical Spondylosis - a degenerative arthritis (osteoarthritis) of the cervical vertebrae and related tissues.

Chakra - an energetic vortex, spiraling out from the body's center Taiji Pole, and extending through the external field of Wei Qi.

Chakra Gates - the twelve major energy gates located on the center line of the anterior and posterior aspects of the body, as well as at the lower perineum and the top of the head.

Chakra System- the seven major Chakra or energy centers that connect to the Taiji Pole. Five Chakras extend to the front and back of the torso, with one located at the top of the head and the other located on the perineum.

Channels - the body's energetic rivers responsible for transporting Qi, also called "meridians."

Channel Points - areas or points (similar to small pools of Qi) found along the streams of a Channel, through which energy of the Yin and Yang (Zang/Fu) organs and channels are transported internally and externally.

Channel Qi - pertaining to the Qi found within the energetic flow of a channel.

Cholangioles - pertaining to small terminal portions of the bile duct.

Charts of the Hall of Light - ancient diagram depicting the body's internal organs and channels.

Chemotherapy - the application of chemical agents that have a specific and toxic effect upon the disease-causing microorganism, as well as the patient's tissues, energetic fields and immune system.

Chicken Pecking Palm Technique - a palm technique wherein the doctor's hand resembles the head of a chicken while manipulating the energy flow of the Invisible Needle.

Chi Dai - red vaginal discharge.

Child Element - pertaining to the Five Element Creative Cycle of Traditional Chinese Medical, the primary organ is considered the Mother and its sequential organ is considered the Child.

Chinese Massage - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of tissue manipulation, including Jie Gu Therapy for Bone disorders, Tui Na Therapy for muscle disorders, Gua Sha Therapy for febrile diseases and Blood Stagnation, An Mo therapy for internal organ disorders, and Jing Point Therapy for channel and internal organ regulation.

Cholecystitis - inflammation of the Gall Bladder.

Cholelithiasis - formation of calcium, i.e., bile stones in the Gall Bladder.

Cholestasis - an infection of the biliary tract.

Chronic - the long duration of a specific disease or condition, showing slow or little improvement.

Chronic Fatigue Syndrome - debilitating fatigue that is not the result of physical or mental exertion, and is not relieved by resting.

Chrono-biology - the science that deals with the study of the body's biological clocks and fluctuations in accordance with the cycles of the sun, moon and nature's rhythms.

Chyluria - the passing of fat globules in the urine.

Circle of Willis - the union of the anterior and posterior cerebral arteries, forming an anastomosis at the base of the Brain.

Circulating Energy Technique - this method refers to rotating Qi in a circular pattern (clockwise or counterclockwise) to move Qi and Blood stagnation, or to gather energy for tonification.

Cirrhosis - Cirrhosis is a generalized Liver disease marked by hepatic lesions, characterized by the formation of dense lobular connective tissue, degenerative changes in the parenchymal cells, structural alterations in the Liver lobules, and sometimes fatty and cellular infiltration within the Liver.

Clairaudience - the ability to hear sounds, music, and voices not audible to normal hearing (for example, receiving Messages and/or inspirations from the divine).

Clairasentience - the ability to perceive smells, taste, touch, emotions and physical sensations that contribute to an overall psychic and intuitive impression.

Clairvoyance - the ability to perceive current objects, events and/or people that may not be discerned through the body's normal senses. Both time and space are perceived on a clairvoyant spiritual dimension.

Clean Qi - Energy which has been purified.

Clinical Ethics - the moral principles and standards governing the doctor's conduct with patients in or away from the clinic.

Coccyx Pass (Wei Lu Guan) - is located on the lowest segment of the spine just posterior to the anus, near the Chang Qiang (GV-1) point.

Colitis - the inflammation of the colon.

Cold - one of the Six Evils

Cold Constitution - pertaining to a physical body innately prone towards coldness.

Collapsed Qi - this is considered a subcategory of Deficient Qi, and is regarded as the third and most severe type of Deficiency.

Collaterals (Luo) - the body's energetic streams that branch off the Twelve Primary Channels and the Conceptional and Governing Vessels.

Collective Unconsciousness - concept of psychiatrist Carl G. Jung pertaining to the memories of mental patterns that are experienced and shared by all mankind.

Coma - an abnormal deep state of unconsciousness with some possible awareness of surroundings, but a total inability to communicate with the outside environment. Comas result from a Qi obstruction to the Brain caused by illness or injury.

Common People's Fire - pertaining to the generated Heat originating from the Urinary Bladder Fire, located in the perineal area of the body.

Compressed Stagnation - a type of stagnation caused by the patient's energy contracting (externally moving inward); Compressed Stagnation feels energetically armored and hollow.

Conception Vessel - one of the Eight Extraordinary Vessels, also known as the "Sea of Yin"

Concentrative Meditation - keeping the mind focused and under control.

Congealed - when Qi and/or Blood become thick and solid within the body's tissues, energetic fields, or both.

Congenital Qi (Prenatal Qi) - energy existing before the fetus is born, acquired from the mother's, father's energies, as well as from the environmental and universal energies. It is sustained through prayer, meditation and sleep.

Conscious Mind - acquired mental reasoning, created through learning via the five senses and interactions with other people.

Constipation - difficulty or infrequent defecation, with the passage of unduly hard and dry fecal material.

Constitutions - see Five Elemental Constitutions.

Contracted Stagnation - stagnation caused by the patient's energy pulling inward, feels armored and solid.

Contraindications - any symptom or circumstance indicating the inappropriateness of a form of treatment that would be otherwise advisable.

Controlling Cycle - pertaining to the Five Element Cycle, where one elemental organ controls the second elemental organ in the Five Elements' Circle.

Corporeal Soul - associated with the Lungs, see Po.

Coryza - the inflammation of the respiratory mucous membranes.

Cosmology - the study of the universe.

Countertransference - this is the process whereby a doctor loses objectivity and unconsciously projects feelings, thoughts, beliefs and patterns of behavior onto the patient.

Couple Point - the Master Point's secondary point of connection affecting the Eight Extraordinary Vessels.

Cranio-Sacral Rhythm - Western term given to the fluctuating rhythm of the Sea of Marrow flowing from the Kidneys.

Creative Cycle - pertaining to the Five Element Cycle, where one organ creates the energy for the next.

Creative Subconscious Mind - the part of the mind that maintains the patient's reality by making him or her act like the person they believe themselves to be.

Creative Visualization - the process of using visualization as a tool for transforming energy and spirit.

Crown Center - the name given to the Baihui Point (GV-20) and Upper Chakra Gate, at the top of the head.

Crystal Palace - the energetic field of Qi located within the third ventricle of the Brain.

Cupping - a technique used in acupuncture therapy in which wooden, clay, or glass cups adhere to the patient's skin by suction, to drain or remove pathogenic Qi from the body's pores.

Curious Organs - the body's Six Extraordinary Yang Organs which function like Yin Organs as they store Yin Essence (i.e., Blood, Marrow, or Kidney Essence), but look like Yang Organs (because they are hollow). These organs consist of the Uterus, Brain, Marrow, Bones, Blood Vessels and Gall Bladder.

Cycle of Disharmony - an emotional state which induces a vicious cycle of physical, mental, emotional, energetic and spiritual disharmony.

Cyst - a closed sac that forms in tissue or a body cavity.

Cystitis - inflammation of the Urinary Bladder, usually occurring secondary to ascending urinary tract infection.

Cytotoxic Treatments - treatment containing toxins which attack the cells of the body (for example: radiation, chemotherapy and toxic herbs).

D

Dacryorrhea - excess tear flow.

Damp - a internal pathogenic condition relating to the storage of Damp or Wet toxins; Damp is one of the Six Evils; long-term Dampness may lead to Phlegm.

Dantians - the body's three main energetic pools, or reservoirs of Qi located in the head, chest and lower abdominal areas.

Dantian Regulation - the principle of balancing the energy governing the body's Three Dantians.

Dao - pertaining to God or divine consciousness.

Daoist - a student of the "Dao" or way of life, pertaining to living in harmony with the universe and environment.

Dao Yin - energy regulation exercises consisting of training the body, mind, and breath.

De - pertaining to an individual's personal Virtue.

Defence Mechanisms - see Ego Defence Mechanisms.

Deficiency (Xu) - a condition relating to the inadequate degree of a particular substance, e.g., Qi, Blood, Yin, Yang, Heat, etc.

Delusions - refers to the occurrence of a mental derangement in the patient resulting in a false belief based on incorrect inference about external reality. Regardless of the evidence to the contrary, the belief is strongly maintained.

Demon or Spirit Oppression - the condition of having a foreign spirit attach to a patient's external Wei Qi field, resulting in emotional disharmony.

Demon or Spirit Possession - the condition of having a foreign spirit invade and inhabit the patient's body, mind, emotion, and spirit.

Denial - a conscious refusal of an impulse-evoking fact, feeling or memory.

Depersonalization Disorder - persistent, recurring episodes of depersonalization, characterized by a feeling of detachment, or estrangement from one's self.

Depression (Major) - a psychological disorder resulting in major sadness and pessimism, feelings of worthlessness, helplessness and hopelessness. Symptoms include overeating or under-eating, insomnia or hyper-insomnia, difficulty concentrating, and fatigue. In Traditional Chinese Medicine, depression often emanates from Liver Qi Stagnation.

Descending - the action of energy moving downward.

Diabetes - a general term used to describe diseases characterized by excessive urination and a sugar imbalance in the Blood.

Diaphoresis - profuse sweating.

Diastolic - the resting phase of the Heart.

Diathermy - the therapeutic use of a high-frequency current to generate Heat within a certain area of the body.

Di Qi - Earth (Environmental) Energy.

Disharmony - pertaining to a lack of adequate balance of energy.

Disorder - an abnormal state of physical, mental, emotional, energetic or spiritual disharmony.

Dispersing- the spreading of Qi to other parts of the body, or purging of pathogenic energy from the body.

Displacement - the shifting of impulses aroused by one person, or situation to a safe target.

Dissociated Identity Disorder - new terminology used for multiple personality disorder.

Distance Therapy - also called External Qi Therapy, Qi Emission and Outgoing Qi Therapy, is defined as extending or projecting energy into a patient from a distance.

Divergent Channels - twelve secondary channels that parallel the Twelve Primary Channels.

Divine - pertaining to God.

Divine Center - referring to the North Star's stable position in the sky.

Divine Hook-Up - the Qigong doctor's initial preparation for therapy, wherein he or she connects with the divine for guidance.

Divine Therapy - long distance Qigong healing.

D.M.Q. - a licensed Doctor of Medical Qigong Therapy, presently only obtainable in China.

Dong - the Yang method of dynamic Postural Dao Yin training.

Dragon's Mouth Palm Technique - hand technique wherein the thumb touches the other four fingers of the hand, forming an image of the head of a dragon. This hand manipulation is used for leading and pulling the Qi.

Draining Qi - drawing off or releasing pathogenic energy from a specific organ area or channel of the patient's body.

Dredging - a type of energetic purging, used to clean the patient's energetic fields and channels.

Drilling Energy Technique - this method refers to rotating Qi in a spiraling pattern (clockwise or counterclockwise) to access the energy deep inside the patient's body.

Dry - one of the Six Evils

Dryness - a internal pathogenic condition relating to the storage of Dry toxins (i.e., dry mucus membranes resulting from a lack of Body Fluids).

Dynamic Qigong - energy gathering which utilizes active movements of the body.

Dysmenorrhea - painful menstruation.

Dyspepsia - painful digestion.

Dyspeptic - one afflicted with dyspepsia.

Dysphagia - difficulty in swallowing.

Dysphoria - exaggerated feeling of depression, anxiety and unrest.

Dysplasia - the abnormal development of tissue.

Dyspnea - air hunger, resulting in difficult breathing, shortness of breath, sometimes accompanied by pain.

Dysthymia - a chronic, form of depression (lasting at least two years), for children and adolescents the mood can be irritable rather than sad.

E

Earth Element - one of the Five Elements, pertaining to the Spleen and the Stomach.

Earth Energy (Qi) - Energy pertaining to the Earth and surrounding environment.

Earth Jing - energy that supervises the maturation phase of the fetus's ability for emotional and spiritual bonding during the seventh month of pregnancy.

Earthly Branches - twelve energies of the Earth represented in the human body as the Twelve Primary Channels.

Earth Transpersonal Point - pertaining to the body's energetic connection to the Earth, located several feet beneath the feet.

ECG (or EKG) Eletrocardiogram - a graphic record made by an instrument that measures the Heart's electrical activity; usually used to confirm a diagnosis of a Heart condition.

Eclampsia - coma and convulsive seizures (between the 20th week of pregnancy and first week postpartum). Symptoms result in edema of the legs and feet, puffiness of the face, hypertension, severe headaches, dizziness, epigastric pain, nausea, sudden convulsive seizures and coma.

Eczema - an acute or chronic inflammation of the skin.

Edema - an acute or chronic cutaneous inflammatory condition.

EEG Electroencephalogram - a graphic record made by an instrument that measures the brain's electrical activity and records it as patterns of fluctuating waves.

Ego - the ego is the mediator between the id and the superego. According to Dr. Sigmund Freud's psychoanalytical theory, the superego combines the critical inner parent aspect with the idealistic aspect of the individual's conscience; the id consists of unconscious drives and instincts. The ego as meditator is responsible for ensuring rational behavior.

Ego Defense Mechanisms - according to Dr. Sigmund Freud's psychoanalytical theory, the ego defence mechanisms include: Repression, Displacement, Projection, Intellectualization, Regression, Fixation, Denial, Reaction-Formation, and Sublimation.

Eight Confluential Points - the areas where the Eight Extraordinary Vessels and Twelve Primary Channels intersect with each other.

Eight Energetic Principles (Eight Principle Theory) - a system of differential diagnosis using four pairs of opposites (Yin and Yang, Cold and Hot, Deficient and Excess, Internal and External).

Eight Energetic Touches - pertaining to the somatic tissue response to energy stimulation (tingling, sensations of Heat, coldness, expansiveness, contracted, heaviness, lightness, and vibration).

Eight Extraordinary Vessels (Ancestral Channels)- the primary channels responsible for the formation of the fetus, which after birth, are considered the body's reservoirs for collecting the overflow energy from the Twelve Primary Channels.

Eight Miscellaneous Factors - eight factors that can off set the patient's Yin and Yang balance (diet, overexertion, excessive sex, child bearing, traumatic injuries, exposure to poisons, parasites, and iatrogenic disorders).

Eight Trigrams (Bagua) - eight cosmological patterns of three lines (solid and/or broken), called Yaos, used to diagnose as well as predict future transitions.

Emaciation - the state of being malnourished and extremely lean.

Embolus - a plug, composed of a thrombus or vegetation, mass of bacteria, or other foreign body obstructing a vessel.

Embolism - the obstruction of a Blood Vessel by foreign substances or a Blood clot.

EMG Electromyogram - a graphic record made by an instrument that measures the muscle's electrical activity and records its function.

Emitting Qi - the Qigong doctor extending energy outside the body for the purpose of treating a patient.

Emotional Energy Body - is the external energy existing in the body's second field of Wei Qi, which is attached to the internal organs.

Emotional Spirit - pertaining to the Emotional Energy Body.

Empathic Communication - the doctor's ability to experience the feelings and thoughts of his/her patients.

Empty Qi - a serious weakness or Deficiency of the body's Qi.

Encephalomyelitis - acute inflammation of the Brain and spinal cord.

Endrometrial Hyperplasia - excessive proliferation of the cells within the lining of the Uterus.

Energetic Armoring - a condition resulting from the patient protecting specific tissues, organs, or areas of the body. Energetic armoring is initiated when the patient freezes certain emotional feelings to maintain the denial system.

Energetic Barriers (Energetic Boundaries) - the protective barriers existing within and outside of the body's tissues.

Energetic Complications - pertaining to energetic imbalances within the patient's tissues (e.g., compressed energy stagnation, energetic armoring, migrating Qi deviations, etc.)

Energetic Cords - energetic bands of light and vibration which form an emotional attachment, connecting the patient to certain people, places, or things.

Energetic Grids - an energetic net covering the surface of Heaven , Earth or the human body.

Energetic Leakage - a condition resulting from the leaking of Qi from the joints, due to an injury or unconscious sabotage.

Energetic Medicine - any and all medicine having to do with the stimulation, cultivation, tonification, purgation, balance and maintenance of the body's Qi.

Energetic Point Therapy - Emitting Qi into specific channel points or vessels on the body.

Enteric Nervous System - pertaining to the nervous system of the Small Intestine.

Enuresis - the involuntary discharge of urine.

Environmental Energy (Qi) - Energy pertaining to the Earth and surrounding environment.

Environmental Force - energy pertaining to the Earth and surrounding environment.

Epigastric Pain - pain in the region over the pit of the Stomach.

Epileptiform - having the form of epilepsy.

Epistaxis - bleeding of the nose.

Epithelial Hyperplasia - excessive proliferation of the cells within the outer surface of the body, including the secreting portions of the glands and ducts.

Essence (Jing) - referring to either Prenatal and Postnatal energetic tissue mass.

Eternal Soul - the individual's True Self, which is always connected to the divine. It is absorbed into the mother's egg at the time of conception, and is rooted within the body's Taiji Pole.

Ethereal Souls - associated with the Liver, see Hun.

Etiology - the causes of a disease.

Eustachian Tubes - the auditory tube, extending from the middle ear to the pharynx.

Evil Embryo - pertaining to a toxic formation in the form of a tumor or cancer mass.

Evil Influences - pathogenic factors that can be either physical, mental, emotional, energetic or spiritual.

Evil Qi (Xie Qi) - also called Pathogenic Qi, Perverse Qi, Toxic Qi, and Heteropathic Qi, is energy that causes disease or harmful effects to the body.

Evil States - a condition wherein the patient experiences mental delusions, obsessions, infatuations with the doctor, spiritual oppression or possession.

Evil Wind - toxic Wind that invades the body, tissues or organs.

Excess - a condition relating to the over abundance of a particular substance. (e.g., Heat, Wind, Damp, Cold, etc.).

Exopathogenic - a disease or pathogen originating outside of the body.

Extended Fan Palm Technique - hand technique where the fingers separate like a Chinese fan, used for extending energy through the doctor's palm.

External Pathogenic Factors - an external invasion of Heat, Damp, Cold, Dryness, or Wind, or a combination thereof.

External Qi Therapy - a technique used in Medical Qigong therapy which pertains to Qi being emitted onto a patient.

Extraordinary Organs - also called Curious Organs, these six organs are shaped like Yang (Hollow) organs but function like Yin organs. The Brain stores Marrow, the Marrow stores Kidney Jing, the Bones store Marrow, the Blood vessels store the Blood, the Gall Bladder stores the bile, and the Uterus stores Kidney Jing, Blood, and Qi.

Extraordinary Vessels - secondary channels that flow in conjunction with the body's Twelve Primary Channels.

Extra Point - a point with a definite location, but not originating on the fourteen main channels.

F

False Cold (Pseudo Cold) - a clinical condition wherein Heat has become stagnated within the Interior of the body and the patient experiences symptoms of cold in the extremities.

False Heat (Pseudo Heat) - a clinical condition wherein an overabundance of Cold is transformed into Heat within the Interior of the body and the patient experiences symptoms of Heat in the extremities.

False Self - pertaining to the dark emotional side of the self, i.e., the masks and defence mechanisms that serve to protect the individual from dealing with his or her issues.

Fascia - a fibrous membrane covering, supporting, and separating the muscles, as well as uniting the skin with the body's underlying tissues.

Febrile Diseases - any and all diseases which cause the body to produce a fever.

Feng Shui (Wind and Water) - the study of harmonizing the energetic flow of Wind and Water, and the healing art of adjusting the person's environment to create improvements in the person's health and life.

Fetal Education - regulating the mother's behavior to improve her child's physical, emotional, and mental health is called "fetal education" in Traditional Chinese Medicine, and is important in the development of the child's Prenatal Essence, Energy, and Spirit.

Fetal Leakage - after conception, if a small amount of Bloody fluid discharges from a woman's vagina, it is known as Tai Lou or fetal leakage.

Fibroadenoma - a tumor with fibrous tissue, forming a dense covering.

Fire - one of the Five Elements, pertaining to the Heat and can be transformed into a pathogenic condition

Fire Element - one of the Five Elements, pertaining to the Heart, Small Intestine, Pericardium, and Triple Burners.

Fire Jing - energy that controls the development phase of the fetus's emotional and spiritual well-being during the fifth month of pregnancy.

Five Agents - the five energies that are linked to the moral qualities of a person's inner characteristics (the five virtues stored within the body's Wood, Fire, Earth, Metal and Water elements).

Five Elements - Wood, Fire, Earth, Metal and Water.

Five Element Animals - Green Dragon, Red Phoenix, White Tiger, Black (Indigo) Turtle, and Yellow Phoenix.

Five Elemental Constitutions - physical constitutions based upon the observation of the Five Elemental formations within the human body.

Five Element Organs - the organs related to the Five Elements, including: Wood - Liver and Gall Bladder; Fire - Heart and Small Intestine (Pericardium and Triple Burners); Earth - Spleen and Stomach; Metal - Lungs and Large Intestine; Water - Kidneys and Urinary Bladder.

Five Energetic Fields - pertaining to the body's five levels of energy, including: The External Wei Qi Fields, Internal Ying Qi Field, Sea of Blood, Sea of Marrow, and Center Core of Light (Taiji Pole).

Five Flavors (Five Tastes) - sour, bitter, sweet, pungent, and salty.

Five Major Yang (Fu) Organs - also called the Five Bowels, they are the body's five hollow organs: Gall Bladder, Small Intestine, Stomach, Large Intestine, and Urinary Bladder.

Five Major Yin (Zang) Organs - are the body's five solid organs: Liver, Heart, Spleen, Lungs and Kidneys.

Five Orbs - pertaining to the 5 Yin internal organs (Liver, Heart, Spleen, Lungs and Kidneys), their complete organ system, and the surrounding areas that they influence.

Five Palms Hot - a condition in which the patient feels a hot sensation in the palms and soles of the feet, accompanied by Heat and agitation of the chest and/or head area.

Five Passes - five important gates on the Governing Vessel located at the coccyx, Mingmen, Shendao, occiput and Baihui, where energy tends to stagnate.

Five Portals of the Earthly Yin Gate - pertaining to the five points at the bottom of the perineum through which the Qi of Earth enters into the body.

Five Portals of the Heavenly Yang Gate - pertaining to the five points at the top of the head through which the Qi of Heaven enters into the body.

Five Sense Organs - eyes, tongue, mouth, nose and ears.

Five Thunder Fingers Technique - hand manipulation technique wherein the fingers and thumb are rapidly extended from a closed soft fist, to strike with Qi for dispersing stagnations.

Five Thrusting Channels - see Thrusting Channels.

Five Tissues - tendons, Blood vessels, muscles, skin and Bones.

Five Zhi - in connection with the five mental aspects of the Mind, the Hun (Ethereal Soul), Po (Corporeal Soul), the Shen (Spirit), the Yi (Intellect), and the Zhi (willpower) are sometimes referred to as the Five Zhi.

Fixation - has the same result as regression, but the person becomes fixated at a particular stage of mental and emotional development.

Flat Palm Detection - an extended palm technique used for sensing and diagnosing.

Four Bigs - pertaining to severe excess of fever, sweating, thirst, and pulse.

Four Doors - the center of each palm and foot.

Four Winds - pertaining to the Energy of the four compass points. (North - back, South - front, West - right, and East - left.)

Fu Organs - Yang or hollow organs (Gall Bladder, Small Intestine, Stomach, Large Intestine, and Urinary Bladder). The Fu Organs operate primarily to relieve the Zang (Yin) Organs of toxic energies and wastes.

G

Gallow's Syndrome - laughing at a very painful experience instead of grieving or crying.

Gastritis - the inflammation of the Stomach.

Gastroptosis - the downward displacement of the Stomach.

Gate of Access - the passageway between life and death, believed to be related to the stars of the Big Dipper.

Gate of the Moon - the western energetic region, which the sun must pass through in order to create Autumn.

Gathering the Immortal's Water (Juice of Jade) - pertaining to the energetic production of the saliva used to create the "Immortal Pill."

Gathering Qi - also called Respiratory Qi, Collection Qi, Chest Qi, Pectoral Qi, and Big Qi of the Chest. It is derived from the conversion of the purest and most potent forms of the body's Jing (particularly sexual fluids, hormones, and neurochemicals).

Ghosts (Gui) - disembodied spirits.

Ghost Points - points used for the treatment of emotional and spiritual disorders.

Gland - an organ that produces a hormone or other secretion.

Golden Gate in the East - the Eastern energetic region, which the sun must pass through in order to create Spring.

Gong - meaning skill or study.

Gout - sudden intense pain in a joint, usually the big toe or ankle, followed by swelling, inflammation and Heat in the joint (in extreme cases alternating chills and fever are experienced).

Grandmother Element - pertaining to the Five Element Creative Cycle of Traditional Chinese Medical, the primary organ is considered the Mother and its previous organ is considered the Grandmother.

Grain Qi (Gu Qi, Nutritive Energy) - Energy derived from food and drink and processed by the Spleen and Stomach.

Grounding - see Rooting.

Gua Sha Therapy - an external "surface" tissue scraping technique commonly used to clear Excess Heat from the body and remove stagnation.

Guiding Qi - the technique of leading Qi.

Gu Qi (Grain Qi, Nutritive Energy) - Energy derived from food and drink and processed by the Spleen and Stomach.

Gui - ghosts or spirits.

H

Hai - means sea.

Healing Tones - resonant sounds used to purge the body of pathogens.

Heart Fire - pertaining to the energy of the Heart, which is responsible for transforming the body's Energy into Spirit. This occurs in the chamber of the Heart's courtyard (the Yellow Court).

Heaven Qi - also known as Heavenly Qi, this energy pertains to the Heavens, the divine and the celestial influences.

Heavenly Stems - the ten energies of Heaven represented in the human body as the Yin and Yang aspects of the Five Elements or ten major internal organs.

Heavenly Transpersonal Point - pertaining to the body's energetic connection to the Heavens, located two to five feet above the head.

Hei Xia - dark brown or black vaginal discharge.

Hematuria - Blood in the urine.

Hemiparalysis - paralysis on one side of the body

Hemiplegia - paralysis on only one side of the body.

Hemoptysis - the expectoration of Blood.

Hepatitis - inflammation of the Liver.

Hepatolithiasis - calculi or concretions in the Liver.

Hepatomegaly - enlargement of the Liver.

Hepatosplenomegaly - the enlargement of both the Spleen and Liver.

Herbal Therapy - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of formulas created through teas, soups, tinctures, wines, oils, balms, liniments and pills to stimulate energy flow.

Herbalist - a doctor of Herbal Therapy.

Herpes Simplex I - an infectious disease caused by the herpes simplex virus. This disease is characterized by thin-walled vesicles that occur in the skin, usually at a site where the mucus membrane joins the skin, above the waist area.

Herpes Simplex 2 - an infectious disease caused by the herpes simplex virus. This disease is characterized by thin-walled vesicles that occur in the skin, usually at a site where the mucus membrane joins the skin, below the waist area.

Hexagram - a six line symbol representing the function and flow of Yin and Yang energy, formed by stacking two Trigrams on top of each other.

Hibernation Breathing - a breathing method which includes inhaling and exhaling through every pore on the body's surface, from the body's Center Core (Taiji Pole).

Hidden Power (An Jing) - techniques that emphasize stretching and twisting the tendons and ligaments (known as Reeling and Pulling the Silk) to cultivate resonant vibration within the body for striking and breaking up energetic stagnations or tissue masses.

Hollow Organs - the body's Yang organs, which consist of the Gall Bladder, Small Intestine, Stomach, Large Intestine, Urinary Bladder. Also included in this list are the Triple Burners.

Hologram - pertaining to the body's energetic three dimensional image.

Hook-Up - see divine Hook-Up.

Hostile Forces - dark spiritual forces which seek to influence the physical, mental, emotional, energetic and spiritual life of an individual.

Hot Constitution - pertaining to a physical body innately prone towards Heat.

Hot Evil - also known as Evil Heat, a pathogenic condition causing Excess patterns that are Hot and Yang in nature.

Hou Tian Zhi Qi (Postnatal Qi) - translates to mean "after the baby sees the Heavens."

Hua Jing - see Mysterious Power.

Huang - any membranous tissue.

Hua Sound Resonation - Mysterious or Spiritual Sound Resonation.

Huang Dai - yellow vaginal discharge.

Hui Yin Point (CV-1) - Conception Vessel point located between the scrotum (or vagina) and the anal sphincter.

Human Force - the energy or force manifesting from inside of the human body, as well as the within the human energetic field.

Humor - any fluid or semifluid substance in the body.

Hun (Ethereal Soul) - the Three Ethereal Souls which are the spiritual part of man that ascends to Heaven upon the death of the body. The Hun is stored in the Liver.

Hunter Killer Cells - the body's neutrophils and macrophages, as well as the interferons and antibodies.

Hun Yuan - the body's internal energies that has been combined and fused into the Lower Dantian area.

Hyperbilirubinemia - excessive amounts of bilirubin (the orange-colored or yellowish pigment in bile) in the Blood.

Hyperhidrosis - excessive sweating due to an over-activity of the sweat glands.

Hypertension - high Blood pressure.

Hyperthyroidism - a condition caused by excessive secretions of the thyroid glands, resulting in an increased metabolic rate and the consumption of food to support this increased metabolic activity.

Hypertrophy - the increase in the size of an organ or structure that does not involve tumor formation.

Hypochondriac Pain - pain in the upper lateral region on each side of the body below the thorax and beneath the ribs.

Hypomania - a milder form of mania and excitement with moderate change in behavior.

Hyposmia - a deficient sense to smell.

Hypotension - low Blood pressure.

I

Iatrogenic Disorders - any adverse mental or physical disorder induced in a patient from the treatment by a doctor or surgeon.

I-Ching - see Yi-Jing

Id - Dr. Sigmund Freud's terminology for one of the three divisions of the psyche in Psychoanalytic Theory that is the unconscious source of psychic energy responsible for the body's drives and instincts.

Immortal's Pill - pertaining to the energetic production of Heaven and Earth Qi, in conjunction with the saliva.

Immortal's Water - when meditating, another word for energized saliva.

Incontinence - an inability to control urination, involuntary urination when coughing, laughing, sneezing, running, or performing some other physical activity. This condition can also refer to involuntary defecation.

Indole - A solid, crystalline substance found in feces. It is the bases of many biologically active substances formed in degeneration of tryptophan and is largely responsible for the odor of feces.

Infatuations - refers to the patient feeling intensely amorous towards the doctor.

Influenza - an acute contagious respiratory infection, characterized by a sudden onset, with chills, fever and headache.

Inner-vision - the skill of observing images of the internal organs, and energetic fields relating to the body, mind, emotion and spirit, and their transition stages.

Insight Meditation - focusing on sensual stimuli (sounds, smells, colors, etc.) while meditating.

Insomnia - a sleeping disorder resulting in the inability to sleep.

Insulting Cycle - pertaining to the Five Elemental Cycle, wherein the Child Element counter attacks the Grandmother Element.

Intellectualization - an elaborate rationalization of a naked impulse, to justify it.

Interferons - a group of proteins released by the white Blood cells and fibroblasts, responsible for fighting infection.

Interjection - the insertion or interpose the energetic pattern.

Internal Dialogues - internal conversations, which are part of the patient's personal belief structure.

Internal Pathogenic Factors - pertaining to diseases originating from the body's internal organs and emotions (e.g., anger, fear, grief, worry, etc.).

Internal Viewing - technique used by the Qigong doctor to view the patient's internal organs.

Interpersonal Relationships - close personal relationships, relating to self and others.

Invading Cycle - pertaining to the Five Elemental Cycle, wherein the Grandmother Element overcontrols the Child Element.

Invisible Needle Therapy - the insertion of invisible energetic needles into the patient's body to stimulate energy flow.

Invisible Needle Palm Technique - Qi emission in which energy is emitted in a very fine line, to stimulate specific channel points.

J

Jaundice - a condition due to deposition of the bile, characterized by the yellowing of the skin, eyes, mucous membranes and Body Fluids.

Jia Ji Guan (Spinal Pass) - two points located on the lateral sides of the Mingmen (GV-4) where Qi can become stagnant.

Jie Gu Therapy - a tissue manipulation therapy that focuses on the adjustment of Bones and ligaments.

Jin - Body Fluids whose function is to moisten.

Jing - the human body's Essence, divided into Prenatal and Postnatal Essence.

Jing Luo - the body's channels and collaterals.

Jing Point Therapy - the original term for Channel Point Therapy or Acupressure.

Jing Shen Bing - pertains to all types of mental illness.

Jiu Wei (Yellow Court) - located in the center of the diaphragm, below the xiphoid process of the sternum. Its function is that of being the access point to release emotional memories from the body's internal organs. Its location is attributed to the 3rd Chakra.

Jue Yin (Reverting Yin) - associated with the most severe diseases, indicates Yin Qi developing its final stage and then reverting into Yang. Jue Yin is categorized with the Liver and Pericardium Channels.

Juice of Jade - Energized saliva produced in meditation practices.

K

Karma - the manifestation of consequences to our actions and beliefs: "As you sew, so shall you reap."

Karmic Related Illness - pertaining to spiritual illnesses, which can be either congenital or acquired.

Ketheric Matter or Substance - pertaining to the spiritual energy located within the third external field of Wei Qi.

Kidney Fire (Mingmen Fire) - the energy that heats the body's Essence (Jing), and dominates all Twelve Primary Channels. It is the motivating force of the body.

Kinetic Communication - the intuition of the physical body, felt by the Qigong doctor as a movement in or of his or her own body.

Kneading Tiger Palm Technique - hand manipulation technique resembling the movement of a tiger kneading the ground, used for dispersing Qi stagnations.

Kyphotic - the exaggeration or angulation of the normal posterior curve of the spine (humpback).

L

Laogong (Pc-8) - Pericardium Channel point located at the center of each palm.

Large Heaven Cycle (Macrocosmic Orbit) - Qigong Meditation which connects the Qi of the extremities to the Qi within the Governing and Conception Vessels.

Leading Qi - technique of manipulating the patient's Qi by using a guiding gesture with the hands.

Leukocyte - the body's white Blood corpuscles, which included lymphocytes and other immune system cells.

Leukorrhea - an acute or chronic disease caused by the unregulated clonal proliferation of stem cells within the Blood forming tissues.

Ley Lines - the energetic pathways that connect energy spots on the planet.

Life Force Energy - Qi.

Light Energy Therapy - color, light projection and visualization used for healing.

Light of the Dao - divine healing light energy.

Lipid Bilayers - the outer membrane of most cells, includes two layers of lipid molecules.

Lithotripsy - crushing of a calculus in the Urinary Bladder or urethra.

Liver Wind - terminology used to describe excess Heat generated from a toxic Liver condition which can cause pathogenic symptoms. Liver Wind often stems from Liver Blood and Yin Deficiency.

Lobular - composed of small lobes.

Lords of the Three Dantians - three spiritual energies used to describe the energetic aspects of the human soul (Tai Yi, Si Ming and Xia Tao Kang).

Lo Scroll (Magic Square) - a tool used for diagnosis and treatment of disorders through number configurations, which correspond to the Late-Heaven sequence of the Trigrams of the Yi-Jing (I-Ching).

Lower Burner - area of the body in the Lower Dantian, responsible for the separation of Clean and Dirty Fluids. It also facilitates the production of urine.

Lower Dantian - area in the center of the lower abdomen, attributed to the body's chamber of Heat and physical power. The Lower Dantian is also known as the Sea of Energy, Pill of Immortality, Root of life, Source of Generating Qi, Five Qi Collection Seat, Progenitor of Life, Stove of Spirit, Root of Heaven, and Cinnabar Field.

Lower Unconsciousness - pertaining to the acquired mind which is connected to the primal senses.

Lumbago - dull, aching pain in the lumbar region of the lower back.

Luo - translates as "a net or web," and in Traditional Chinese Medicine it refers to the Connecting Vessels (i.e., the Fifteen Collaterals).

These vessels are the major "passage ways" for the circulation of the body's channel energy, emerging out of the Luo (pathway) points on the Twelve Primary Channels (plus the Governing and Conception Vessels).

Luo Points - are the major intersecting points of the Fifteen Collaterals. The Luo points are located below the elbows and knees and provide an additional energetic barrier to keep Evil Winds from affecting the Twelve Primary Channels, being somewhat deeper then the Muscle/Tendon Channels.

Lymphocytes - immune cells present in the Blood and lymphatic tissue.

Lymphoma - a group of malignant solid tumors of the lymphoid tissue.

Lymphosarcoma - a sarcoma of the lymphatic system.

M

Macrocosmic Orbit - Qigong Meditation which connects the Qi of the Governing and Conception Vessels with the extremities of the body.

Macrophages - the major phagocytic cells of the immune system (also known as Hunter Killer Cells).

Magic Square - also known as the Lo Scroll, a tool used for diagnosis and treatment of disorders through number configurations corresponding to the Late-Heaven sequence of the Trigrams of the Yi-Jing (I-Ching).

Magnetic Energy Therapy - magnetic energy affecting the body's channels and points via electromagnetic field stimulation.

Malar Flushes - pertaining to flushed skin along the cheeks.

Malignant - detrimental; growing worse; threatening to produce death.

Man Qi - general term used to describe the energy relating to the body, mind, emotion, energy and spirit of both men and women. In the body, the area between the navel and the lower sternum correspond to "Man."

Manic Depressive Personality Disorder - see Bipolar Personality Disorder

Mantra - a Sanskrit word, meaning a spiritual phase or sound repeated internally or externally, used as a tool in meditation to induce an altered state of consciousness.

Marrow - derived from the Kidneys, nourishes the Brain, spinal cord and forms the Bone Marrow.

Master Point - the main point of energy interaction on a specific channel, used to affect another organ system or channel energy flow.

Mastitis - inflammation of the breast.

Medical Qigong - one of the four branches of Traditional Chinese Medicine.

Menorrhagia - excessive bleeding during the time of menstruation.

Menoxenia - the pathological changes of menstruation occurring in a woman's cycle, affecting the color, quantity and quality of Blood flow.

Mental Delusions - the occurrence of mental derangement in the patient resulting from a false belief based on an incorrect inference regarding external reality. This belief is firmly sustained despite incontrovertible evidence to the contrary.

Meridians - the body's channels or rivers of Energy.

Mesenchymal - a diffused network of cells forming the embryonic mesoderm, and eventually creating the connective tissues, Blood and Blood Vessels, lymphatic system and the cells of the reticuloendothelial system.

Message (Xin Xi) - knowledge stored within the Wuji or the Void.

Metal Element - one of the Five Elements, relating to the Lungs and Large Intestine.

Metal Jing - Energy that supervises the development phase of the fetus's ability for emotional attachment and bonding during the sixth month of pregnancy.

Metrorrhagia - bleeding from the Uterus.

Microcosmic Orbit - energetic orbits that circulate the Qi within the body's energetic channels; divided into Fire, Water and Wind pathways.

Micturition - discharging urine.

Middle Burner - area of the body pertaining to the body's digestive system, responsible for transporting Gu Qi (derived from food and drink).

Middle Dantian - area in the center of the chest, attributed to the body's chamber of emotional and vibrational power. The Qi of the Middle Dantian is called Zong Qi. Zong Qi is translated as Gathering Qi, Ancestral Qi, Genetic Qi, or Essential Qi. The Middle Dantian is also known as Middle Field of Elixir, Scarlet Palace, Central Altar, Middle Sea of Energy, Courtyard of the Heart, Opening of Suspended Gold, and the Seat of Emotion.

Middle Emotional/Mental Barrier - the second and middle energetic barrier of the Wei Qi fields.

Mind Regulation - the principles governing the conduct, action or functions of the mind.

Ming Jing - see Obvious Power.

Mingmen (Gate Of Life, GV-4) - area in the lower back responsible for heating the body, in particular the Kidneys and Lower Dantian.

Mingmen Fire (also known as Kidney Fire, Advisor Fire, or Ministerial Fire,) - the Energy that heats the body's Essence (Jing), and dominates all Twelve Primary Channels. It is the motivating force of the body.

Ming Sound Resonation - Obvious or Audible Sound Resonation.

Ministerial Fire - pertaining to the Energy responsible for heating the Middle Burner.

Monocytes - A mononuclear phagocyte white Blood cell derived from the myeloid stem cells.

Moon Essence - energy gathered during meditation from the moon's Essence in the form of cool light.

Morphogenic Field - pertaining to the form of the energetic field of Jing.

Mother and Child Therapy - the Traditional Chinese Medical description of the primary organ (Mother) and its sequential organ (Child) in the Five Elemental Creative Cycle.

Mother Element - pertaining to the Five Element Creative Cycle, the primary organ is considered the "mother."

Moxa Therapy (Mugwart, Ai Ye) - herb heated and applied in a clinical setting for tonification of Yang.

Multiple Personality Disorder - also called Identity Disorder, is a mental state in which the patient develops "alter" personalities as a coping mechanism in dealing with severe emotional traumas.

Multiple-Sclerosis (MS) - an inflammatory disease of the central nervous system in which infiltrating lymphocytes degrade the myelin sheath of nerves.

Muscle/Tendon Channels - channel connections to the body's muscles, tendons, ligaments and other connective tissues.

Myalgic Encephalomyelitis - acute inflammation of the Brain and spinal cord.

Myocarditis - the inflammation of the cardiac muscle (located in the middle layer of the walls of the Heart).

Myoma - a uterine tumor that is a solid benign growth in the myometrium, often called a fibroid, containing muscle tissue.

Myophagism - a condition where the macrophages destroy (eats) muscular tissue.

Mysterious Pass - the space between Yin and Yang where infinite space and time (Wuji) exists.

Mysterious Power (Hua Jing) - techniques which emphasize training and conditioning the mind's imagination and intention, to project and utilize the power of the individual's Shen (Spirit).

N

Nebula - a translucent fog-like opacity of the cornea.

Necrosis - part of an area of tissues or Bone that is dying or dead and may spread to healthy tissues or Bones.

Nei Dan Shu - internal elixir cultivation, that focuses on cultivating Qi from within the individual's body.

Nei Gong (Internal Skill) - the training of the body's tendons, Bone, breath, mind, emotion, and spirit to facilitate internal power.

Nei Guan (Internal Viewing) - see inner vision.

Nei Jing - the Yellow Emperor's classics on Chinese internal medicine.

Neoplasm - a new or abnormal formation of tissue, as in a tumor growth.

Nephritis - inflammation of the Kidneys.

Neurasthenia - unexplained chronic fatigue and lassitude.

Neutrophils - the most common type of granulocytic white Blood cell, responsible for fighting infection.

Nine Dantian Chambers - the nine internal cavities established within the energetic matrix of each Dantian.

Nine Palaces - the Later-Heaven sequence of the Trigrams of the Yi-Jing (I-Ching), represented in the human body as the Eight Extraordinary Vessels and the Taiji Pole.

Nine Star System - pertaining to the total development of the three periods of life and the three star developmental sequence.

Noxious Qi (Turbid Qi) - coarse, Toxic, Evil, unrefined, polluted, or dirty Energy.

O

Objective World - pertaining to the spiritual world existing outside an individual's thoughts or feelings.

Obstructed Qi - Energy that is immobile.

Obstruction - the inhibition of the flow of Qi or Blood, caused by Cold, Damp, Heat and Wind, etc.

Obvious Power (Ming Jing) - techniques that emphasize the training and conditioning of the muscles, strengthening the Bone structure, and increasing the individual's overall stamina. This school also includes such techniques as pounding the body (arms, hands, legs, and torso) to strengthen and toughen the tissues.

Occipital Pass (Yu Zhen Guan) - the area located just inferior to the occipital Bone where the Brain originates (according to energetic embryology), known as a specific point where Qi often stagnates.

Oliguria - diminished amount of urine formation.

Omniscient Sight - the ability to see 360 degrees simultaneously.

One Finger Skill Technique - clinical modality involving Energy extension employed through a single finger.

Ontology - the study of the historical development of an individual.

Opening and Closing - the method of leading Qi into and out of specific internal organs, the Triple Burners areas, or one of the Three Dantians, via the hands.

Opisthotonosis - a form of spasm in which the patient's head and heels are bent backwards, and the body is bowed forward.

Organ Dysfunction - the impaired or abnormal function of an internal organ.

Organ Regulation - technique for balancing the action or functional principles of the internal organs.

Organ Qi - Energy of the body's Yin and Yang organs.

Original Spirit (Yuan Shen)- see Prenatal Spirit.

Original Qi (Yuan Qi) - pertaining to the body's Prenatal Qi acquired from both parents at conception, and from the mother during gestation.

Original Force - pertaining to the Heavenly energy, manifesting as the energy of the entire cosmos.

Original Yang - pertaining to the body's Prenatal Kidney Yang.

Original Yin - pertaining to the body's Prenatal Kidney Yin.

Osteoarthritis - a chronic disease involving the joints and the deterioration of the articular cartilage.

Osteoporosis - a general term used for describing any disease process that results in the reduction of Bone mass.

Osteosarcoma - a sarcoma of the Bones.

Outer Spiritual Barrier - the third and furthermost energetic barrier of the Wei Qi fields.

Overcontrolling Cycle - pertaining to one of the Five Elemental Cycles, where one organ overcontrols the second elemental organ in the Five Elements' Circle.

P

Palace of Eternal Frost - the northern energetic region, which the sun must pass through in order to create Winter.

Palace of Universal Yang - the southern energetic region, which the sun must pass through in order to create Summer.

Palpitations - an abnormal rapid, throbbing, or fluttering of the Heart.

Pancreatitis - inflammation of the pancreas.

Panic Attack - overwhelming panic and sense of impending doom, resulting in hyperventilation (breathlessness), Heart palpitations and visual distortions.

Papillary Masses - small, nipple-like protuberances or elevated tissue masses.

Paraplegia - paralysis on both sides of the body.

Parenchymal Cells - the essential parts of an organ's cells that are concerned with the organ's function.

Parkinson's Disease - a chronic nervous disease characterized by muscular weakness, rigidity and a fine, slow tremor.

Past Life Regression - pertaining to the patient's exploration and experiences of previous lives.

Pathogenic (Evil) - disease-causing; see Internal Pathogenic Factors and External Pathogenic Factors.

Penetrating Wind - pertaining to the external pathogen of Wind invading the tissues.

Peptones - pertaining to the term applied to intermediate polypeptide products, formed in partial hydrolysis of proteins, that are soluble in water, diffusible, and not coagulable by Heat.

Peribronchial - surrounding the windpipe (bronchus).

Perineural Cells - the sheath of cells around a bundle of nerve fibers within the perineurium.

Peristalsis - a progressive wave like movement that occurs involuntarily in the hollow tubes of the body.

Peritonitis - inflammation of the abdominal cavity.

Pernicious Influences (Evil) - pertaining to the Six External Factors that cause disease.

Personal Subconscious Mind - part of the mind associated with the recording and storing of personal interpretations of reality.

Peyer's Patch - an aggregation of lymph nodes found chiefly in the ilium.

Phagocytes - cells that have the ability to destroy and ingest bacteria, protozoa, unhealthy cells and cell debris.

Phantom Embryo - an energetic thought form in the shape of an embryo created through the woman's feelings of grief, guilt or remorse after a surgical abortion.

Phantom Organ - the energy of a particular organ which still exists, even after surgical removal.

Phantom Pain - the feeling of pain relating to a particular organ which still energetically exists, even after surgical removal.

Phlegm - pathogenic factor responsible for the formation of diseases including tumors.

Physical Barrier - the first level and closest to the body of the three Wei Qi energetic barriers.

Piezoelectric - pertaining to the electricity created from pressure, especially pressure on or within the Bones.

Po (Seven Corporeal Souls) - sometimes called the Seven Turbid Demon Natures, this spiritual energy manifests as the physical or material soul of the human body that returns to the Earth at death. The Po are associated with the Lungs.

Points - specific areas on the body where energy can intersect to travel externally to internally, or visa versa.

Point Respiration - exercise which requires breathing into a specific channel point, organ, or area of the body.

Polarity - opposite negative and positive qualities of power.

Polergeists - malevolent spiritual entities. Parapsychology research indicates that poltergeist activity is often the manifestation of a psychokinetic ability.

Polydipsia - excessive thirst.

Polyphagia - eating abnormally large amounts of food at a meal.

Polyuria - the excessive secretion and discharge of urine.

Portal Hypertension - the increased pressure in the portal vein resulting from an obstruction of the Blood flow through the Liver.

Postnatal Essence (Postheaven Jing) - sometimes called the Acquired Essence, it is the Essence acquired after birth from food, air and drink.

Postnatal Qi (Postheaven Qi) - sometimes called the Acquired Qi, it is the Energy acquired after birth from food, drink, and air.

Postnatal Spirit (Zhi Shen) - also called the body's Mental Spirit, Acquired Spirit, and Conscious Spirit. This spiritual essence is acquired after birth through the refinement of one's Qi.

Post Traumatic Stress Disorder - characterized by the reexperiencing of an extremely traumatic event or events, accompanied by symptoms of increased arousal, and by avoidance of stimuli associated with the traumas. This includes the general numbing of the patient's emotional responsiveness.

Prenatal Essence (Yuan Jing)- also called Preheavenly Essence, Original Essence, Inherited Essence, Congenital Essence, Primordial Essence, and Ancestral Essence. It is the Original Essence existing before the fetus is born, acquired from the mother and father.

Prenatal Qi (Yuan Qi) - sometimes referred to as Congenital Qi, Pre-Heaven Qi, Inherited Qi, Source Qi, Ancestral Qi, Primordial Qi, Genuine Qi, and Kidney Qi. It is energy existing before the fetus is born, acquired from the mother's, father's, environmental and universal energies, and sustained through prayer, meditation and sleep.

Prenatal Spirit (Yuan Shen) - also called the Intuitive Spirit, Perceptual Spirit, Primordial Spirit, Congenital Spirit, and the Original Subconscious. It is the Spirit essence existing before the fetus is born, acquired from fusing the mother's, father's, environmental and universal energies. The Prenatal Spirit also relates to the individual's ability to perceive and intuit information.

Prescriptions - directions given to the patient with regard to the manner of Medical Qigong exercises and meditations that must be practise after the initial Medical Qigong treatment.

Primal Senses - pertaining to the gross physical, animalistic survival senses (seeing, hearing, feeling, smelling, etc.).

Primary Channels - the body's twelve main channels, containing six Yin and six Yang rivers of Energy.

Primary Posture - the main posture, in a series of Medical Qigong prescriptions, that the patient focuses on.

Primitive Unconsciousness (Lower Uncon-

sciousness) - pertaining to the acquired mind and related to the primal senses.

Projection - the attribution of unacceptable impulses within oneself to other people.

Proliferative Arthritis - the rapid reproduction and growth of arthritis.

Prostatitis - the inflammation of the prostate.

Protective Qi (Wei Qi) - the body's external field of defensive, protective energy (divided into three external fields of Qi).

Pruritus - severe itching.

Psychogenic - a condition developed from the beliefs originating within the mind.

Psychogenic Polyuria - pertaining to the belief that one must frequently secrete and discharge urine.

Psychometry - the act of sensing the thoughts, images and so on, with which the object has been imprinted.

Psychoneurosis - emotional disfunction caused from unresolved unconscious conflicts.

Psychosexual Qi Deviation - a condition resulting from an immediate energetic tissue overstimulation of the sexual organs. Patients with this condition experience intense sexual undulations and orgasms when being treated in a safe clinical environment.

Psychosis - a term formerly applied to any mental disorder, but now generally restricted to those conditions resulting from personal disintegration and loss of contact with reality.

Psychosomatic - pertaining to the relationship between the physical tissues and the emotions.

Pulling Down the Heavens - an opening and closing meditation used to energize and clear the body from the top of the head to the bottom of the feet, with breath, mind and hand movements.

Pulmonary Emphysema - a chronic disease of the Lungs characterized by a destructive increase in the normal size of air spaces distal to the terminal bronchiole.

Purpura - a condition characterized by hemorrhages of the internal organs, skin, mucous membranes and other tissues, with various manifestations and diverse causes.

Purgation (Purging) - technique used in order to reduce Excess and expel pathogenic Evils located within the energetic fields and tissues of the body.

Pyelonephritis - the inflammation of the Kidneys and pelvis.

Q

Qi - the energetic medium existing between matter and spirit (also known as Life Force Energy, when pertaining to the physical body).

Qi Collapse - pertaining to the complete absence (void) of either Yin or Yang Qi.

Qi Compression - using the Qi to press the tissues.

Qi Deviations - an alteration of energetic patterns and flow of energy that affects the body, mind, emotion and spirit, resulting in disease.

Qi Dysfunction - the impaired or abnormal function of the body's energy.

Qi Extension - the emission of energy from the body.

Qigong (Energy Skill) - pertaining to exercises and meditations that cultivate Life Force Energy. There are three primary schools of Qigong training - Martial, Medical and Spiritual.

Qigong Clinic - a facility for diagnosis and treatment of outpatients with Medical Qigong therapy.

Qigong Doctor - in China, a person who medically treats patients for mental or physical disorders using Qi.

Qigong Massage - soft tissue regulation wherein the Doctor's hand lightly skims the patient's body. This gentle surface tissue stimulation is used to energize, stimulate or dredge the patient's Wei Qi fields. It is used with purging and tonifying techniques.

Qigong Therapy - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of Energetic Point Therapy, Qigong Massage, Distance Therapy, Self-Regulation Therapy, and Invisible Needle Therapy, to stimulate energy flow.

Qigong Therapist - in North America, a person who medically treats patients for mental or physical disorders using Qi.

Qi Hai - Sea of Qi point (CV-6).

Qi Manipulations - techniques used to treat or influence the flow of energy in the body.

Qing Dai - green-blue vaginal discharge.

Qi Projection (Energy Extension) - the emission of energy from the body.

Qi Regulation - energetically balancing the action or functions of the body's Yin and Yang energies.

Qi Stasis - the total stagnation of energy.

Quiescent - a meditative state wherein the individual's mind and body becomes quiet and peaceful.

R

Rachialgia - spinal inflammation.

Reaction-Formation - the conversion of one feeling into its opposite, typically seen in love turning into hate, or vice versa.

Rebellious Qi - energy that does not follow the correct flow or current, acting recklessly.

Reconstructive Qi Therapy - pertaining to the reconstruction and energizing of the body's energetic fields and organ systems (especially after surgery).

Reducing Qi - to lessen or decrease an organ or channel's energy.

Reflexology - the skill of pressing specific areas of the body's hands and feet to initiate internal energetic movement.

Regression - the return to an earlier childhood stage of behavior to reduce the demands on the ego.

Regulating - pertaining to the balancing of the body's Yin and Yang Energies.

Reinforcing Qi - to strengthen and support the body's organ or channel Energy.

Repression - the pushing down of unwanted ideas and emotions into the unconscious.

Respiratory Qi - Energy of the chest.

Restrictive Cycle - pertaining to the Five Elemental Controlling Cycle, where one organ restricts the energy of another organ (as depicted in the pentagram drawing).

Retrobulbar Neuritis - inflammation of the nerves behind the eyeball.

Returning To The Origin - see Rooting the Lower Dantian.

Reverse Breathing - opposite of abdominal breathing, wherein the patient will contract the abdomen with the inhalation, and expand the abdomen with the exhalation.

Rhabdomyosarcoma - a sarcoma of the muscles.

Rheumatic - pertaining to a rheumatism (a general term used to describe an acute or chronic condition characterized by inflammation, soreness and stiffness of the muscles, and pain in the joints and associated structures.

Rheumatoid Arthritis - a form of arthritis, characterized by inflammation of the joints, swelling, stiffness, cartilaginous hypertrophy, and pain.

Rheumatoid Spondylitis - a chronic, progressive disease, characterized by inflammation of the joints between the articular processes, costovertebral joints, and sacroiliac joints.

Rheumatosis - an acute or chronic condition characterized by inflammation, soreness and stiffness of the muscles, and pain in the joints.

Rhinitis - the inflammation of the nasal mucosa.

Righteous Qi (Zheng Qi) - is also called Upright Qi and Correct Qi. It is energy that heals the body and fights disease.

Rigor - a sudden, chill with high temperature, followed by Heat and profuse perspiration.

Can also be referred to a state of hardness and stiffness, as in the muscles.

Root - the original cause of a disease; or to energetically secure into the Earth by extending the body's Energy deep into the ground, as if growing tree roots.

Rooting - the process of extending the body's Qi into the Earth to either establish a solid energetic foundation, or if need be, disperse Toxic Qi.

Rooting the Lower Dantian (Returning to the Origin) - returning the body's collected Qi back into the Lower Dantian.

S

San Bao (Three Treasures of Man) - pertaining to Jing (Essence), Qi (Energy) and Shen (Spirit).

San Jiao (Triple Burners) - corresponding to three main body cavities, responsible for heating the body and transporting the Body Fluids. The Triple Burner Channels are considered one of the Twelve Primary Channels.

Sarcoma - a malignant growth, or tumor, that occurs within the connective or mesenchymal tissue. It may affect the muscles, Bones, fat, Blood Vessels, lymph system, Kidneys, Bladder, Liver, Lungs, Spleen, and/or parotid glands.

Schizophrenia - a mental disorder, that induces hallucinations - usually auditory - through can also be visual, accompanied by very disordered thinking, delusions, disorganized speech, irrational or catatonic behavior, such as stupor, rigidity, or flaccid movement of the limbs. The ability to interact with others is greatly impaired.

Sclera - a tough white fibrous tissue that covers the white of the eyes.

Sea of Blood (Sea of the Twelve Channels) - pertaining to the Energy located in the Thrusting Vessel.

Sea of Energy - Energy located in the Lower Dantian, or Qi Hai area.

Sea of Grain and Water (Sea of Nourishment) - pertaining to the Energy located in the Stomach.

Sea of Marrow - pertaining to the Energy flowing in the spinal column and Brain, originating from the Kidneys.

Sea of Qi - the chest center. Some Medical Qigong schools maintain that there are two reservoirs of Qi: the Middle Dantian, being the Sea of Postnatal Qi, and the Lower Dantian, being the Sea of Prenatal Qi (which is regulated by the Qihai CV-6 point).

Sea of Yang Channels - pertaining to the Governing Vessel.

Sea of Yin Channels - pertaining to the Conception Vessel.

Secondary Gains of Disease - pertaining to the subconscious psychological empowerment of a patients disease and its sabotaging potential.

Self Regulation Therapy - pertaining to the patient's Qigong prescriptions (meditations and/or exercises).

Seven Emotions - see Seven Internal Factors.

Seven Essential Stars - the Sun, Moon, Mars, Venus, Mercury, Saturn and Jupiter, associated with the body's seven orifices.

Seven Internal Factors - pertaining to the seven emotional pathogenic factors that cause disease, when in an Excess condition (Joy, Sorrow, Worry, Grief, Fear, Fright, and Anger).

Seven Material Souls - pertaining to the seven Earthly spirits that reside in the body as the Po.

Seven Orifices - ears, eyes, nostrils, mouth, anus and urethra, which are considered the gates and windows of Essence, Energy and Spirit.

Seven Turbid Demon Natures - see Po.

Shaman - an ancient Tungus term meaning "between the worlds." A Shaman is a tribal priest or priestess who heals the physical, mental, emotional, energetic and spiritual aspects of the patient.

Shao Yang - Small Yang, also called Lesser Yang, Minor Yang, or Young Yang, is affiliated with the sunrise and the waxing-moon phase. Modern physicists associate the Lesser Yang with a light force and electromagnetism.

Shao Yin (Small Yin) - also called Lesser Yin, Minor Yin, or Young Yin, is affiliated with the sunset and the waning-moon phase. Modern physicists associate the Lesser Yin with a heavy force, and gravity. Shao Yin is associated with the Kidney and Heart Channels.

Shen - meaning Spirit; when speaking about physical development, it is derived from Qi, and can be divided into both Prenatal and Postnatal Shen.

Shen Deviations - mental and emotional disorders which have caused the Three Ethereal Souls (Hun) to leave the patient's body.

Shengong - training of the spirit through meditation and visualization.

Shening Out - terminology used to describe the Ethereal Soul (Hun) wandering away from the body.

Shi Qi (Turbid Qi) - also known as Evil Qi, Toxic Qi, and Pathogenic Qi, it is coarse, unrefined, polluted or dirty energy.

Shou Zhen (Hand Diagnosis) - a form of diagnosis, wherein, the doctor assess the "energetic blueprint" of the patient's body transformed onto the doctor's left hand.

Shu Points - five specific points below the elbows and knees identified as the Well, Spring, Stream, River and Sea points. Each point has an affect on the quantity of the energy of an organ.

Sishencong (Four Spirit Hearings) Points - also known as the "Four Alert Spirit Points," they are a group of four points located at the top of the head (surrounding the Baihui point), used for absorbing Heavenly Qi into the body through the Taiji Pole.

Six Evils (Six External Factors) - also known as the Six Pernicious Influences, these factors pertain to the six climatic changes (Wind, Summer Heat, Heat, Damp, Dryness, Cold, and Fire).

Six Extraordinary Organs - also called Curious Organs, these six organs are shaped like Yang (Hollow) organs but function like Yin organs. The Brain stores Marrow, the Marrow stores Kidney Jing, the Bones store Marrow, the Blood vessels store the Blood, the Gall Bladder stores the bile, and the Uterus stores Kidney Jing, Blood, and Qi.

Six Storage Areas- the body's Yang organs constantly fill and empty, and include the Urinary Bladder, Gall Bladder, Stomach, Large Intestine, Small Intestine, and Triple Burners.

Skatol - Beta-methyl indole, formed in the intestine by the bacterial decomposition of L-tryptophan and found in fecal matter, to which it imparts its characteristic odor.

Skin Zones - twelve dermal-zones, based upon the surface location of the body's Twelve Primary Channels.

Soaring Dragon Technique - hand technique for Qi emission, where the energy is emitted through the middle finger bent and pointing downward, while the other fingers are extended straight outwards.

Solid Organs - the body's Yin organs, which include the Liver, Heart, Spleen, Lungs, and Kidneys (also included in this list is the Pericardium).

Soul - immaterial Spiritual Essence of an individual's life, stored within the Heart and Middle Dantian.

Soul Body- see Astral Body.

Soul Extensions - the Shen develops and contains Twelve Soul Extensions. These Twelve Soul Extensions contain the body's different personality characteristics.

Soul Loss - the loss of parts of the Eternal Soul.

Soul Retrieval - to spiritually search for and bring back one's forgotten memories (soul), which have been isolated from consciousness due to trauma and shock.

Soul Travel - see Astral Travel.

Sound Energy Therapy - sound projected as audible and inaudible tone resonation, used for healing.

Sound Resonation - healing tones used for tonifying or dispersing the patient's Energy.

Spider Nevus - a branched growth of dilated capillaries on the skin, that resemble a spider.

Spinal Pass (Jia Ji Guan) - two points located on the lateral sides of the Mingmen (GV-4), where energy has a potential to stagnate.

Spinous Process - the single midline posterior projection arising at the junction of each vertebra.

Spiraling Energy Technique - hand manipulation, that extends and spirals the doctor's projected energy.

Spirit - the energetic manifestation of the Eternal Soul.

Spirit Body - the energetic vehicle in which the body's Shen can travel throughout the Astral Plane. The Spirit Body can manifest through many forms (Body of Light, animal forms, etc.).

Spirit Demons - see Demon Possession and Oppression.

Spirit Soul - the Three Ethereal Souls, accompanied by the individual's consciousness, acting as one unit for spirit travel.

Spirit Travel - the spirit (Hun) journeying outside of the physical body.

Splenomegaly - the enlargement of the Spleen.

Squamous Metaplasia - the conversion of tissue into a form of scalelike cells, that is abnormal for that tissue.

Stacking the Bones - allowing the Bones to stack upon each other from the bottom of the feet to the top of the head.

Stagnation (Yu - Stasis) - not moving, inactive; pertaining to Qi, Blood, or thought patterns.

Static Qigong - the process of stationary, quiescent Energy gathering.

Stroke (Wind Stroke) - caused by the buildup of Excess Liver Fire creating Internal Wind. This Internal Wind causes Qi and Blood to rebel upwards causing Phlegm to form and obstruct the cavities and vessels, creating Penetrating Wind or Stroke.

Subarachnoid Hemorrhage - bleeding internally, within the spaces at the base of the Brain, between the pia proper and arachnoid contain the cerebrospinal fluid.

Subconscious Mind - part of the mind associated with the recording and storing of personal interpretations of reality (not readily accessible to the conscious mind).

Sublimation - the channeling of unacceptable impulses into acceptable, refined social forms and is the only defence mechanism considered to be a healthy reaction.

Substances - pertaining to the body's essential parts of physical and energetic material.

Sui - Marrow.

Summer Heat - one of the Six Evils.

Super Ego - Dr. Sigmund Freud's terminology for the division of the psyche in psychoanalytic theory, responsible for the psychic reward and punishment system.

Sun's Essence - energy gathered from the sun, ingested as warm light.

Sword Fingers Technique - hand manipulation that emits Qi through the extended index and middle fingers.

Symptoms - a subjective manifestation of a pathological condition, reported by the patient.

Syndromes - a grouping of signs and symptoms, based on their frequent reoccurrence, that may suggest a common underlying pathogenesis.

Systemic - affecting the entire body.

Systolic - vascular Blood pressure relating to the contraction of the Heart.

T

Taiji Pole - the Center Core of light which joins the body's three Dantians and the Eternal Soul together originating at the Baihui at the top of the head and extending through the center of the body, terminating at the Huiyin, located at the base of the perineum.

Tai Yang - Great Yang, also called Strong Yang, Major Yang, or Old Yang, is affiliated with high noon and the full-moon phase. Modern physicists associate the Strong Yang with a strong nuclear force. Associated with the Urinary Bladder and the Small Intestine Channels.

Tai Yi - meaning Great Divinity or God.

Tai Yin - Great Yin, also called Strong Yin, Major Yin, or Old Yin, is affiliated with midnight and the new-moon phase. Modern physicists associate the Great Yin with a weak nuclear force. Associated with the Spleen and the Lung Channels.

Ten Heavenly Stems - the ten energies of Heaven that rule the changes of the Five Elemental seasonal transitions, and are represented in the human body as the Yin and Yang aspect of the Five Elements (represented in the human body as the ten major internal organs).

Ten Thousand Voices - pertaining to the state of open receptivity of the Qigong doctor's Heart, after rooting the mind.

Ten Wings - consisting of ten commentaries from Confucius and his disciples, pertaining to the study of the eight Trigrams, sixty-four hexagrams, and the Yi-Jing.

Tenesmus - spasmodic contraction of the anal or vesical sphincter combined with pain.

Third Eye Point (Yin Tang- Extraordinary Point) - located in the center of the forehead, between the eyebrows, responsible for spiritual intuition and communication.

Thought-forms - images of concentrated thought patterns that manifest on the vibrational resonance of the Astral Plane.

Three Ethereal Souls (Hun) - pertaining to the three heavenly spirits that reside in the body.

Three Fires - the Heat in the body, generated from the energy radiating from the Heart Fire, Kidney Fire, and Urinary Bladder Fire.

Three Outer Forces - pertaining to the three natural powers of Heaven, Earth and Man.

Three Parts Wisdom - knowledge obtained through the doctor's connection and communication with his or her Upper, Middle, and Lower Dantians.

Three Periods of Life - the developmental stages of the patient's Jing, Qi and Shen divided into the womb, childhood and adulthood.

Three Stars - pertaining to the three periods of life, each period is divided into three stages of development, known as the Three Stars.

Three Treasures of Earth - pertaining to the energy of Soil, Water and Wind, and the study of Feng Shui (Wind and Water).

Three Treasures of Heaven - pertaining to the energy of the sun, moon and stars, and the study of Chinese astrology.

Three Treasures of Man - pertaining to the energetic interaction of the body's Essence, Energy and Spirit, and the study of the Yi-Jing (I-Ching or Book of Changes).

Three Wonders - Clinical manifestations of Qi, categorized as Subtle, Mysterious and Incredible Wonders.

Thrombosis - the formation and development or existence of a Blood clot (thrombus) within the walls of the vascular system.

Thrusting Channels - the Five Energy Channels which surround and penetrate the body's center core via the Taiji Pole.

Thrusting Vessels (Chong Mai) - they are the Five Energy Vessels which originate from the center of the body and internally transverse the legs and torso. The Thrusting Vessels are responsible for the connection between the Conception and Governing Vessels.

Ti - referred to as the Divine Center.

Tian Qi (Heavenly Energy) - the transformed energy of the Yuan Qi and the divine.

Tian Shen (Heavenly Spirit) - the transformed energy of the Yuan Shen and the divine.

Tie Bi (Iron Wall) - the areas of the body where it is most difficult for the energy to pass through when circulating the Microcosmic Orbit.

Tinnitus - a ringing, tinkling, or buzzing sound in the ear. In Traditional Chinese Medicine, tinnitus can originate from either an Excess or Deficient condition.

Toe Raised Stepping - pertaining to energetic walking therapy, wherein the toes are stretched when stepping in order to facilitate the increase of Qi flowing into the body via the leg channels.

Tonification (Tonify) - to supplement the insufficiency and strengthen the body's resistance.

Traditional Chinese Medicine - Chinese Energetic Medicine, divided into four branches of healing modalities (Acupuncture, Herbal Therapy, Medical Qigong Therapy, and Tissue Regulation Therapy (Chinese Massage).

Transference - the process whereby a patient unconsciously transfers feelings, thoughts, beliefs and patterns of behavior that had been previously experienced with others onto the doctor.

Transient Ischemic Attacks (TIA) - temporary interference with the Blood supply to the Brain. Multiple TIA can lead to a stroke.

Treatment - the medical care given to a specific condition.

Trigger Points (Ashi Points) - places on the body which are tender spots, or painful areas near diseased or injured tissue.

Trigram - pertains to three Yao lines stacked upon one another forming a specific symbol, which represents certain characteristics.

Triple Burners (San Jiao) - also known as the Triple Heaters and Triple Warmers, they correspond to three main body cavities (perineum to navel, navel to base of solar plexus, solar plexus to throat), and are responsible for heating the body and transporting Body Fluids.

True Fire - the original Heat or Fire Energy that regulates the body's Yin and Yang Qi, created from the radiating energy of the Heart's Fire, Kidneys' Fire and Urinary Bladder's Fire.

True Nature - one's innate nature in harmony with life.

True Qi - the energy that circulates in the body's channels and collaterals which nourishes the Yin and Yang organs and fights disease.

True Self - one's true nature, connected to the subconscious mind.

True Spirit - pertains to the spiritual nature of the True Self. The Hun and Po are expressions of the body's True Spirit.

Tsou Hou Ru Mo ("the Spirit leaves and the Demon enters") - describes self induced psychosis, pertaining to improper Qigong training, wherein the patient's Hun leave the body and the Po take over.

Tui Na Therapy - a tissue manipulation therapy that focuses on the adjustment and/or stimulation of the muscles and tendons.

Tumor - an abnormal growth, either benign or malignant, caused by a retention of mass due to stasis of Qi, Blood and Phlegm, etc.

Turbid Qi - also called Evil Qi, is coarse, unrefined, polluted, and dirty energy.

Twelve Pi Hexagrams - the twelve symbols pertaining to the twelve time periods of the day and year.

Twelve Primary Channels - the body's twelve main energetic rivers (Liver, Lungs, Large Intestine, Stomach, Spleen, Heart, Small Intestine, Urinary Bladder, Kidneys, Pericardium, Triple Burners, and Gall Bladder).

Twelve Earthly Branches - twelve energies of the Earth that determine the six Qi factors of the seasonal transitions (represented in the human body as the Twelve Primary Channels).

Two Breathings - pertaining to the abdominal breathing method of holding the breath.

U

Umbilications - a depression resembling a navel.

Universal Qi - energy pertaining to the Heavens, the divine and the celestial influences.

Upper Burner - pertaining to the body's complex system of Fluid distribution via the Lungs and located within the upper chest cavity.

Upper Dantian - area within the center of the head, attributed as the body's chamber of light and door to psychic and intuitive powers. The Upper Dantian is also known as Seal Palace, Ancestral Opening, Calm Fountain, Heaven's Valley, Inner Source, and Clay Pill Palace.

Urinary Bladder Fire - also called Common Peoples' Fire, or Perineal Fire, is located in the lower abdomen by the perineum, and is responsible for evaporating water.

Urodynia - painful urination

Uterus - female reproductive organ, one of the Eight Extraordinary organs.

V

Vasculitis - the inflammation of a Blood or lymph vessel.

Vertigo - the sensation of moving in space, resulting in such symptoms as dizziness and light-headedness.

Virtue (De) - pertaining to the function of the divine in man.

Virtue of Dao - pertaining to the commendable quality of the divine.

Viscera - the body's internal organs.

Void - also called Wuji, it pertains to the infinite space between matter and energy.

W

Wai Dan Shu - external elixir cultivation, that focuses on cultivating Qi from outside the individual's body.

Wai Qi - external, extended energy.

Walking Therapy - Postoral Dao Yin walking exercises and dynamic "moving" meditations used for the treatment of organ Deficiencies.

Wandering Bi - migrating pain within the body's cavities.

Waning - to grow smaller.

Water Element - one of the Five Elements, pertaining to Kidneys and Urinary Bladder.

Water Jing - energy that controls the genetic development phase of the fourth fetal month.

Waxing - to grow larger.

Wei Lu Guan (Coccyx Pass) - located on the lowest segment of the spine just posterior to the anus, near the Chang Qiang (GV-1) point.

Wei Qi - the body's external field of Defensive and Protective energy, which is subdivided into three fields of Qi.

Wen Huo - pertaining to the gentle breathing method of Respiratory Dao Yin training.

White Blood Cell - any of a group of Blood cells that have no hemoglobin and migrate into tissues to fight infection and digest cell debris.

Wind - one of the Six Evils.

Wind Bi - pain in the body created by toxic Wind invasion.

Wind Stroke - Stroke caused by the buildup of Excess Liver Fire creating Internal Wind. This Internal Wind causes Qi and Blood to rebel upwards causing Phlegm to form and obstruct the cavities and vessels, thus creating Penetrating Wind or Stroke.

Windy Breathing Method - pertaining to the method of breathing through the nose.

Wood Element - one of the Five Elements, pertaining to the Liver and Gall Bladder.

Wood Jing - energy that controls the development phase of the direction of the fetus's emotional and spiritual aspects during the seventh month of pregnancy.

Wu Guan (Five Passes) - five important gates on the Governing Vessel located at the coccyx, Mingmen, Shendao, occiput, and Baihui areas where energy tends to stagnate.

Wu Huo - pertaining to the vigorous breathing method of Respiratory Dao Yin training.

Wuji - pertaining to infinite space or the formless Void.

Wuji Posture - a quiet standing posture used in meditation to allow the practitioner to return to a state of tranquility.

Wu Jing Shen (Five Essence Spirits) - the spiritual energy radiating from the core of the Five Yin Organs. Combined, these energies create the foundation of the body's Shen (Spirit).

Wu Se Dai - pertaining to the five colors of vaginal discharge - white, yellow, red, green-blue, and dark brown or black.

Wu Wei - a state of "no mind," i.e., no thoughts.

Wu Zang - the Five Yin Organs. Wu translates to mean "five," Zang translates to mean "to store or hold."

X

Xie Qi (Evil Qi) - energy that causes disease or harmful effects to the body.

Xin Xi (The Message) - knowledge stored within the Wuji or the Void.

Xiphoid Process - the lowest part of the sternum Bone (sometimes referred to as the Doves Tail).

Xue - Blood.

Y

Yang - the positive charged energetic polarity, opposite of its companion Yin, pertaining to man, hard, light, hot, etc.

Yang Channels - the body's Yang energetic rivers, consisting of the Governing Vessel, Belt Vessel, Yang Linking Vessels, Yang Heel Vessels, Large Intestine Channels, Triple Burner Channels, Small Intestine Channels, Stomach Channels, Gall Bladder Channels, and Urinary Bladder Channels.

Yang Fire - also called Emperor's Fire, energy of the Heart Fire.

Yang (Fu) Organs - also known as Hollow Organs, that consist of the Gall Bladder, Small Intestine, Stomach, Large Intestine, Urinary Bladder. Also included is this category are the Triple Burners.

Yang Shen Disturbances - an emotional Yang state of energetic dysfunction.

Yang Ming (Yang Brightness) - indicates Yang Qi developing its final stage and then reverting into Yin. Associated with the Stomach and Large Intestine Channels.

Yao - a solid or broken line which is representative of either Yang or Yin energy, used in combination of three as Trigrams or six as Hexagrams.

Yao Cycles - the progression of twelve hexagrams (six Yang and six Yin) flowing in a waxing and waning cycle.

Ye (humor) - thick, turbid Body Fluids; its function is to nourish the tissues.

Yellow Court - located in the center of the diaphragm, just below the xiphoid process of the sternum. Its function is that of being the access point to releasing the body's internal organ emotional memories. Its location is also attributed to the 3rd Chakra.

Yi - the intention or thought (the cognitive mind).

Yi Jing - Chinese "Book of Changes," pertaining to the natural transitions of life.

Yin - the negative charged energetic polarity, opposite of its companion Yang, pertaining to woman, soft, dark, cold, etc.

Yin Channels - Yin energetic rivers, consisting of the Conception Vessel, Thrusting Vessel, Yin Linking Vessels, Yin Heel Vessels, Lung Channels, Pericardium Channels, Heart Channels, Spleen Channels, Liver Channels, and Kidney Channels.

Yin (Zang) Organs - also known as the Solid Organs, that consist of the Liver, Heart, Spleen, Lungs and Kidneys. Also included in this category is the Pericardium.

Yin Shen Disturbances - an emotional Yin state of energetic dysfunction.

Yin Tang (Third Eye Point) - located in the center of the forehead between the eyebrows, responsible for projecting the Spirit for psychic intuition and communication.

Yu (Stagnation) - an obstruction.

Ying Qi (Nutritive Qi) - the body's nourishing energy.

Yu (Surplus) Vessels - secondary vessels that branch away from the energetic flow of the major Linking Vessels (at the chest and back), connecting the Linking Vessels energetic flow to the hands.

Yuan Jing (Original Essence) - the Original Kidney or Prenatal Essence.

Yuan Shen (Original Spirit) - the Original Prenatal Spirit.

Yuan Qi (Original Energy) - the Original Kidney or Prenatal Qi.

Yun - the Yin method of dynamic postural Dao Yin training.

Yu Zhen Guan (Occipital Pass) - the area located just inferior to the occipital Bone where the Brain originates, known as a specific point where Qi often stagnates.

Z

Zang Organs - Yin or solid organs (Liver, Heart, Spleen, Lungs, Kidneys and Pericardium).

Zang/Fu Organs - the body's Yin and Yang organs.

Zhang Xiang Xue Shou - in Chinese medical science, the study of energetic physiology.

Zhen Qi - see True Qi

Zheng Qi - Righteous Qi, pathogenic fighting Energy.

Zhi - the Will power, mental drive and determination.

Zhong Qi - Center Qi, Energy of the chest.

Zhou Qi - Turbid Qi, Evil Qi, Impure Qi

Zong Qi - Gathering Qi, and/or Respiratory Qi.

Zygomatic Facial Regions - pertaining to the sides of the cheeks below the eyes.

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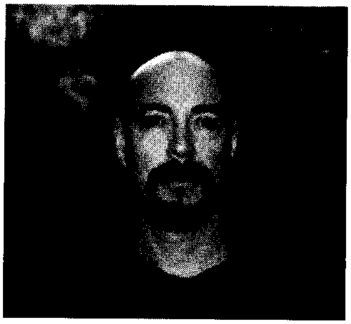

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